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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE, NEWS, &c.

VOL. XV.

MONTREAL, JUNE 1, 1849.

No. 11

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

CONTENTS.

	PAGE
SELECTIONS— <i>The Indian of Lake Huron</i>	161
<i>A Theme on Temperance</i>	162
<i>The Victim</i>	164
<i>What I have seen</i>	165
<i>The Loafer—A London Scene</i>	166
PROGRESS— <i>Canada—England</i>	167
<i>Scotland—United States</i>	168
POETRY— <i>Reveries</i>	168
EDITORIAL— <i>The Distilleries</i>	169
<i>Rev. C. Chimquy</i>	“
<i>Father Mathew's Farewell Meeting</i>	“
CORRESPONDENCE.....	“
EDUCATION— <i>Rules for Teachers</i>	171
<i>Parents Should Visit the Schools</i>	“
AGRICULTURE— <i>Feeding Domestic Animals</i>	172
<i>Deep Drainage</i>	173
News, &c.....	174—176

THE INDIAN OF LAKE HURON:

Or, the Awful Effects of Intoxicating Liquors.

A schoolmaster in Canada relates the following particulars:—in the winter of 1832, I was led, partly by business and partly by the novelty of the enterprise, to walk from the Indian establishment of Coldwater, to the Sault St. Marie, a distance of nearly 400 miles.

The lake was well frozen, and the ice moderately covered with snow: with the assistance of snow-shoes, we were enabled to travel a distance of 50 miles in a day; but my business not requiring any expedition, I was tempted to linger among the thousand isles of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the lake.

Near the close of a long and fatiguing day, my Indian guide came on the recent track of a single Indian, and, anxious to please me, pursued it to the head of a very deep bay. We passed two of those holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about 400 yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smallest inland lakes, we came to a wig-

wam, the smoke from which showed us that it was occupied. The path for a considerable distance was lined on both sides by billets of fire-wood, and a blanket cleaner than usual, suspended before the entrance, gave me at the very first a favorable opinion of the inmates. I noticed on the right hand a dog train, and on the left, two pair of snow-shoes and two barrels of salt-fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only, a young man and his wife.

We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the arrangements of the interior. A covering of fresh branches of the young hemlock was neatly spread all round. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide, my own being opposite the entrance, and my guide occupying the remaining side of the wigwam. Three dogs, well conditioned, and of a large breed, lay before the fire. So much for the live stock. At the back of the wife, I saw suspended near the door, a tin can full of water, with a small tin cup; next to it, a mat bag filled with tin dishes and wooden spoons of Indian manufacture; above that were several portions of female dress, ornamented leggings, two showy shawls, &c.; a small chest and bag were behind her on the ground. At the back of —, the Indian, were suspended two spear heads, of three prongs each; an American rifle, an English fowling piece, and an Indian chief piece, with shot and bullet pouches, and two powder horns; there was also a highly ornamented capuchin, and a pair of new blankets. The corner was occupied by a small red painted chest; a mocooh of sugar was placed in the corner on my right hand, and a barrel of flour, half empty, on the right hand of my Indian; and between that and the door were hanging three large salmon trout, and several pieces of dried deer flesh. In the centre, as usual, we had a bright and blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blankets when we entered. We had scarcely time to remove our leggings and change our moccasins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short space by soup, made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in the ashes, in addition to the tea supplied from my own stores.

Before daylight, on the following morning, we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and, to my surprise, the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indian address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken from the heart, and not got up from theatrical effect.

You may be sure I did not omit the opportunity of diving into the secret of all this comfort and prosperity. It could not escape observation that here was real civilization, and I anxiously sought for some explanation of the difference between the habits of this Indian and his neighbors. The story was soon told:—He had been brought up at the British settlement on Drummond Island, where, when a child, he had in frequent conversation, but in no studied form, heard the principles of the Christian religion explained, and he had been told to observe the Sabbath, and to pray to the Almighty. Industry and prudence had been frequently enjoined, and, above all things, an abhorrence of ardent spirits. Under the influence of this wholesome advice, his hunting, fishing, and sugar-making, had succeeded to such an extent, as to provide him with every necessary, and many luxuries. He already had abundance, and still retained some few skins, which he hoped, during the winter, to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and additional clothing for himself and his wife. Further explanation was unnecessary.

Shall I relate what I witnessed after the lapse of eighteen months? The second summer has arrived since my last visit; the wigwam on the lake shore, the fit residence of summer, is unoccupied; the fire is still burning in the wigwam of winter: but the situation, which has warmth and quiet to recommend... at that season when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sunlit wave, I hastened to enter. How dreadful the change! There was, indeed, the same Indian girl, that I had left healthy, cheerful, contented, and happy; but whisky, hunger, and distress of mind had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast, half-dressed and filthy. Every part of the wigwam was ruinous, and dirty, and, with the exception of one kettle, entirely empty. Not one single article of furniture, clothing, or provisions remained. Her husband had left in the morning to go out to fish, and she had not moved from the spot; this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had, indeed, set out to fish, but had lain down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless both in body and mind, and seated himself in listless silence in his place in the wigwam.

Producing pork and flour from my travelling stores, I requested his wife to cook them. They were prepared, and I looked anxiously at the Indian, expecting to hear his accustomed prayer. He did not move. I therefore commenced asking a blessing, and was astonished to observe him immediately rise and walk out of the wigwam.

However, his wife and child joined us in partaking of the food, which they ate voraciously. In a little time the Indian returned, and lay down. My curiosity was excited, and, although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts:—On the opening of the spring of 1833, the Indian having got a sufficiency of fur for his purpose, set off to a distant trading post to make his purchase. The trader presented him with a plug of tobacco and a pipe on his entrance, and offered him a glass of whisky, which he declined; the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the pack of the poor Indian. He was marked as his victim, and not expecting to be able to impose upon him unless he made him drunk, he determined to accomplish this by indirect means.

As soon as the store was clear of other customers, he entered into conversation with the Indian, and invited him to

join him in drinking a glass of cider, which he unhesitatingly accepted. The cider was mixed with brandy, and soon began to affect the mind of the Indian; a second and third glass were taken, and he became completely intoxicated. In this state the trader dealt with him; but it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin; the trader was therefore obliged to continue his contrivances, which he did with so much effect, that for three weeks the Indian remained eating, drinking, and sleeping in his store. At length all the fur was sold, and the Indian returned home with only a few ribands and beads, and a bottle of whisky. The evil example of her husband, added to vexation of mind, broke the resolution of the wife, and she, too, partook of the accursed liquor. From this time there was no amendment. The resolution of the Indian once broken, his firmness was gone; he became a confirmed drinker; his wife's and his own ornamented dresses, and at length all the furniture of his wigwam, even the guns and traps on which his hunting depended, were all sold at the store for whisky.—When I arrived, they had been two days without food, and the Indian had not energy to save himself and his family from starvation.

All the arguments that occurred to me I made use of to convince the Indian of his folly, and to induce him even now to begin life again, and redeem his character. He heard me in silence. I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving to the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

I had not proceeded far on my journey, when it appeared to me, that by remaining with them for the night, and in the morning renewing my solicitations to them, I might assist still more to effect a change. I therefore turned back and in about two hours arrived at the wigwam. The Indian had set off for the store, but was not returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back) neither moved nor raised her head. Morning came; I quickly despatched breakfast, and leaving my baggage, with the assistance of my guide, set out for the trader's store. It was distant about two miles. I inquired for the Indian. He had been there the evening before with a dollar: he purchased a pint of whisky, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drunk the whisky, and then requested to have the flour exchanged for another pint of whisky. This was done, and, having consumed that also, he was so "stupidly drunk," (to use the word of the trader,) that it was necessary to shut him out of the store, on closing it for the night. Search was immediately made for him, and at the distance of a few yards he was found lying on his face, and dead!!

Picture to yourself the situation of his wife and child.—A merciful Providence interposed to save them from destruction.

A THEME ON TEMPERANCE,

Delivered at the Division Room of the "Sons of Temperance," No. 1, Brockville Division, 22nd March, 1849.

W. P. and BROTHERN.—Sons of Temperance, this theme of mine, in imitation of our W. A., who, with so much ability, introduced and elucidated our pure and high principles. I will humbly, with your polite indulgence, attempt a brief sketch of the rise and progress of our predecessors, the Rechabites, or Sons of Temperance of the olden time, 600 years B. C. They are mentioned in the Bible, and were a kind of religious order among the Jews, founded by Jonadab the son of Rechab, including only his own family and posterity. They were enjoined to adhere to three different things:—1st. To drink no wine nor strong drink; 2d. To build no houses, but dwell in tents; 3rd. To sow no corn, &c.

plant vines. And these worthy Sons of Temperance adhered sternly to our Article No. 2, as mentioned by the prophet Jeremiah, xxxv. chapter, and for which praiseworthy adherence we have the following encouraging promise, found in the same chapter:—"Therefore thus saith the Lord of hosts, the God of Israel, Joadab the son of Rechab shall not want a man to stand before me for ever." Thus, my brethren, is most encouraging in our outset for this present time, showing that the promise there made, nearly 2500 years ago, is now being realised. But now to our legitimate subject. Temperance, strictly speaking, denotes the virtuous practice of those who restrain their rude appetites; it is, however, generally used to express moderation, in which sense it is indiscriminately applied to all the passions. Temperance has been justly termed the virtue which bridles the inordinate desires, it is, indeed, closely in connection with prudence and justice. It silences calumny and substitutes extenuation for slander; expels avarice from the bosom, and thus demonstrates that true happiness consists not in contemplating useless wealth, or indulging in ambitious pursuits, or in the gratification of a vitiated taste—but in a contented mind. Hence the votary of Temperance views with equal disgust the sallies of unjust resentment and those of riotous mirth; he beholds the melancholy consequences of intemperance, and endeavors to extinguish revenge, and every desire which humiliates a rational agent. Thus proving that such virtue is the parent of many others, while it is attended with peace, prosperity, health, and inward satisfaction; let it suffice to observe, that it is a duty incumbent on all present to rear their children, with a strict regard to temperance, as by adhering to this rule only, they are entitled to enjoy all these, associated with longevity. Sons of Temperance, "ye shall be great in the sight of the Lord, and shall drink neither wine nor strong drink," is another promise of great importance. And in whose presence is this greatness manifested? It is such an introduction to honor and dignity, my worthy brethren, as shall make us, one and all, ambitious to gain, at least, some claim to its laurels; for, independent of this, sage experience has taught me that total abstinence is "great gain." Ay, I will repeat, the prizes attendant, though guilty of tautology, peace, prosperity, health, honor, with self-approbation and long life. Are such results not well worth our best aspirations, to gain the approval of heaven and the respect of mankind? Yes, let us, particularly we old toppers, redeem the time, and make, by our zeal, amends for the past, by showing by our walk and conversation, that our daily practice is in keeping with our professions, for, from all accounts, in the old world, however active we may be here in the "New"—they are making railroad and telegraphic strides, as the following extracts show and encourage us:—

In the neighborhood of Glasgow, old Scotland, 7000 lectures were delivered in 100 localities, during four months in 1844, with promise to be more alive to the good cause in '45. In Lincolnshire, old England, during one short visit, Dr. Grundrod received 5000 signatures to the "Sons of Temperance," many among them clergymen, ministers of various denominations, legal gentlemen, surgeons, and others of influence and rank in society. His lectures, also, among, and to female and juvenile meetings, have met the most flattering success, and have not been the least interesting of his efforts to disseminate "True Temperance." Hear what the Rev. J. Mackarrow of Manchester says,—"I might direct you to some details of the evils of intemperance, more especially in the manufacturing districts from which I come, but this is unnecessary. It is a matter of constant observation, and rests on authority the most unquestionable, what we have now to do, is to inquire how these evils are to be removed. Are we simply to testify by precept against them, or are we to give them the weight of our example in support of our testimony? We may give warning now and then, but if we continue by our practice to support the usages of society, the influence of that warning will be neutralised; ought we not rather to give a constant testimony by a life of 'Total Abstinence,' against those evils that are productive of such temporal degradation, of so much spiritual and eternal ruin? I am satisfied that mere precept will not do; my own experience has proved the truth of this declaration. As a minister of the everlasting gospel, I deemed it incumbent upon me, some years ago, to preach a series of discourses against intemperance; but yet, I came to the conclusion, that by that series not one individual was turned from the evil of his ways." He concludes, finding that no impression could be effected on any, he decided to take the "Total Abstinence Pledge," and now mark the conse-

quence: "Having embraced the Temperance principle myself, I was anxious that my people should embrace it too. There were not a half dozen persons connected with my congregation who were at that time totally abstemious, until I threw among them the influence of my own example, and the example of my youthful family, and then, in a very short period, 220 adults became members of the Total Abstinence Society out of the congregation alone."

The Rev. Dr. Campbell, editor of the *Christian Witness*—His opinion of teetotalism.—"I cannot allow this opportunity to slip without expressing my sincere admiration of the temperance movement, and my entire confidence in its ultimate success—The more I contemplate the condition of British society, the more my conviction increases that to an extent incalculable, our misery and crime are mainly attributable to the unquestionable appetite for strong drink. I am satisfied that the time will come when the churches of every denomination will unite in one pious and patriotic confederacy against this tremendous enemy of the human race. And I am further convinced, that until the churches, as such, led on by their ministers of the gospel, shall stand forth to occupy a place in that mighty conflict, the war can advance but slowly, and must be attended on every hand with difficulty and discouragement." And concludes by expressing his sanguine hopes from the rising generation and the influence of temperance societies, and the distribution of temperance tracts, &c., &c. Thus, few things will contribute more to make converts to your principles, and when made, to edify them. It will be a happy day which shall behold one or two Temperance Journals in every house, both of the rich and poor, in the British Empire.

Further, here are five inferences by the Rev. Jabez Burns, in his address to a meeting in Exeter Hall, 19th May, 1845:

1. "If teetotalism, has arisen from 20 or 30 persons, to nine millions, in 13 years, what should it arrive to after the present period, with nine millions to begin with?"

2. "If so much has been done, what may be expected now, when so great a part of them now confess the excellency of our principles?"

3. "If so much was done when we, who were working in the cause, had so little experience to begin with, how much more may be done with all the advantages which experience confers?"

4. "If so much has been done, with such imperfect machinery, what ought to be done now, when on the high pressure system?"

5. "And if so much was effected amidst former disputations, what should be done now, when all are sick of faction, and are determined to uphold principle in the spirit of kindness?" His peroration is "supposing there are in the three kingdoms, 500,000 teetotalers, and that each save a halfpenny a week, this will raise £54,000 sterling a year, and to lay it out as follows—I would have 500 temperance missionaries, 100 in London, and 400 in the country, 100 respectable agents, talented men, to travel through the three kingdoms, lecture on temperance, circulate one million tracts every month, build four Hydropathic hospitals for the poor, one in London, one in Manchester, one in Glasgow, one in Dublin, and still have £2000 for a national Loan Society, by which worthy men, who had been teetotalers for a certain number of years, might be lifted up out of the condition of servants, and be enabled to set up business for themselves. When all this had been done, several thousand pounds would remain over, which could be disposed of to the best advantage."

Matthew Henry says, the more delights we seek for gratification, the more we expose ourselves to trouble and disappointment; and the worthy old poet Milton, adds, what more foul sin is around us than drunkenness; and who can be ignorant, that if the importation of wine, and the use of all strong drink was forbid, it would both clean rid the probability of committing that odious vice and man might afterwards live happily and healthfully, without the use of these intoxicating liquors. Noah was the first example we have in scripture of drunkenness, and recollecting his high standing with heaven, being the only individual selected from the old world to replace and repeople the earth, how circum-spect should he have been; for the destruction of all the families of the Old World arose very prominently from this odious and debasing crime; yet he got so drunk and degraded as to wallow and expose himself in his own tent before his family, notwithstanding he was called a holy man, for he had escaped the pollutions of the Old World, and of all alone found worthy of being the father of the new. A strong and stern example to us Sons of Temperance, not to rely upon our own strength, but seek

assistance from Him who can and will assist "if we ask and knock."

The history of Lot, and next after Noah, need only be alluded to to give a satisfactory distaste of intemperance. The mighty Babylonian Empire in its latter years became inundated with drunkenness; the consequences was, it was invaded by a tectotal Son of Temperance, Cyrus, with an army of sons of temperance, and Babylon was taken at night, when the whole people and defenders were drunk, keeping a great National festival. It is worthy of passing notice, that the conqueror's son became a drunkard, and from him is dated the downfall of this mighty empire.—As late as the time of Alexander the Great, we find total abstinence recommended by the physicians even to the drunken and sensual monarch. Pliny, the historian, tells us that Androcydes, a physician distinguished for his wisdom, wrote Alexander desiring him to abstain from intemperance.—"Remember, O King, that when you are about to drink wine, you are going to drink the blood of the earth." Solomon adds an advice for us about wine, "it biteth like a serpent and stingeth like an adder," and further "it is not for Kings, O Lemuel, it is not for kings to drink wine, nor Princes strong drink." Had Alexander taken the advice of Androcydes, he might have long enjoyed the fruits of his labors, but he drank wine, killed himself and broke in pieces his splendid empire.

It is on record that the ancient Greeks recommended and practised abstinence. Homer says, "the gods did not drink wine," therefore they were immortal. A plain proof that drinking wine was regarded as at variance with immortality and glory. It is well known the ancient Romans did not drink wine. Gibbon, the historian, observes, "that in the age of Homer, the vine grew wild in Sicily and neighboring shores; but no wine was made from it." Pliny asserts that wine was not used by the ancient inhabitants of Italy: we know that wine became popular in after times in Rome. Hence the decline and fall of this gorgeous Republic or imperial domination. Observe, Sons of Temperance.—Rome followed Babylon, Persia, and Greece, and where are these empires now? And who does not know that drinking and sensuality hurried them to ruin? Intoxicating liquors were not in general use in Queen Boadicea's time, for in an eloquent speech to her warriors, A. D. 61, she says, "to us every herb and root is food, and every stream of water our wine." About the 5th century ale was introduced. At that time it was costly: a cask of spiced ale, measuring 9 pails, was sold for £7 10s., and a cask of common ale, same measure, about £3 15. Hypocras, a wine mixed with honey; and pigment, a wine composed of honey, wine, and spices, all were high priced. In course of time, however, malt liquors, in the various forms of beer, porter, ale, and burton began to be used more generally—the Court, the Monasteries, and the Barones, seemed to vie with each other in obtaining and administering every variety of intoxicating drinks. Hence the corruption of the people of all grades and conditions, with an incalculable amount of disease and death; the dreadful result, the history of which in every age had been written in lines of blood. The discovery of Alcohol in the 9th century, and its being eventually brought into general use, seemed to promise to the God of Wine the entire immolation of the whole human family, till distillation brought out the diabolical fiend in his infernal and insidious desolating spirit, formerly concealed in the unfermented juice of the grape, in solutions of malt, in decoctions of hellebore, opium, or other deleterious or villainous drugs, had carried on with telegraph speed, incest, robbery, arson, and cruel death, with all its horrid concomitants, for centuries. But now, arrived at full maturity, and no longer diluted or associated with any thing that could nourish the human frame, it fell with all its ponderous and grinding venom, like the accursed demon, or rather dragon of the Apocalypse, without mercy on the world.

Millions have perished already by its poison, and never was the colony more active than at present in hastening its own corruption and ruin, for even the governing powers at this moment, for a paltry matter of revenue, leech like, draw this gold at the cost and expense of the souls and bodies of our Lady Queen's loyal and gallant subjects of these British North American Colonies. Let him Tophet drinking town avoid the stream of lurid wine and brandy flowing from Beizebub's catacombs, yelet in his own locality—"burning lava," distilled amid ten thousand thunders, bottled and barrelled under the imprecations of millions of demons, and abscatulated and injured souls of men and women who have been victimised and cheated by "Licensed Tavern-

keepers;" or rather call them Pandemoniums for engulfing the unfortunate, miserable, neglected, left handed Debris, and abortions of our common community, and where this arch, demon of the nineteenth century is nightly keeping up his infernal, contaminating orgies in our very "diggins," to the injury of every one in our happy Christian country. Let all my brethren look well to their homes and families, and even our neighbors, lest the fate of the nations of old fall double fold on our own happy homes. For should "Total Abstinence" fail to accomplish the great and mighty reformation proposed, and should the villainous, the desolating plague, more mortal and hideous than the Indian cholera, still continue among us, then, in the black downfall of "Babylon, Nineveh and Rome," we may read the dreadful doom of our own dear and beloved country. Which, may Heaven avert.

JOHN BLAND.

FOR THE CANADA TEMPERANCE ADVOCATE.

THE VICTIM.

Few persons have commenced the married life with a more pleasing prospect of happiness and prosperity before them than James Douglas and Mary Cameron. Never was a newly married pair more happy; every person who knew them predicted for them a long life of uninterrupted felicity. For some time Providence smiled upon them; all their efforts were crowned with success, and no one lived more happily than they. But a sad reverse soon came on. In the autumn of 1832, James went to "the fair" to buy some cattle. After purchasing, the seller insisted on his drinking with him. James at first refused, but the other insisting and declaring he would be offended if he did not, James complied. Succeeding fairs brought succeeding invitations of the same kind, and the reluctance to comply soon disappeared. By degrees a liking for intoxicating drink grew upon him, and he soon considered it quite an indispensable part of his business when in town to call at the hotel, and take a glass in the company of those who seduced him. Thus a thirst was created for intoxicating liquors, and he felt a burning desire to satisfy it. About a year from the time mentioned above, he again went to the fair. As yet he attended to his business, almost as punctually as ever, and had lost nothing of his respectability in the eyes of his neighbors. This day he drank deeper than usual, and it was late before he attempted to return. When he did so, he was scarcely able to stand, much less to walk. His wife, alarmed at his absence, which was considerably longer than usual, determined to go and meet him, or see what detained him.

She had not gone far before she met him staggering from one side of the road to the other. Deeply grieved to see him in this state, she helped him home, and placed his supper before him as usual. But what most grieved her was the harsh, sullen manner in which he spoke to her. Next morning, when she spoke to him of his conduct the preceding night, he expressed regret, and promised amendment. For a time he kept his word, and attended to his business as well as before. But the tempter again overcame him. Again he promised reformation, and again he broke his word. The demon had too strong a hold of him to be easily shaken off; it required greater resolution that James Douglas possessed to overcome so powerful a foe. From bad he went on to worse—his evenings, instead of being spent in the company of his wife and children, as formerly, were passed in the grogshop, in the company of a set of drunkards. He who had once been looked up to as an example of industry and sobriety, was changed to one of the most profligate of drunkards. The rent of his farm became due, and he was unable to meet it. The greater part of his stock was sold to pay it, and his landlord refused to allow him to remain on the farm any longer. Hardly knowing what to do, he sold off the remainder of his stock and furniture—took a passage for himself, his wife and children, in an immigrant ship,

and sailed for America. They arrived safely at Quebec, and proceeded as far "up the country" as Kingston. They then struck into the country, and settled on a farm partially cleared, with a log house on it. In about two years he had stocked and partly paid for his farm. Here he determined to abstain from ardent spirits, and, as his temptations were few, he kept his resolution for some time. But again the tempter prevailed. One of his neighbors requested his assistance at a "logging bee;" and James, ever ready to oblige, consented to go. The whisky jar was in attendance, and James was pressed to "take a drop." The oppressive heat of the day—the laborious work at which he was engaged, and a certain longing he felt again to taste the poison, forced him to comply. The Rubicon was now passed; he drank or till he was able to drink no more. The appetite which had so long been dormant was ten times more craving than ever. The state of his wife's mind, when he was carried home in such insensibility, may perhaps be imagined but not described.

All her fond visions of domestic felicity vanished in a moment. She saw, as vividly as if the stern reality had already been before her, all the dreadful consequences that would follow. She saw that all the better feelings of his nature would be blasted; that he would no longer be the kind husband and father—that he would be changed into a cruel and hard-hearted monster. She did all in her power to reclaim him while there was any hope. She spoke to him of their once happy life, and how all its happiness had been destroyed by the demon of intemperance. She implored him for the sake of her whom he had once loved, and whom he had vowed to protect—for the sake of his children—for his own sake—and for the sake of all those dear to him, to abandon forever intoxicating liquors. He made innumerable promises of amendment, and broke them as often. Gradually his heart became callous; he no longer listened to the earnest entreaties of his wife, and the only answer she now received to her earnest appeals was curses and abuse. He was now past all hope. He had, like the fool-hardy person who went over the Falls of Niagara, ventured too far—he had trusted too much to his own strength, and he had not calculated the strength of the enemy he was encountering. He made no effort to escape while he had the power to do so, and when it was too late, all his desperate efforts, all his convulsive struggles to get free were of no avail. The torrent hurried its victim onward and onward to destruction. This was even nearer than was suspected. One morning, as usual, Douglas left his home to spend the day at the village tavern, carrying some of his wife's hard-earned money with him. He did not return that night, and his wife hastened to the village next morning to see what detained him. All she could learn was, that he left the tavern at a late hour, very much intoxicated. On his way home he had to cross a bridge, and as part of the railing was broke down, it was thought by some that he had fallen over into the river and was drowned. For two or three days they searched the river thinking to find his body, but in vain. His wretched wife passed the winter in the greatest anxiety to know what had become of him.

At length spring came; the ice disappeared from the river, and with it passed away all the uncertainty which hung over the fate of James Douglas. His body was discovered floating among some weeds and logs in a dead part of the river. It was now clear, that while intoxicated, he had fallen over the bridge; that while he was breaking the commands of the Most High he was summoned unprepared into his presence. That God, who has said "No drunkard shall inherit the kingdom of heaven," cut short his existence in the midst of his iniquity. Mrs. Douglas still lives, and though now and then a tear will steal down her cheek as the remembrance of her former life crosses her mind; as she reflects on the uncertainty of all human happiness, yet she

lives happily in the company of her children, whom she is "training up in the way they should go."

She depends entirely upon her own exertions for obtaining a livelihood for herself and children; hitherto she has been successful, and she sincerely believes that He who has supported her thus far will do so for the future.

W.

FOR THE CANADA TEMPERANCE ADVOCATE

WHAT I HAVE SEEN.

In one of the townships of Western Canada, is a spot fair and lovely in its aspect, as natural scenery can render it, but which, to those acquainted with its local history, always calls up melancholy recollections. The gently rising hill, and far-sweeping dale, both covered with luxuriant crops, and the little crystal stream, winding along to afford comfort and convenience to the inhabitants, are all in view, conveying an idea of happiness and plenty not to be surpassed. But a shroud has been cast over it, and that little brook has been made an engine of death and disease, for the distillery has polluted its streams, and intemperance has here, as elsewhere, numbered its victims. On that hill to the right, you see the spot where two persons, after having visited this Canadian *Utopia*, and left it with a jug of whisky, met their death. So intoxicated, that they were not able to reach home, they lay all night in the fields, and one of them having wandered farther than the other, was found by his friends, and conveyed to his house, where he expired. He was distinguished for his mechanical genius, and, it was often remarked, might have been one of the first men in the country, had it not been for this fatal habit. The other was, when sober, much esteemed by his acquaintances for his kind and amiable disposition, but had now become so degraded as to be wholly avoided by them, and was not found till several days after, and then his body was mangled, and the eyes pecked out by the birds. In a grove, a little to the left, perished one who had moved in the first circles of society, but whom intemperance had reduced low, very low. Being on a journey, and stopping at an inn in the vicinity, he drank to excess, became frantic, left the place, and was heard of no more till several months after, when his bones were discovered in this little piece of bush, and it was known, by the clothes, whose remains they were. Yet a little farther to the right died another: young, well-educated, respectably connected, and in good business, he must needs get rich faster, so commenced distilling, and made rapid progress in drinking also. Returning one night from his distillery, he fell face foremost into the little stream, scarcely two inches deep, and was found in the morning a stiff and bloated corpse. A few steps more, and you reach the residence where once dwelt a wealthy, and industrious farmer. This place was noted for beauty and fertility, and its careful cultivation; but he "took to drinking," reduced himself and family to the deepest poverty; his farm was taken from him, and he died miserably. His eldest son, who was the father of a large family, became a very monster through intemperance, and after being a terror and a nuisance for several years, died in a fit of delirium tremens. All these things occurred within the extent of one mile. And this is nothing extraordinary; almost every few miles in the province could furnish a sad recital of the work effected by that archdestroyer, intoxicating liquor. Yet still the distillery is suffered to pour forth its worse than lava streams, to poison the air, and pollute the water, to destroy the grain, for want of which thousands are starving, to produce disease, poverty, crime, and death; desolation of heart, and destruction of intellect; wretchedness of soul, and eternal despair. God forgive those who are opposed to the Temperance Cause.

INA.

THE LOAFER!

Among the great variety of new and wonderful productions for which the present age is superlatively remarkable, the character generally known in this country by the name of *Loafer*, is certainly not the least wonderful. We are not sufficiently acquainted with the Etymology of the word, to enable us to enlighten our readers respecting its derivation, and as neither Johnson, nor Sheridan, nor Walker, has said anything about it, we conclude that it must be a recent invention of the Yankees, and will probably be found in Webster. The sound conveys an idea of a *spungy* nature, and is perhaps one of the *primitives* whose root is in the thing itself—a word just made for the object. But however new the character may be, it is one which threatens to become very prevalent; and already there are few towns or villages in Canada, which could not produce a few varieties of the strange creature. Towns may be destitute of a Jail, a Courthouse, a Church, or even of a fire-engine—they may be deficient in magistrates and professional gentlemen, but there is no town of any respectability which cannot exhibit the *Loafer* in various stages of the profession. "Loafing" is, in short, becoming a sort of a science, founded on a combination of the physical and metaphysical; but it has certainly no relation to *hydraulics*, as we never knew a *Loafer* who had not as great a horror of water as though he had been bitten by a mad dog.

As it would be a lengthy and a difficult task to give a detailed account of all the different varieties of the "Loafer," or to describe all the different stages of the profession, we shall confine ourselves to that variety, and to that stage, in which the character may be said to be practising the profession purely and scientifically—the stage in which he is capable of doing most evil. And, in the first place, you must imagine a *spendthrift*—one who had received the means of a respectable livelihood, either in money, in property, in education, or in some one of the learned professions. You must imagine him to have squandered his means in idleness, gambling and dissipation; and subsequently to have spent some years in scientific and unprincipled *gouging*, that is, in contracting debt in every possible way, and for all possible purposes. Meat, drink, clothing, washing, lodging, *everything*, till his reckless extravagance, his notorious shuffling, and his barefaced lying in regard to *paying*, had sunk him below all credit; had ruined his reputation, and had made him an object of fear and hatred to all who had suffered from his profligacy; and then you will have a proper subject for a genuine "Loafer." He is to be found in every place of public resort where the admission is free—*except in Church*. He frequents all thoroughfares, all wharves and stage Inns; attends all public meetings, watches the arrival of all strangers, and collects every item of news belonging to the locality. He is, in short, a sort of a local *Omnia gesserum*, and omnipresence, but the bar-room is his home, his local residence, or native element—there he shines, lives, moves, and has his being. He is witty, humorous, grave, sedate, pious and profane, just to suit the company for the time being. He can become all things to all men, and is obliging even to servility. Yet he affects a dignity, and is, at times, easily offended, and the only error in his practice is when he entertains you with an account of what *he has been*? No sooner has he told you of his perished wealth, his degraded profession, or his disgraced relations, than he sinks in your estimation. He is uncommonly accommodating in the bar-room, and yet he is a nuisance. He takes a part in all discussions—volunteers his opinion on all subjects, and dips into everybody's conversation, and bargain-making, especially if there is a prospect of liquor. The landlord despises him, and merely tolerates him as a useful evil for "cracking lue," laying wagers, or inducing people to treat him. If you are a stranger asking information, he is the first to answer your enquiries—becomes your

friend at once, tells you all you ask and a great deal more; learns whence you came, and knows the place well, or, at least, has seen some person who came from that same place; and before you are an hour in his company, you know a great deal about the town, and the private affairs of the inhabitants, that in all probability you would never have known had you been born and brought up among them. In fact, he appears to possess such a fund of communicable information, that like Goldsmith's *Strolling Player*, he seems determined to talk so long as you fill the tankard. But the grand display of the *Loafer's* tactics or science is in a social company, where there are some strangers or *raw* green hands, who are altogether uninitiated into the mysteries of living without means. This is his peculiar theatre. His volubility of language becomes overwhelming, running into an irresistible torrent, and his wit sparkles with equal brilliancy, and in complete unison with the glasses on the table. He has a hundred and fifty anecdotes of various kinds and colors, which he has retailed a hundred and fifty times a year since he commenced the profession of *Loafer*, and still they are new on every new occasion; they are his stock in trade, and have been of much service to him. He may, at times, be prevailed on to sing a song (bacchanalian of course) for the amusement of the company, but his grand forte lies in relating improbabilities—feats uncommon of horse-racing, dog-fighting, cock-fighting, and duelling—something belonging to the *great*, the *dignified*, the *honorable*. He talks high and boastingly, and speaks of large bets and enormous sums of money, although at the same time he is not worth the price of a tobacco-pipe. A few years more will bring him to the last low stage in the science of *Loafing*—that is, the ragged, tottering, filthy, lick-glass, begging, dreaded, haunting spirit of every bar-room in town. Ah! reader, curse not his meanness—laugh not upon his degradation. He is the hapless victim of a ruinous, *legalized*, time-hallowed delusion, that is sweeping him on to an awful Eternity! Humanity claims one tear for his misery, and one prayer for his soul!

A LONDON SCENE.

There may be a miserable baby in the arms or on the back, with the naked feet and legs appearing from beneath the rags that cover it—sallow, sickly, sharp-faced, keen-eyed—the nursling of misery, despair, and vice—the destined victim of every evil passion and every degrading crime. Above, below, around, from every window, in cellar, in attic, in the middle floors, come forth the varied murmurs, in different tongues and tones—the slang and cant of English rogues and vagabonds—the brogue of Ireland or the old Irish language itself—the shouts of wrath or merriment—the groans of anguish—the cries of pain or sorrow—the gay laugh—the dull buzz of tongues, consulting over deeds of evil, or telling tales of despair and woe, or asking counsel how to avoid starvation. As you go on, innumerable are the different forms you meet in every shape of degradation! the fierce bludgeoned bully, the dexterous pick-pocket, the wretched woman who acts as their decoy, the boys and girls serving an apprenticeship to vice, the hoary promoters of all evil, who, in the shape of receivers, profit by the crimes of the younger and more active. Look at that girl there, in the tattered chintz gown. She can be scarcely sixteen; and yet see how she reels from side to side, in beastly intoxication. And then, that elderly man, in the shabby brown coat, with venerable white hair, who goes walking along by the side of the gutter, and every now and then stops and gazes in, as if he saw something curious there! He is a respectable looking man, with gentlemanly air and carriage. A thief and a man suspected of murder are just passing him; but he is quite safe; they know he has nothing to lose; and his emaciated body would not fetch

two pounds at the anatomist's. What is it that has brought him to this state? Look in his face—see the dull, meaningless eye, the nose and lips bloated with habitual, sottish tipping. That man can boast that he never was drunk in his life—but for more than forty years he has never been quite sober. Hark to the screams coming forth from that house where one half of the window-panes, at least, are covered up with paper! They are produced by a drunken scoundrel beating his unhappy wife. She was once an honest cheerful, happy country girl, and now I must not stray to tell the various stages of degradation she has gone through, till she is here, the wife of a drunken savage, in one of the lowest and vilest dens of London. Hark how the poor thing screams under the ruffian's blow, while one of his brutal companions sits hard by and witnesses it, laughing! Three days hence, by one too-fatally-directed blow, that man shall murder the wretched woman in the presence of her two children, and then shall go to end his own days on a scaffold, leaving those wretched infants to follow the same course in after years.—*G. P. R. James.*

Progress of the Cause.

CANADA.

HAMILTON.—A very interesting Temperance meeting, addressed by Mr. R. D. Wadsworth, was held in Wesley Chapel, John-Street, on Monday evening last. The attendance was unusually large; and perhaps not the least interesting feature of the meeting was to observe on the platform, in connexion with ministers of three different religious bodies, a highly respectable member of the medical profession, who, we understand, has lately given his name and influence in favor of this important enterprise. Here, indeed, is a platform on which, emphatically, all who desire the good of the community may unite; and it is peculiarly pleasing to see men of character and influence here join in throwing weight in the right scale of the balance. Mr. Wadsworth's address turned mostly on the manufacture, and particularly the adulteration of intoxicating drinks, illustrated by facts, and was attentively listened to; and we may judge of its influence from the circumstance that at its close 51 additional signatures were added to the pledge.

On the afternoon of the same day, Mr. W. addressed a large number of children of the several Sabbath Schools, in the Lecture Room, in rear of Wesley Chapel. The room was crowded with attentive and apparently deeply interested listeners; at the close of the address, 151 signed the pledge, and a juvenile Society was formed, which, it is thought, will in two weeks, number 500. May the cause of Temperance prosper; and especially may the rising generation be thereby saved from the vortex into which too many adults of our city have fallen and are falling.—*Provincialist, 12th April.*

WATERLOO, 11th May, 1849.—According to instructions received, I herewith send you a report of the state of Temperance in this vicinity. A society was organized in this place in the month of April, 1847, when 102 persons signed the pledge, and meetings, which were well attended, have been held monthly since that time. The first annual report which was submitted to the Society in May, 1848, showed the number of signatures to the pledge to be 282, exclusive of two withdrawn, and one expelled for violating the pledge. The annual report for this year shows an increase of 94, exclusive of 7 removed to a distance, 2 removed by death, 1 withdrawn, and 6 expelled, leaving 376 members in good standing. The Temperance cause has received a fresh impulse by a Reclabate Tent, which was recently established here.—Although but a short time has elapsed, there are 31 members, with every prospect of a speedy increase. Reclabism bids fair to be the means of accomplishing much good. It has already excited in the minds of many an interest in the Temperance cause which they never before felt. The Tent has received the approbation of

the ladies, who kindly assisted in making the Rogahs, and it is to be hoped that their example will be followed elsewhere.—*G. C. ROBINSON, Secy., W. T. S.*

PRECIOUS CORNER, HAMILTON, May 15.—The Anniversary of the Precious Corner Temperance Society, was held in the Bible Christian Chapel at this place, on the 3rd ult., the Vice-President in the Chair, when the Report of the past year was read, and the following officers elected for the current year:—James Lent, President; George Jennings, Vice-President; Charles Wilson, Treasurer; William Peters, Secretary, with a committee of seven.—The meeting was addressed very ably by the Rev. S. Tapscott, Baptist Minister, and the Rev. R. L. Tueker, B. C. Minister. A few signatures were obtained to the pledge, making the congregation, with very few exceptions, all members of the Society. The society numbers 110 members, residing within six miles of the town of Cobourg. The meetings of the society are held alternately at three meeting houses, from half a mile to two miles apart, in order to accommodate, as far as possible, the distant parts of the neighborhood. The society was once visited by Mr. Macdonald, who gave a very interesting address, and exhibited plates of the human stomach to a large and attentive congregation; and the committee solicit another visit from this Agent on his next tour through Canada West. We regret to say there has been very little interest felt in the cause for the past year, but we have a prospect of doing better for the future.—*W. PETERS.*

ENGLAND.

LONDON.—Let us pause to indicate the movement of temperance by comparing the proportion of publicans to sinners against sobriety in former days and now. 'About a century ago,' said Dr Colquhoun before the police committee of 1816, 'multitudes of men and women were constantly seen rolling about the streets drunk;' and it was not uncommon to behold such an enticement painted under a public-house sign as this: 'You may here get drunk for a penny, dead drunk for twopenny, and have clean straw for nothing!' The crime became so general, that the legislature determined to lessen it by making its commission more costly and difficult, and levied a duty of 20s per gallon on spirit and prohibited their sale by retail. The result was, that quite as much was drunk as before; for within two years, 12,000 persons were convicted under the act within the bills of mortality of selling gin clandestinely. At that time the population of London may have been about 650,000; so that the generality of drunkenness in London at that time may be estimated by the fact, that during two years, the proportion of convictions for merely selling gin illegally to the amount of the population was nearly 1 in 60; but of course many persons were each convicted many times. The decrease of the vice was not rapid, for we find that in 1785, with a population of about 800,000, there were in London 7780 houses at which beer and spirits were sold—namely, 5,979 ale-houses, 207 inns, 417 taverns, and 551 coffee houses—or a proportion of 1 public-house to nearly 112 individuals. The comparison becomes more gratifying as we approach the present year. In 1840 there were about 1,873,000 individuals; and according to Piggott's Directory for that year, 5,810 persons, exclusive of wine-merchants, dealt in strong drinks, of whom there was therefore 1 to nearly every 321 Londoners. The present year shows more brightly in this respect than any of its predecessors. In 1849 a London population of perhaps 2,250,000 gives encouragement to no more than 5,017 purveyors of beer and spirituous liquors, exclusive of bottled ale and wine merchants, or a proportion of 1 publican to about every 450 individuals. We recommend these facts to the especial attention of temperance societies, and trust they will afford encouragement for renewed exertion in the excellent cause.—*Daily News.*

NORTH SHIELDS.—On Thursday, the 8th March, the teetotalers of North Shields held a grand demonstration in the Assembly Rooms, when about 600 partook of tea.—Mr. Pyle, surgeon, in the chair. The following were amongst the speakers:—Messrs Buchanan, Charlton, Clasper, Elliott, Guthrie, Haggie, Johnson, Lalle, Middlemas, Strachan, Wicke, and White. Mr. Lalle, on behalf of the society, preacted Mr Johnson with a watch and appendages, bearing the following inscription:—'Presented by the Tyne-mouth Total Abstinence Society, as a token of respect and esteem, to W. E. Johnson, for his able and unceasing exertions as honorary secretary to the above society.' The proceedings were enlivened by the harmony of Messrs Cook, Graham, Little,

Simpson, and Ward. Mr Simpson accompanied his singing on the piano-forte, and Mr Hill delighted the company with his musical glasses. The meeting was interesting and cheering. Nearly 500 persons have joined the society since 1st January, 1849, and numbers are enrolling themselves weekly.

GAISSBRO'.—In a letter to the Editor of *The Cause of the People*, Mr George Gyngell, railway missionary, states that there have been about 400 men employed on the railways in this neighborhood, during the last year, and upwards of 100 of these have been induced to sign that glorious magna charta of mental and moral freedom, the 'Pledge.' Some of these were amongst the most abandoned of the class, and, previously to signing the pledge, were addicted to almost every grovelling vice which can debase human nature. But, how great is the change effected in these men! they are now 'clothed, and in their right mind;' they now might be seen on the Sabbath-day, respectably attired in broad-cloth, wending their way to different places of worship. Fifteen of them have become members of christian churches, during the year, and others, I trust, are not far from the kingdom of God. And this is not all, sir; we have done without a staff of soldiers in the town, or an additional man to the usual police force; for as far as either military, or civil authorities are concerned, they have scarcely had an hour's extra trouble on account of the navies; so completely have temperance principles succeeded in promoting habits of sobriety and virtue amongst these interesting sons of toil.

SCOTLAND.

GLASGOW.—Several agents of the city mission have recently established abstinence societies in their districts, as auxiliaries to the other means in operation for the improvement of the people among whom they labor. Four associations have been already formed, all of which bid fair to accomplish, to a considerable extent, the object for which they have been instituted. We earnestly trust that they may be carried on with vigor and efficiency, and that many more of a similar kind will spring up, not only in this city, but throughout the country generally. No human instrumentality will do more to render home missionary agency more effective than it has ever yet been. The annual meeting of the Cowcaddens Total Abstinence Society was held on Wednesday evening, 21st Feb., in the hall adjoining the Rev. Dr Eadie's church. The chair was occupied by Mr. William Webster, one of the vice-presidents; and the report was read by Mr. M'Alpine, corresponding secretary. The report stated that public meetings had been held weekly during the year; that three sermons had taken place; that two courses of lectures and four sermons had been delivered; that upwards of 250 new members had been obtained; that the missionary agent had visited 3,000 families, and distributed 3,400 tracts; and that the income of the society had been £51 2s 11d, while its expenditure had been £53 0s 11d. The operations of the juvenile branch had been very successful, a large number having met weekly, to whom lectures on a variety of subjects had been delivered, and instructions in music given. After the report had been read, it was unanimously approved of, and ordered to be printed and circulated; and a number of other resolutions appropriate to the occasion were submitted and passed. —*Scottish Times.*

DUNFERMLINE.—The annual meeting of the society in this place was held on Thursday evening, 1st March.—David Dewar, Esq., president, in the chair. From the report, which was read by the secretary, we learn that during the past year 180 new members had been obtained—that a juvenile society, with several hundred members had been organized—that four sermons had been preached, besides six Sabbath evening lectures by the Rev. R. Cuthbertson—that there had been 160 public-houses in the town—that £3000 had been expended on intoxicating liquors, while only £11 17s 3d had been spent on temperance purposes in connection with the society. Among other particulars, the report referred to the loss which the society had sustained in the removal to Glasgow of Mr. Russel, their late secretary. After the report had been read and adopted, the meeting unanimously resolved to empower the committee to unite the society with the Scottish Temperance League.

STIRLING.—For the last few weeks the cause of abstinence has almost been standing still, the committee being obliged to slack their public efforts, in consequence of cholera having made its appearance in the locality; but, in the absence of other advocates,

in that scourge they have certainly had a most powerful one in favor of their principles

UNITED STATES.

GEN. TOM THUMB AND SUTE.—General Tom Thumb is now out on an Exhibition Tour throughout Pennsylvania and Ohio.—Previous to starting, the subscribers signed the following pledge; in favor of the great principles of Teetotalism:—We the undersigned hereby agree and pledge ourselves and our honors as gentlemen, that we will forever abstain from drinking as a beverage every description of Spirituous Liquors, Wine, Malt Liquors and Cider. Such of the subscribers as are engaged to travel with Gen. Tom Thumb hereby agree to forfeit their engagements if they break this pledge. New York, April 4, 1849. P. T. Barnum; Gen. Tom Thumb; Wm. W. Webster, Preceptor; E. A. Upson, Ticket-Seller; H. T. Burgh, Pianist; A. W. Dobbins, Groom; D. E. Stratton, Door-keeper; Wm. Cameron, Coachman; George Simmons, Footman; Sherwood E. Stratton, (Father of the General); P. A. Clarke, Advertiser.—*Jour. of Amer. Temp. Union.*

REVERIES.

"Musing, I stand a breathing creature here
In loneliness, beneath the twilight sky,
Silent, and circled with forgotten graves!"—*Moir.*

Behold the churchyard's grassy mounds,
Where rank the hemlock waves,
And loud the night-wind sadly sounds,
Above the countless graves.

How dull and dreary seems the place!
How dread the silence deep,
Where thousands of the human race
In dismal darkness sleep!

But thither I would rather walk,
In lone and dreary mood,
'Than listen to the tiresome talk
Of gossips gabbling loud.

Beside yon village temple grey,
When sweeps December's blast,
I'd rather sit, at close of day,
And muse upon the past;

'Than join the giddy, thoughtless throng,
'That crowd the tavern door,—
'Than hear the drunkard's drawling song,
Rude revelry and roar.

For oft, while musing lone at night,
In pleasing reverie,
What glorious visions cheer the sight!
What lovely forms we see!

While sitting on a moss-clad tomb,
Or wandering 'neath the trees,
Few voices greet us 'mid the gloom—
Sweet voices in the breeze.

We list a father's soothing strain—
A mother's tender tone;
And thus, enraptured, meet again
The loved—the lost—the gone.

Our youthful playmates, blithe and fair,
Before our eyes appear;
The Sabbath hymn, and Sabbath prayer,
Once more we seem to hear.

We see our home of early life—
The happy household scene—
That, 'mid the tempest blasts of strife,
Looks like an Eden green.

And thus, to retrospection's view,
Amid our waking dreams,
The past adorned with rainbow hue,
'To fancy present seems.

'Tis sweeter far to conjure up
Such visions of the brain,
Than drain the noisy drunkard's cup,
Or mix in folly's train!

Kennoway, December, 1848.

TUKTA.

Canada Temperance Advocate.

MONTREAL, JUNE 1, 1849.

THE DISTILLERIES.

We have been told that all the Distilleries in the city, if not all in the District, have been obliged to suspend operations; and we believe it. We are glad to have this piece of good news to announce to the readers of the *Advocate*; and we are delighted also with the cause which has led to it; for this step has not been taken by the proprietors of these establishments from any doubts, respecting the morality of the traffic, in their mind; but because they can get no sale for their liquor—people won't buy it any longer. This shows that there is a change in public opinion on the subject of using intoxicating drinks, and it therefore affords good grounds to presume, that the above reform will not be temporary but permanent. Scores of punchoons have been returned from merchants in the country, because they can get no one to buy, and are now reposing in harmless inactivity in the Distillery vaults. "There let them lie."

We do not rejoice over this change in a spirit of uncharitableness towards the distillers: we have no sympathy with those who would hold them all up to execration as a race of "bloodsuckers" that seek to enrich themselves knowingly and intentionally at the expense of all the dearest interests of the community; we believe them to be labouring still under those mistaken views of the properties of intoxicating drink, which were held by every one previous to the Temperance Reformation. Yet we cannot conceal the pleasure it gives us to remind them, and likewise tavern-keepers, and all engaged in the traffic, in whatsoever manner, that their "occupation's gone"; that it will be necessary for them to turn their capital and industry into some other channel; and, in short, to seek out a more honest way of living.

Connected with this, we have been amused with a puffing advertisement of "Begg and Buyers, Distillers by special appointment to Her Majesty and His Royal Highness Prince Albert, at Lochnagar Royal Distillery, near Balmoral," stating that they are desirous of selling their celebrated whisky throughout the *Canadas*, and inviting some respectable House to act as their agent. These gentlemen know nothing of Canada; they might have saved themselves the trouble and expense of this notice; they have sent it to beg, but it will procure no buyers; the people throughout the *Canadas* are too wise to spend their money for that which is not bread. There are hundreds of punchoons stored up in this city because they can find no buyers; and we have no doubt that what they contain will prove, upon trial, equal to the "celebrated whisky" of Balmoral in the celerity with which it can dissipate alk, break down characters, fill the gaols, and plunge families into ruin. If the Canadians had a mind to use the article, they would not need to go so far as Lochnagar for it. Indeed! these men propose to send their whisky to Canada! We fancy they will attempt next to send their celebrated turf to Newcastle, where the poor people have nothing but coals.

Our exchange papers in the mother country will please address "Via Halifax"; unless so addressed, they are sent through the United States, and are charged with postage.

The Rev. J. Green is informed that the *Advocate* for Mr. Manson, Barnston, is despatched regularly from this office. We would be happy to discover the cause of the irregular receipt of his paper.

REV. C. CHINIQUY.

The Rev. C. Chiniquy perseveres in his useful labors, as the subjoined list will shew. It states the number of persons to whom he administered the Temperance Pledge from April 27 to May 8, both inclusive:—

Rigaud,	2000
St. Marthe,	900
St. Polcarpe,	1800
St. Ignace,	1700
Cedres,	1400
Total,	7800

—*Melanges Religieux*

FATHER MATHEW'S FAREWELL MEETING.

In the *Cork Examiner* of the 11th April we find an account of the farewell service given to Father Mathew in anticipation of his departure for America. The attendance was unusually large.—In responding to a complimentary sentiment, he said, "It has been announced that this is a festival on the eve of my departure,—it is certainly the eve of my departure, but circumstances will not allow me to leave the country until the middle of May, and I trust I shall return again at the end of autumn."

The Rev. Mr. O'Regan responded—Their Reverend President was going to another land, where he would extend the Temperance Cause through the whole world, because in that land—the land of the brave and the free,—he would find representatives of the entire world. He would find amongst them exiles from his own country—numbers of which would have sunk into their graves in degradation and misery in their own land; but who, having adopted the glorious principles he advocated, were enabled to go to another land where they could live in peace and comfort. He felt no doubt he would receive in America the reception which had been long prepared for him and which he deserved. His going there would confer incalculable benefits on the cause throughout the earth, and he trusted that God Almighty would send back their leader and apostle in renovated strength and energy to the Green Isle.

CORRESPONDENCE.

OAKVILLE, April 9, 1849.

SIR,—We avail ourselves of the present opportunity of communicating a little information from this quarter, which may not be unworthy of a place in the columns of your excellent *Temperance Advocate*. In contrasting the present aspect of the Total Abstinence Reformation Society in this place, with six or seven years ago, we can see that a mighty change has been effected. The opponents of our good cause were continually pouring upon us their foul slander, contemptible frowns, and abuse of an almost indescribable character, which, however, only tended to facilitate and advance the interest of the Temperance cause. At present, we have reason to congratulate ourselves, and to rejoice that a happier day has dawned. We can now meet quietly and peaceably in our splendid Temperance Hall, discuss and investigate the Temperance enterprise, in its diversity of bearing upon society and individuals, and not a dissenting voice is to be heard within its spacious walls; while, on the other hand, scarcely a vestige of our opponents is to be found. Several of them, by continuing to indulge in the use of strong drinks, have been brought to a premature grave, and are now numbered among the silent dead, and perhaps reaping the reward of the drunkard's doom; while some of the more intelligent have united with our society, and with us are endeavoring to arrest and check the progress of

that mighty foe, Intemperance. We exceedingly regret to state, that our Society, which numbers about 400, is not in such a prosperous and flourishing condition at present as in years that are past, yet we believe much good is still being accomplished by the society's operations, but a general feeling of apathy and indifference seems to be prevalent among us. In our opinion, the Temperance cause in this quarter is suffering an incalculable amount of loss for the want of a competent and suitable district Temperance Lecturer. We believe, if each district in Canada had one, the cause would directly assume an elevated position, and render these associations far more advantageous and beneficial; but, being destitute of this ourselves, our more general method is by the getting up of public soirees and tea meetings, which, on the average are respectably attended; on some occasions our hall is densely crowded. Here both Temperance and Anti-Temperance people mingle together; here, eloquent appeals are made in behalf of this noble cause; here, arguments of an incontrovertible and irresistible nature are brought to bear upon the all-absorbing question of total abstinence from all that can intoxicate. During the past year we have held two festivals, the first on the 7th February in connexion with our anniversary, when the officers of the society for the ensuing year were elected. The Hall on the occasion was tastefully decorated with evergreens; a superficial observer would indeed have thought all nature had clad herself in her summer habiliments, for beautiful flowers, though the work of art, were there to be seen, lending their beautifying charms to invite the attention of interested friends. Behind the speakers were our three stationary flags, the central one bearing the following motto, "Fear God and honor the Queen," on the right, Oakville Temperance Society, and on the left, our Juveniles' badge, "Young, but determined," while above their heads was suspended a crown, emblematical of the hereditary respect we pay to our most gracious Sovereign. It is but just to remark, that no pains were spared by the ladies and gentlemen of the village, to make this an exceedingly interesting occasion, and all who had the pleasure of witnessing had their hopes fully realized. The business of the meeting, which commenced about three o'clock, having all been transacted, two speakers were called upon to deliver addresses before tea, which was accordingly done, by which time the waiters being in readiness, and the blessing pronounced, they commenced their arduous task of serving out those creature comforts which had been prepared for the occasion. After tea was over, we had four or five more excellent speeches, between each of which the Temperance Choir, under the management of Captain Middleton, and Mr. Coats, senior, executed their several pieces of appropriate music in admirable style, which gave life and animation to every exercise,—a more pleasing, delightful and agreeable feeling than that which pervaded the entire assembly, we never before witnessed. At the conclusion of the meeting, 27 signatures were obtained to the pledge. After paying all the expenses incurred, which amounted to about £10, we had a balance of upwards of £6 towards liquidating the debt on the hall. Just before the meeting closed, our worthy president, J. W. Williams, Esq., whose invaluable services and unabated zeal in this good cause has never in the slightest diminished, thought it advisable to put a motion to the following effect, whether it would be advantageous to have another soiree, on the 14th of March, upon the reception of our excellent friend, Mr. R. D. Wadsworth, amongst us again. The motion being put, a unanimous vote was given in the affirmative. Accordingly, arrangements were made, and everything was provided in elegant style; but owing to the bad state of the roads, and the inclemency of the weather, which was

very unfavorable, many were obliged to remain at home who otherwise would have been there—yet a good number was present. On this occasion the chair was vacated by our president, and occupied by our vice-president, John A. Chisholm, Esq., who discharged the necessary duties that devolved upon him very efficiently, and during the course of the evening, gave us a short but lucid and argumentative speech. The interest felt on this occasion was proportionate to that of the former one. Before concluding we would remark, that we exceedingly regret that we have been placed in such unfavorable circumstances, by which we could not render that assistance to the Montreal Temperance Society which we could have desired, but it has been in consequence of being embarrassed and involved in building our Temperance Hall. We intend, another year, to try to augment the number of subscribers in this place to the *Advocate*, which, with a little effort, we think could easily be done.

A. LeBARRY, JUN.,
Secretary, Oakville Tem. R. Soc.

BURFORD, 7th May, 1849.

My dear Sir,—According to promise, I now proceed to give a short account of my labors to extend the Teetotal cause in the Gore District. In nearly all the places visited between 19th March and 29th April, I found the Societies either in a languishing or dead condition,—Hamilton, Berlin, Jersey Settlement, Milton, Stuartown, and Georgetown are exceptions. There is a strange opinion about the pledge in these parts which has a very prejudicial influence on members themselves, namely, that to be a good teetotaler, it is only necessary *not to drink or offer to others*. Now, any one can easily perceive, that if the latter part of the pledge is not carried out, in subscribing for Temperance papers, circulating Temperance tracts, getting up meetings, organizing Juvenile Societies,—in fact, keeping up a healthy agitation, it is utterly out of the question to expect Societies to continue in a flourishing condition. When will Teetotalers understand, that while they are sleeping at their posts, the *enemy is awake and ever on the alert!* Do the men in the Traffic withdraw their advertisements, hide their casks and bottles, or cease to tempt our members to drink? No, not they! Determined are they to sell all they can, and as determined, if not more so, ought we to be that the business of making drunkards and beggaring families, &c. &c., shall be put a stop to.

You will be pleased to learn, that during the above named period, I have visited 41 places, delivered 46 lectures and sermons, re-organized 11 societies, formed 2 adult and 3 juvenile societies and obtained 1,302 signatures to the pledge, as well as 124 subscribers to the *Advocate*. These results are cheering; and, as I endeavor, in my lectures, to reach the understanding through the judgment and conscience, rather than by exciting the passions or feelings, I flatter myself that most of those who have lately signed the pledge, will keep it; many drunkards are now making the effort to reform, and, if they get sufficient encouragement, I think they will stand, especially where they seek for *Divine aid*. I am waiting for authority to commence organizing *Rehabilitated Tents*, and *Divisions of the Sons of Temperance*. It is a great pity that some easy plan is not adopted for the general establishment of such auxiliaries to the great cause in which we are engaged. I am greatly rejoiced at the success of Father Cliniquy.—I am, yours truly,

R. D. WADSWORTH.

DURHAM, ORNSTOWN, May 9, 1849.

Dear Sir,—Knowing your willingness to insert, at all times, in your valuable paper, whatever may be for the information of your Subscribers, I again ask a small place in the *Temperance Advocate* for the insertion of the following:—Monday last being our Monthly Meeting day, at the time appointed I repaired thither, and on entering the room found, to my great surprise and satisfaction, a full meeting, previous notice having been given that Mr. Simon Fax was to deliver an Address on the subject of "Temptation;" and I can assure you that he did it full justice, he himself knowing its deadly effects upon the unguarded mind. I am happy to say that we are enlisting many into our ranks whose influence upon the community is very great, and I expect, with the assistance of Divine Grace, that ere long the Durham, Ormstown, Temperance Society will number many hundreds, and the inhabitants of this place will be noted for their abstinence from all that can intoxicate. The majority of the tradesmen in the village belong to our Society, and some of them hold high and responsible offices in it. We have added, in addition to our male committee, an equal number of ladies, and I can assure you that at our last meeting they exerted themselves nobly; there were at the close of the meeting fourteen more added to the pledge. According to one of our rules, the first Monday of each month is our meeting time, so you may expect to hear from me when any thing may occur worthy of notice, if I may not be thought too troublesome. I always advocate the circulation of the *Advocate* at each of our meetings, and at our last meeting three new Subscribers were obtained. Much requires to be done in suppressing intemperance—and much might be done—if only the proper method was adopted; if only Ministers of the Gospel were to use their influence, both by precept and example.—I remain, &c.

A. McEachern, Cor. Sec. D. O. T. S.

Education.

RULES FOR TEACHERS.

Suffer me to recommend to you certain rules, not unsuitable to be observed in your conduct of the school, which, however obvious when once suggested, might possibly not at all occur to you with sufficient distinctness to be at once reduced to practice.

1. Adopt, at the onset, a plan of operation; survey the field before you, and form for yourself a distinct system of instruction and discipline. Avail yourself, if practicable, of some work of reputation upon the subject of School-keeping, as "The School and School-master," the "Lectures before the American Institute of Instruction," the "Massachusetts School Reports," or other similar publications. I need hardly intimate, that he must have great resources, and great confidence in himself, who, at this day, presumes that nothing better is to be learned than we have practised from the beginning, in the management of a public school. The *literature* of the school-room is already considerable, and the subjects of reflection contained in it, not unworthy of the maturest and ablest minds.

2. Study to excite the *attention* and to awaken *thought* and *moral sensibility* in your pupils. Little is done in education, till mind is called into active, earnest exercise. It is of more importance to teach a child to *think* for himself than to burden him with other men's ideas. To induce him to *feel right* and to *do right*, while yet a boy, is the best means of ensuring right feelings and right actions, when he becomes a man. A present duty done is the proper and only certain promise of future fidelity.

Make it a point to cultivate in the scholar an accurate and natural style of conversation—oral composition. Insist on a full, clear, correct expression, whenever a question is proposed or answered. Allow no clipped, imperfect, clumsy phraseology. It will be found very useful for this purpose, and a great assistance to the student in after life, in writing letters of business or friend-

ship, and keeping records of events, or drawing a will, a deed, or a contract, to accustom him to translate passages of poetry, or of prose, which he may read, into his own language.

If possible, introduce some simple music among the exercises of the day. It will serve the double purpose of interrupting the monotony of school hours, and of soothing and humanizing the spirit. Gentle music is a moral teacher. Make frequent use of the maps and blackboard.

3. In discipline appeal always to the best motives first. Insist on the *right*, the *proper*, the *becoming*, till grosser reasons are found to be indispensable; but maintain order. And be sure, whatever system of government you may resolve to adopt, first of all *govern yourself*. A clear, thinking, far-minded, composed, quiet, dignified man is rarely insulted, or long disobeyed. There is no sphere of life, in which the silent influence of thought and goodness is more certain or valuable than in the discipline of the young.

The utility of formal rules is reasonably questioned. The general laws of propriety are obvious enough even to children. And it is not well to treat them as if they had either just done something wrong, or were just going to do so.

4. Make *MORAL* instruction a prominent object. Not by formal lectures, but by interweaving with the whole system of discipline those moral and religious sentiments, in which all Christians agree, and without which learning and talent are doubtful blessings, and life itself bleak, barren and desolate.

It is most desirable, and properly done would be rarely objected to, to open the daily exercise with a short, simple, pertinent prayer, or a least, with a portion of Scripture. And, in some form it is, I think, the nearly unanimous opinion of experienced teachers, that a portion of the Scriptures should always be read. In many schools the day is opened with reading from the Bible, and close with a hymn of praise. The peculiar sentiments of particular sects of Christians are forbidden by law to be taught in public schools. But the same law enjoins upon all teachers "to impress upon the minds of the young the principles of piety and justice; a sacred regard to truth, love of country, humanity and benevolence; sobriety, industry and frugality; chastity, moderation and temperance; and all other virtues, which are the support and ornament of society; and to endeavor to lead them into a particular understanding of the tendency of all such virtues, to preserve and perfect a good system of government, to secure the blessings of liberty, and to promote their future happiness; and the tendency of the opposite vices to degradation, ruin and misery."

5. Cultivate an acquaintance with the youth under your care, and with the families of the section. The children will often best be reached through the parents; and the general tone of feeling towards the master, out of school, has much to do with the influence in school. You will be at liberty to assume, that the highest families in their own esteem, or in the esteem of others, are accessible to the teacher of their children; and you must not consider the lowest that has a child under your care, unworthy to be consulted by you. You will find intelligence without outward show, and meet oftentimes with sensibilities the most delicate, where the world has least to wonder at or talk of. The sweetest clusters of the vine are not always open to the glare of day.

6. Do not forget that among your own pupils, or in the circle to which they belong, there may be minds of the highest order—diamonds—ingots of virgin gold. Look for them; delight in them; rejoice to bring them out from their dark bed, and to hold them up to the sun. In yourself, it is not unlikely, such a mind may be reared, for the first time, its idea of an educated man—a scholar. Let it not fail to find, in this model—so certain to give direction to its ambition, and to form in some degree, its ultimate character—a simple earnest love of truth, an example of gentleness, courtesy, purity, integrity, and piety.—*Prof. Haddock.*

PARENTS SHOULD VISIT THE SCHOOLS.

There is perhaps no part of parental duty more sadly neglected than this. "Out of sight out of mind," seems to be the maxim of too many parents as they send their children day after day to the school-room, to imbibe those principles, form those habits, and receive that instruction, which, as a beacon-light, shall guide their footsteps in the paths of virtue and usefulness, or lead them downward to ruin and disgrace.

To the intelligent and faithful parent, no place is dearer than

the school-room. He has deposited there his dearest treasure, compared with which the wealth of a thousand Indies is as dross; a treasure capable of infinite increase and improvement; a treasure infinite in its capabilities and immortal in its duration.

What parent would trust his cattle or sheep, or even his swine to the keeping of another, without visiting them occasionally to see how they were thriving or fattening? What parent will lease his farm to another without well attested bonds that it shall be faithfully tilled, that the fences shall be kept in good repair, and that in every respect, it shall be kept unimpaired? And yet how many intrust their children day after day, week after week, and year after year, to the hands of others, often entire strangers, without once visiting them, and in many cases, without even inquiring after their progress and welfare?

Parents should visit the school that they may be acquainted with the teacher of their children, and be better able to use their co-operative influence with his. Parents and teachers should work together as one. They should know the wishes and designs of each other, and labor mutually to carry them into effect.

Parents should witness for themselves the management of the school. Much of the difficulty that frequently exists between parents and teachers, is the legitimate result of ignorance on the part of parents, respecting the real management of the school-room. The teacher, perhaps, has occasion to chastise a scholar for some misdemeanor; the scholar goes home with a sad report of his wrongs, accompanied by one of his playmates to attest to his abuses from the teacher. The parent, not daring to doubt the veracity of his child, at once gives judgment against that teacher, and thus, though undesignedly, gives countenance to the reputation of a similar, or greater offence on the part of his child.

Now, if parents were fully acquainted with the teacher of their children, and with his management in the school; if they were as willing and frank to converse with him respecting the errors as they are the virtues of their children, in nine cases out of ten, these little, petty difficulties, which so often mar the teacher's happiness, and many times unpair his influence, would perish in their chrysalis state, or rather they could never exist.

Parents, you should visit the school that you may witness whatever is praiseworthy or censurable on the part of your children, and thus be able to encourage them in the former, and deter them from a repetition of the latter. What teacher has not seen the countenances of his pupils brighten as they anticipated a visit from their parents, and witnessed with pleasure the laudable pride with which they resume their seats after the recitation of a well-learned lesson in their presence. It seems to give a fresh impulse to the blood through their youthful and buoyant hearts, and to inspire them with increased fidelity to go onward and upward in the path of science and virtue.

You should visit the school that you may learn something of the teacher's duties, his labors and his trials, and that you may cheer his tired and drooping spirits amid the multifarious and never-ending trials and perplexities of his profession.

As the faithful teacher labors week after week, sparing neither physical nor mental strength in whatever can benefit his pupils, as he feels himself careworn and weary, it is pleasant and encouraging to hear a cheering word from those whose interests are so closely allied to his own—from parents. It should be remembered that teachers have natures and feelings common to other men; and it is not strange if they sometimes feel discouraged and disheartened as they witness the apathy and indifference often manifested towards them, and toward their labors, by those from whom they have a right to expect the warmest sympathy and most hearty co-operation.

You should visit the school as a duty to yourselves, to the teacher, and your children; as a duty prescribed by your Creator, and one which you cannot neglect with impunity. He commands you to train up your children in the paths of usefulness and virtue, to train them up to love and serve Him, and the School is instituted as the most efficient auxiliary in carrying out this important requirement of the Creator, and parents cannot remain guiltless while ignorant of, or indifferent to the interests of so important and indispensable a means for the education of their children.

If you feel a desire to see your children improve, manifest that desire by visiting them at the School-Room.—*Vermont Sc Journal.*

Agriculture.

FEEDING DOMESTIC ANIMALS.

The farmer when he has plenty of straw and hay about him never calculates what one animal wastes amongst its feet. This loss may be inconsiderable to a man who has but few cattle, but if he has a large stock, he must look to it. For instance—If one cow daily treads three pounds of hay under foot in the mud, she will waste about one hundred pounds per month; or a herd of twenty cows would waste a ton per month. At this rate, how many times, every ten years, would the quantity wasted pay the expense of feeding boxes and racks?

WATERING CATTLE.

Many farmers suffer a loss by not providing good and convenient water for their cattle. An animal that is compelled to go half a mile over a slippery road, and chased perhaps by dogs, cannot gain in flesh by the operation. If a cow has to travel twice a day half a mile to water, and return, she travels two miles a day—or ten cows perform twenty miles of travelling a day, and two thousand miles each winter.

GATES.

Every field on the farm should be entered by a good self-shutting and self-fastening gate. Farmers, who are too busy in summer to make them, or get them made, should see to it in the winter. How long does it require to take down and put up a set of bars? At least two minutes; which, if repeated three times a day for a year, amounts to thirty hours, or three days of working time—which would yearly pay for a good gate.

Or, examine it in another point of view,—three times a day is nine hundred times a year; now, is there any man between Halifax and California, who would take down and replace a set of bars nine hundred times in succession, in payment for a farm gate? Hardly—yet this is the price yearly paid by those who use bars that are constantly passed, and the gate is not obtained by it. Again—how much better is a well-hung gate, than one half-hung? or one with a pin crowded into an auger-hole? Try it by dragging a badly hung gate over the ground, nine times in constant succession, securing it each time with a pin, and see if you do not think this labor would pay for good hinges and a latch.

THE COW.

The cow, as a milk giving animal, is peculiarly fit for the purposes of civilized man; she is made to contribute, not only to his health, his comfort, his economy, but to many of his choicest luxuries. Milk contains every element of nutrition necessary to animal existence; and it is asserted that man can subsist with unimpaired health and strength, if limited to this food alone.

A good milker should be descended from the best milking stock; her head should be small or of a medium size, muzzle fine, and nostrils flexible and expanded; face long; cheeks thin; eyes full, mild and prominent; horns delicate and waxy, branch-

ing, lopped or crumbled; long, thin, lively ear, and the inside of an orange color, neck thin and small at its junction with the head; deep chest, but not too heavy before; back level and broad; well ribbed; belly large; low flank; wide thighs, but thin; short legs, and standing well apart; large milking veins; loose capacious udder, coming well out behind; good teats; loose, mellow skin, of a deep yellow; a fine thick coat of glossy hair; good disposition and free from tricks. A cow that runs to flesh while in milk, is generally an indifferent animal for the dairy. After calving, a cow should be stinted in her food for two or three days, and not fed freely for a week. Avoid fat in a breeding cow. Too high feeding is the cause of a milk-fever, caked bag, garget, and a host of evils. The average time of a cow with young, is from forty to forty-one weeks, but they sometimes go only thirty-four, and occasionally over-run forty-four. A dry unoccupied stall or yard is the best for her to calve in. After the calf has drawn all it wants at morning and evening, the bag should be thoroughly and quickly emptied of the milk that may remain. Milking is an important operation, and on its proper performance depends much of the dairy-man. It should be done regularly, gently, thoroughly, and at intervals of about twelve hours. If a herd of cows—milked—is given to a shiftless and lazy milker, the quantity of milk will soon be reduced below the quantity formerly obtained. An indifferent milker never ought to be tolerated,—good ones are the cheapest at double the price.

THE SHEEP.

Sheep require specious attention in winter. They should have water daily, and not to be crowded together in too large numbers, or in situations too close and confined. Twenty-five sheep are enough for one enclosure; and where the flock exceeds this number, it should be divided. Turnips, potatoes, and occasionally a feed of grain or beans should be given to them. Keep the cotes well littered, and so secured that the animal may be well protected from cold and storms.

Almost all the disorders incident to sheep are caused by a want, and seldom by an excess, of activity in the vital organs. The nerves are very susceptible, but when they are powerfully excited, the excitement soon passes off, and leaves the animal extremely weak. Therefore, most of the means used for the cure of diseases of sheep should be calculated to excite, rather than allay, the activity of the functions of life.

During the summer, give them a good supply of salt, and occasionally some tar; and if they do not have access to burnt lands, give them wood ashes mixed with salt,—4 or 5 parts of the former to one of the latter. Sheep running on freshly burnt lands are generally healthy. The coal and ashes are specifics against several disorders.

Give them in winter, as condiments, salt, wood ashes, clay and pure earth, or, as salutary or medicinal food, cedar, pine, spruce, hemlock, fir, and other boughs or browse; but avoid oak and other powerful astringent. The browse of evergreen is used not only as a wholesome food, but for its medicinal qualities, particularly pine and hemlock; be careful to keep them well sup-

plied with pure water, as they eat dry fodder, they will drink often and freely. They can no more satisfy their thirst by eating snow, than a man can his by sucking an icicle.

Let the plough be driven, and the grateful soil will yield its increase. The plough directed by enterprise, skill and knowledge, renovate your soil and multiply its productions three-fold.

DEEP DRAINAGE.

The following remarks on the subject of Drainage were made by Mr. Hewit Davies, of Spring Park, near Croyden, Surrey, after the dinner given at the second annual meeting of the Royal North Lancashire Agricultural Society. After alluding to the gigantic system of drainage which had converted Holland from being a swamp, and to the large application of it which had reclaimed the Lincolnshire fens, he went on to say, that science of late years had done much for us; but it was remarkable the little aid it had yet given to agriculture. This had perhaps arisen from the want of a better education among the farmers, who had been left to till the soil and produce food for us, with little improvement on the practice of their forefathers. But that was not to be the case now—nor could it be so; for we were now brought into a state to which we never were before, viz., into competition with all the world. Among the various means that were brought forward to aid agriculture, there was none more important than that of drainage. By its means, land that had hitherto been almost worthless, could now be brought into competition with some of the finest soils in Britain. Until late years, farmers had been content to lay up their land in rounded surfaces, so that the rain-water was thrown off, but the information science had brought to agriculture, clearly showed that this was a very improper way of getting rid of the surface water. It was now found that the rain was sent to them for very beneficial purposes, and they found also that it was not right to throw that water off the surface, but, on the contrary, they had learned that the advantages derived by the land from the rain were numerous, and to gain these, it must descend. Rain-water was not common water; but, if brought down to the soil, and allowed to percolate or run into the earth, it was of incalculable benefit to the land. In running into the land, it warmed the grain, and left behind matter, designed by Providence, from its fertilising qualities, as a store for all vegetation. This great benefit was to be derived by allowing the grain to percolate in the soil. Instead, however, of adopting this plan, the rain had not only been thrown off the surface as quick as possible by the farmers, but was so thrown off, that it was allowed to take away with it some very valuable fertilising qualities of the soil itself. Every practical man knew, that the very first autumn rains that were thrown off the earth carried away with them a large portion of the manure which the land required to make it productive. Now, instead of thus allowing the first rains to run off, they should allow them to go in, and induce them to descend and deposit their fertilising qualities on the top of the land. The next advantage that they derived from deep drainage, was the increased temperature of the earth. The earth, when dry, was warmed by the rays of the sun in the spring of the year, but if saturated with moisture at that time, a cooling process would be going on. The most cooling process he knew of was caused by the action of the sun's rays on wet soil in the spring of the year. That process was evaporation. In many cases, evaporation alone was used to produce cold. In India, the inhabitants had long had recourse to evaporation to produce ice. They placed water in basins, and allowing some of the water to soak through and evaporate, were enabled to produce so intense a cold, as to freeze the rest. If that was so, they should only reflect what was going on when the water at the surface of the earth was so removed. The earth was actually chilled by the rays of the sun instead of being warmed by them. It had been necessary for him to introduce the remarks he had to make in reference to draining in this way, because a great difference of opinion existed as to the mode in which drainage should be done, and as to the defects in the drainage of arable land.—Different people advocated draining at different depths—two feet, three feet, four feet, and some advocated draining still deeper; while a large class of occupiers of land imagined that the soil could not be drained, if the drains were put in beyond a depth of

two or three feet. They did not take into account that clay was a substance that varied in size according to the moisture which it contained. Practical men knew, that in dry summer months, clay cracked to a considerable extent. Now, this being the action of drought in c'ays, the effect of draining was to take water underneath, and then there was no difficulty in making the clay porous. If the land had been drained shallow, the water was left at the bottom of the shallow drain, and the water was drawn upwards. Clay soils were remarkable for their power of attracting moisture upwards, and more especially when the sun warmed the surface of the earth. The moisture of the surface was evaporated by the action of the sun's rays on the earth, and as that passed away vacuums were left, which sucked up the moisture from below. Walls built on damp clay soils thus drew the water up, and this was a well known fact. If they put drains in at two feet or two feet and a half, for a long period in the spring of the year, the sun's rays were almost powerless; because as fast as evaporation took place, the moisture was displaced from underneath. If, however, the drains were placed at a depth of four feet, the distance of the under moisture from the action of the sun's rays was too much to allow it to be sucked up. Now, the great benefit of drainage is the increased temperature that takes place in the spring of the year from the warmth of the sun on the surface of the soil.—It was of the utmost importance to all farmers, but especially to those of this part of the country, to understand that they would not get the desired temperature unless they drained deep. Deep drains in clay soils were beneficial in making the bed warm for vegetation or other purposes: cattle, sheep, and other animals, all preferred a dry bed to lie on to a wet one, because it was much more healthy for them, in the same way as it was healthy for man to lie on a dry bed, and unhealthy to lie on a damp one. For that reason also was a dry surface more advantageous to vegetation. Our climate, although we were by our skill in farming enabled to grow excellent crops of wheat, was not so well adapted to that purpose as other climates. Here, in the north, the farmers were subject to heavier rains than in the south of England, and also a damper atmosphere. The necessity of drainage was here, therefore, much greater. Any one who had lived on the side of a wet common, or a wet district, must have been made aware how different the air blew when it passed over this wet, cold district. The air lost the heat, and the moisture imbibed it. Not only would vegetation, but man also would derive a benefit from drainage. The first improvement of any farmer inhabiting a wet district, to make himself comfortable, should be to remove the water around him. He hoped that a very great change was going on in this country with regard to drainage; such was the case in the neighborhood in which he lived. The farm that he cultivated was formerly called "Cold Harbor," and was a small tract of uncultivated land in the midst of a wet common. He had drained it and cultivated it; and now he had changed its name from "Cold Harbor" to "Spring Park."—*Ayrshire Paper.*

News.

CANADA.

FATAL ACCIDENT.—A French Canadian, named Girard, was killed on Monday morning by falling from his cart, as it is believed, in a fit; the wheel passed over his head, and caused instant death. The accident happened opposite St. Thomas' Church, Quebec Suburbs. The Coroner's Jury returned a verdict of "Accidental Death."

The Coroner was called upon last Friday, to hold an inquest on a child who had suddenly died. On the post mortem examination, it was discovered that too large a quantity of brandy had been administered to the child as a medicine, by the nurse or mother, causing its almost instantaneous death.—*Quebec Mercury*, 9th May.

ENGLISH MAIL.—It will be seen by the Post Office advertisement in this morning's Herald, that for the future, letters for Europe may be mailed on Monday morning until 10 o'clock, by paying sixpence for each letter. We may mention that, although letters sent via Halifax are charged a trifle less postage than those forwarded through the United States, there is no Express Mail row to Halifax, and consequently they are frequently a

week or even ten days in reaching that place.—*Montreal Herald*, May 21.

We are happy to learn that Mr. Duncan McFarlane, of this city, who was reported to have been lost in the *Empire Steamer*, arrived safe and well in Montreal, yesterday about one o'clock.

LOW FARES.—From the following paragraph it will be seen that there is a general reduction in the rate of steamboat fares on the Upper Lakes. This reduction ought to, and no doubt will, induce a great increase of travel on these routes:—The *Detroit Free Press*, of May 4th, says that the steamers are now carrying cabin passengers from Chicago and Milwaukee, to Detroit, for \$5 Also, that passengers are taken from Detroit to Buffalo for \$3 cabin fare, and \$1 for deck passage. That paper says it is now cheaper to travel than to stay at home.

GREAT BRITAIN.

THE PUNJAB.—The newspapers announce, that the Government, on account of the war in the Punjab, is to lend the Hon. East India Company 3,000 men. Observe the term, lend! Lend human beings!—*Peace Advocate.*

SOMETHING FOR THE LADIES.—Thirty out of thirty-nine single women, who arrived at Melbourne by the Adelaide, were "asked in church" before the ship had been three weeks in port.—*Sydney Herald.*

EVICTON AND DEPOPULATION IN IRELAND.—The process of eviction of tenants appears to be proceeding with great energy in some portions of Ireland. The *Limerick and Clare Examiner* reports that in one Union in Kildrush 13,000 persons have suffered eviction; 5000 have been unhoused in the county of Limerick, and law processes are out for the demolition of 1000 houses more. 50 houses have been emptied of occupiers on the lands of Kildy-ma, and the demolition proceeds at a rate so sweeping and so rapid that on some properties 40 farm houses, of every description, have been dashed down in a day. From the Powerscourt estate, Tyrone, the Trustees have lately sent out to New York about two hundred small farmers and their families, who have been provided with all necessary outfit, besides receiving a sum of money to meet their immediate wants on reaching their destination. From Waterford and other ports, emigration is proceeding on the most extensive scale. Every day new facts transpire respecting the ruinous depreciation of the valuation of land. A nobleman in Cork county "has offered 600 acres of land rent free for a period of seven years to any respectable party who will undertake to pay the poor-rate and cess thereon for the term specified." The fearful state of affairs in Mayo is most painfully exhibited in the following statement, in the *Mayo Constitution*:—"During the quarter session of Westport, we witnessed scenes which we believe no state of misery or suffering could have brought about. It was that of hearing seventeen unfortunate creatures, convicted of various crimes, imploring of the court to transport them from their native country, as their only refuge from the horrors of death from hunger."

UNITED STATES.

CHOLERA.—The cholera is on the increase at St. Louis—the deaths numbering about twenty per day. It is also very bad on the Missouri river, among the emigrants. There were 66 cases in two days, at Cincinnati; two of them were fatal.

NEW YORK, May 22.—The Board of Health officially report three cases of cholera since yesterday, and one death.

Three cases of cholera were reported in Philadelphia yesterday, and eight in Baltimore. None of them have proved fatal.

NEW YORK Riots.—A coroner's inquest has been held on seventeen dead bodies. After an investigation, which continued three days, the jury delivered the following verdict: "We believe that George A. Curtis, John McDonald, Thomas Aylward, Geo. Lincoln, Timothy Burns, Henry Otten, George W. Browne, Wm. Butler, George W. Taylor, Owen Burns, Thomas Ballman, Neil Gray Nelis, Asa F. Collins, W. Osmer, Thomas Kiernan, Matthew Cahill, George W. Gedney, came to their deaths by gunshot wounds, fired by the military during the riot before the Opera House, on Thursday evening, 10th May, instant, by order of the civil authorities of the city of New York, and that circumstances existing at the time justified the authorities in giving the order to fire upon the mob. We further believe, that if a larger number of the police had been ordered out, the necessity of a resort to the use of the military might have been avoided." New York, May, 14, 1849.

SIR JOHN FRANKLIN.—It is understood at Washington that

the Government intends forthwith despatching two ships of war in search of Sir John Franklin; one to go round by Labrador and Davis' Straits, the other round West, by Behring's Straits, in search of the lost navigators.

BIRTHS.

Montreal—11th ultimo, Mrs James Ross; a daughter. 12th ultimo, Mrs Amos Dann; a son.
Cambridge, Mass.—10th ultimo, Mrs Edmund Miles; a son.
Carleton Place—10th ultimo, Mrs. Archibald M'Arthur; a son.
Stratford—7th ultimo, the wife of D. H. Lizars, Esq., a daughter.
St. Andrew, C. E.—12th ultimo, Mrs Charles Wales; a daughter.

MARRIAGES.

Montreal—3rd ultimo, by the Rev Wm. Taylor, Mr John Smardon, candle-maker, Montreal, to Mary, daughter of Mr—Fergusson, North Georgetown, Beauharnois. 9th ultimo, Mr John Hennessey, to Miss Mary Cultra. 10th ultimo, by the Rev A. DeSais, Mr Mark Samuel, to Miss Cecilia V. Berlin, niece of the late Isaac Valentine. 11th ultimo, by the Rev John Jenkins, Mr Andrew Thompson, to Miss Alphonsine T. L'Esperance. 14th ultimo, by the same, Mr Richard Robinson, merchant, Chippewa, C.W., to Clarissa, youngest daughter of the late Mr Thomas Haagar. 16th ultimo, by the Rev D. Matheson, Mr William Thompson, second son of William Thompson, Esq. Hochelaga (Cross), to Eliza Whitehead, second daughter of the late Mr George Burgess. 17th ultimo, by the Rev John Gridwood, Mr Alfred Dredge, to Miss Rachael Turner. 22d ultimo, by the Rev. Laughlin Taylor, Mr. Henry Vernon, to Miss Elizabeth Waudby. 22d ultimo, by the same, Mr Benjamin Sebby, to Miss Martha Waudby.
Clarenceville—23th March, by the Rev E. S. Ingalls, Mr Robert Douglass, Lacolle, to Miss Mary Foster. 24th April, by the same, Mr Alois Irish, to Miss Mary Ann Vorce, both of the parish of St. George. 29th April, by the same, Mr Enoch Allen, to Miss Rachael Jane Salls.
Cornwall—10th ultimo, by the Rev. H. Patton, Samuel Staples Finden, Esq., Collector of Customs at Belleville, to Sarah Ann, eldest daughter of S. Y. Chesley, Esq., of the Indian Department.
Hamilton—13th ultimo, at Craven Cottage, Alexander Campbell, Esq., Glasgow, to Jane Ann, relict of the late John Jamieson, Esq., and youngest daughter of the late Stephen Sewell, Esq., K. C., of Montreal.
Kingston, C.W.—30th April, by the Rev Dr Machar, Mr Sidney W. Scobell, to Marianne, daughter of the late Mr Jacob Reiter.
Ogdeltown—At the Wesleyan Parsonage, by the bride's father, William A. Campbell, Esq., to Margaret, eldest daughter of the Rev Matthew Lang, Chairman of the Canada East District.
Stanbridge—24th April, by the Rev J. Fisk, Mr Daniel B. Gilbert, to Miss Gertrude Weir.

DEATHS.

Montreal—9th ultimo, Mr Norman Church, Mascouche, aged 18 years. 14th instant, Mrs Elain Church, Mascouche, aged 62 years. Mr James Giandinian, aged 40 years. 17th ultimo, Samuel Robert, son of Mr G. A. Miller, aged 2 years and 8 months. 25th ultimo, His Excellency Lieutenant-General Sir Benjamin D'Urban, G. C. B., K. C. H., K. C. T. S., &c., Commander of Her Majesty's Forces in British North America.
Camargo, Mexico—22nd March, William Shand, eldest son of the late William Shand, Esq., Civil Engineer, of this city, aged 37 years.
Greenock, Scotland—20th April, Andrew Muir, Esq.
Haykesbury—5th ultimo, Mr George Hutchison, senior, aged 79 years; formerly of County Cavan, Ireland.
Lancaster East—5th ultimo, Louisa, third daughter of Mr Isaac Curry, aged 10 years and 1 month.
New Glasgow, Township of Aldboro'—2nd ultimo, Elizabeth S., wife of R. Young, Esq.
Philipsburg—5th ultimo, Mr J. S. Russell Smith, aged 31 years.
Stratford, Huron District—11th ultimo, Frances, wife of Mr U. C. Lee, merchant.
Toronto—10th ultimo, Janet Lochead, eldest daughter of the late James Lochead, Esq., of Now Mills, Fifeshire, Scotland.
William Henry—12th ultimo, John Douglas M'Connell, Esq., J. P., late Collector of Customs at Gaspé.

Monies received on account of

Advocate.—Richmond Hill, C. Kellar, 2s 6d each; Simcoe, C. B. Davis, 12s 6d; Kemptville, N. A. Murch, 2s 6d; Toronto, P. Wardrope, 2s 6d, A. Christie, on account, 5s, T. Nasmith, 5s, P. Lanfesty, 2s 6d; Bytown, J. Robinson, 2s 6d; Rev. J. T. Byrne, 5s 6d; Esquesing, sundries per Rev. J. Clarke 25s; L'Orignal, C. P. Treadwell, H. Hannam, T. Flynn, F. Clare, W. Muir, P. Lee, Dr. Murray, W. Dixon, John Pattee, A. Case, 2s 6d each; Rawdon, W. Norrish, 1s 3d; Bloomfield, Joseph Bowerman, 2s 6d; Nottawasaga, J. Avery, 2s 6d; Picton, Rev. D. McMillen, W. C. Johnston, W. Clarke, W. S. Williams 2s 6d each; Quebec, J. Cordiol, D. Newbury, per W. Webb, 2s 6d each; Three Rivers, Mr. Adair, 2s 6d; Wardsville, A. Wilson, 10s, Owen Sound, E. Brown, J. Carthy, 2s 6d each; Humber, J. Harrison, per A. Christie, 2s 6d; Montreal, T. Brown, Jos. Fox, 2s 6d each.

Donation.—West Huntingdon Temperance Society, 25s.

THE WEEKLY TRANSCRIPT AND COMMERCIAL AND LITERARY INTELLIGENCER. One Dollar a Year, in Clubs of Ten.

THE WEEKLY TRANSCRIPT is published on a sheet of the same size as the Tri-weekly Transcript, and contains all the reading matter of that paper.

The WEEKLY TRANSCRIPT is published on Tuesday, in time for all the afternoon Mails of that day. It will contain all the News brought by the Mails of that day, thereby giving it all the advantages of a Newspaper published on Wednesday morning.

It will contain, during the Session of Parliament, Reports of the Proceedings sufficiently comprehensive to furnish a Record of all that occurs in the House of Assembly. As a FAMILY NEWSPAPER, the WEEKLY TRANSCRIPT will be conducted in such a manner as to make it a welcome guest in every family,—everything offensive to morals being carefully excluded. A portion of its spare space will be devoted to *Miscellaneous Matter* of an interesting and literary character, and it shall be our aim, in the course of the year, to publish such a variety of *Literary Articles* as will give to Subscribers more than double the value of their subscription, and form a constantly accumulating FAMILY LIBRARY. A series of *Biographical Sketches* of Eminent Characters who have distinguished themselves in the various departments of life, will form part of this plan.

To render the WEEKLY TRANSCRIPT serviceable to the Farmer and the Man of Business, the MONTREAL and NEW YORK MARKET PRICES will be given, as well as the Montreal Wholesale PRICES of Produce. The WEEKLY TRANSCRIPT will contain copious extracts from British, Canadian and United States Newspapers.

CONDITIONS OF THE WEEKLY TRANSCRIPT.

To single Subscribers, the price will be Seven Shillings and Sixpence per annum—but as Seven Shillings and Sixpence cannot easily be transmitted by mail, it will be necessary for single Subscribers to send *Ten Shillings*, which shall pay for 16 months, or *Five Shillings* for 8 months. In order to procure a large circulation, the following inducements are offered to persons who associate themselves together in clubs:—

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All letters to be addressed *post-paid* to

D. McDONALD,

Proprietor of the Montreal Transcript.

Montreal, 8th March, 1849.

CLUBBING

¶ Persons who have sent Clubs of two, three, four, six and seven, can, if they think proper, augment them to ten, when they will have the same privilege as those who have made up a club of ten at once, viz;—ten copies for ten dollars. Orders for such additional copies should be sent in as soon as possible.

Those who have already sent in clubs of ten, or upwards, can add to them as many more as they think proper, at *One Dollar* each.

As several Clubs have been received containing more than twenty-five Subscribers, as an inducement to such laudable exertions, we hereby give notice, that the person who transmits twenty-five Subscribers will be entitled to an extra copy *gratis* for his trouble.

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 To the Person who shall procure ONE HUNDRED SUBSCRIBERS at ONE DOLLAR EACH, for the MONTREAL WEEKLY TRANSCRIPT, and transmit the Money in Current Bank Notes, free of Postage, shall receive TEN DOLLARS for his trouble, to be deducted from the sum of One Hundred Dollars.
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PLAN OF APPOINTMENTS,

FOR LECTURES on Teetotalism by Mr. R. D. WADSWORTH, late of Montreal, who intends being at the following places on the dates specified, and particularly desires all who have objections to the principle of entire abstinence from intoxicating drinks as beverages, to attend and hear for themselves. A collection will be taken up at the close of each meeting to defray the lecturer's expenses, and friends are requested, if possible, to provide a conveyance from place to place.

Monday, June 11th,	Dundas	afternoon for children and evening Lecture.			
Tuesday, " 12	Mulholland's chapel	do	and	do	
Wed. " 13	Galt,	do	and	do	
Thursday, " 14	Preston,	do	and	do	
Friday, " 15	Berlin,	do	and	do	
Saturday " 16	Bridgeport,	do	and	do	
Sabbath, " 17	Woolwich,	sermons, morning, afternoon, and evening in different places, Mr. Sparrow to arrange.			
Monday, " 18,	Elora,	after. for children and even. Lect.			
Tuesday, " 19	Fergus,	do	and	do	
Wed. " 20	Guelph,	do	and	do	
Thursday, " 21,	Pushuch,	do	and	do	

N.B.—The afternoon meetings are expected to take place at 4 o'clock, and the evening meetings at early candle-lighting.

LIST OF AGENTS FOR ADVOCATE.

- Abbotsford—O. Stumpson
- Acton—Rev H. Denny
- Adelaide—N. Eastman
- Addison—O. O. Stowell
- Albion—G. Bouton
- Almwick—R. F. White
- Ameliasburgh—J. B. Way
- Amherstburgh—A. Bartlett
- Amherst Island—W. Brown
- Amiens—Rev A. Kennedy
- Ancaster—T. Bishop
- Augusta—H. McLean
- Aylmer—W. Corey
- Ayr—R. Wylie
- Barnston—Rev J. Green
- Barrie—Jus Edwards
- Barton's Corners—J. Monaghan
- Bath—C. James, P. Aylsworth
- Bayham—O. Wheaton
- Bedford—B. W. Ellis
- Belleville—M. Sawyer
- Berlin—H. Kropp
- Bloomfield—T. Donnelly
- Bowmanville—Rev J. Clume
- Brantford—H. Wade
- Breadalbane—J. Stewart
- Brighton—R. C. Struthers
- A. C. Singleton
- Brockville—John Andrew
- Brome—C. H. Cuyler
- Brooklin—C. Campbell
- Buckingham—O. Larwell, sen.
- Burford and Springfield—W. Miles
- Bytown—Rev J. T. Byrne
- Caledon—Rev. S. King
- Carillon—W. Sinclair
- Centerville—J. N. Lapum
- Chatham, C. W.—H. Verrall
- Cherry Valley—Rev G. Miller
- Chinguacousy—J. Wilkinsen, senior.
- Chippawa—J. W. Fell
- Clarence and Lochaber—Rev J. Edwards.
- Clarenceville—T. G. Brainerd.
- Cobourg—Rev R. Hurley, J. Helm, sen.
- Colborne and Haldimand—Jus Day
- Coleman's Corners—B Coleman
- Cooksville—H. Shaw
- Coteau Landing—R. McIntire
- Cornwall—A. Craig
- Cowansville—Jabez Farr
- Crowland—Jesse Yokum
- Dunville—Rev. A. J. Parker
- Darlington—W. Williams
- Delaware—D. Tiffany
- Dickenson's Landing—J. N. McNairn
- Dunham Flatts—E. Finlay
- Dundas—John Ware
- Durhamville—W. Tilt
- East Farnham—H. Taber
- Eaton—Rev A. Gillis
- Easton's Corners—W. Hutton
- Edwardburgh—W. S. Aikin
- J. A. Bailey
- Elora—J. Middleton
- Embro—Dr Hyde, G. C. Grout
- Erin—A. McLaren

- Ernest Town—John Cameron
- Escott—P. B. Webster
- Farmersville—J. Carpenter
- Feigus—J. Watt
- Fingul—E. Willson
- Four Corners, Hungerford—S B. Shipman.
- Fredericksburgh—J. St G. Det. lo
- Fleightsburgh—J. B. Seymour
- Galt—Isaac Sours
- Gananogue—R Brough
- Georgetown, C. W.—P. W. Dayfoot
- Glanford—G. Smith
- Glenburnie—E. Waggoner
- Goderich—T. P. Dickenson
- Granby—W B. Vipond
- Grimsby—D. Palmer
- Guelph—G. W. Allen
- Hallowell Mills—R. B. Conger
- Hamilton and Bartonville—P. T. Ware
- Hawkesbury—John Lamb
- Heck's Corners—B. Beach, jr.
- Hemmingford—Rev J. Douglas
- Holland Landing—A Jakeway
- Hornby—Rev J. Clarke
- Humber—W. Hewgill
- Ingersoll—A. McDonald
- Kemptville—R. Leslie
- Kilnarnock—J. Telford
- Kingston, Portsmouth, and Barrie field—S. Chown
- Kingston, 6th Concession—Jno Graham
- Kitley—H. Holmes
- Lachine—W. Davidson
- Lachute—A. Hodge
- Lanark—Rev T. Fraser
- Lancaster—W. Dunn
- Leeds—W. Hargrave, Rev W. Hulbert
- Lennoxville—J. P. Cushing
- Lindsay—J. Bigelow
- Lloydtown—John Graham
- London—B. Smith
- L'Orignal—H. W. Stone
- Lower Ireland—R Cobban
- McKillop—Thos Sproat
- Madoc—G. A. Olmsted
- Manningville—W. Cantwell
- Malahide—W. Murray
- Marshville—A. Chapman
- Martintown—C. F. Poirroy
- Matilda—J. A. Carman
- Merrickville—H. McCrea
- Millbrook—M. Knowlson
- Millcreek—P. Timmerman
- Mora—G. Embury
- Moulinette—S. D. Bagg
- Mountpleasant—A. Townsend
- Napanee—Thos Newton
- Nelson—A. G. McCoy
- Newburgh—Johr Black
- Niagara—A. S. Christie
- Norwich—John McKee
- Oakland—W. Hay
- Oakville—J. W. Williams
- Orilla—J. Cuppage
- Oshawa—Rev R. H. Thornton
- A. Farowell
- Owen Sound—Rev R. J. Williams
- Paris—E. G. Hill
- Percy—W. Christos
- Perth—W. Allan
- Petite Nation—W. Dickson
- Philipsburgh—Rev W. Scott, Rev J. Fisk
- Pictou—C. Pier
- Pigron Hill—Jos. Rhicard
- Port Colborne—L. Boardman
- Port Hope—Rev R. L. Tucker, Morice Hay
- Portland, Midland District—E. Shibley
- Portland, Johnstown District—S. S. Scovill
- Port Sarma—A. Young
- Port Stanley—D. Cameron
- Port Robinson—S. Johnston
- Preston—J. Bergey
- Quebec—G. Mathison
- Ramham—J. Root
- Reesorville—H. P. Crosby
- Richmond—P. McElroy
- Richmond Hill—E. Dyer
- River Trent—J. Simmons
- St Johns—W. Coote
- Seymour East—T. Arthur
- Sharon—C. Hanes
- Simcoe—C. B. Davis
- Smith's Falls—R. Bartlett
- South Potton—Jos Manson
- Stanbridge East—W. Jorsey
- Stratford—A. F. Micklo
- Stoney Creek—Rev G. Cheyne
- Storrington—F. Bond
- Streetsville—J. Glendinning
- St. Thomas—H. Black
- Sydenham—T. B. Horton
- Three Rivers—W. Ginnis
- Toronto—A. Christie
- Vankieck Hill—G B Ferguson
- Vanlwan Mills—J. A. Lamb
- Vaughan—Rev. T. Demorest
- Vittoria—Rev A. Duncan
- Waterford—C. Merrill
- Wardsville—J. Gardiner and A. Wilson
- Wawick—S. Shepherd
- Waterloo, C.E.—Dr R. Parmelee
- Wellington—W. Wright
- Wellington Square—Rev A. McLean
- Westminster—A. D. Hyde
- Weston—J. Pirritte
- Westport—J. Cameron & Co
- Whitchurch—J. P. Hughes
- Williamsburgh East—J. R. Ault
- Williamstown—Jas Cumming
- Woodstock—T. S. Shenston
- Yonge Mills—J. McNish
- York Mills—Jas Davis
- Zone Mills—W. Webster

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