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## SPEECH OF A SAILOR AT A TEMPERANCE MEETING.

"Please your honor," said the old boatswain, "I've come down here by the captain's orders; and if there's any thing stowed away in my old, weather-beaten sea-chest of a head, that may be of any use to a brother sailor, or a landsman; either, they're heartily welcome. If it will do any good in such a case as this, that you've come here to talk about, you may all go down below, and overhaul the lockers of an old man's heart. It may seem a little strange, that an old sailor should put his helm land-a-port, to get out of the way of a glass of grog; but, if it wasn't for the same, old as I am, I'd be tied to the rigging, and take a dozen, rather than suffer a drop to go down my hatchets.

"Please your honor, it's no very pleasant matter, for a poor sailor to go over the old shoal, where he lost a fine ship; but he must be a shabby fellow, that wouldnt stick up a beacon, if he could, and fetch home soundings and bearings, for the good of others, who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents. They brought me up to read the Bible, and keep the Sabbath. My father drank spirit sparingly. My mother never drank any.—Whenever I asked for a taste, he was always wise enough to put me off; 'Milk for babes, my lad,' he used to say: 'children must take care how they meddle with edge tools.'—When I was twelve I went to sea, cabin-boy of the *Tipoo Saib*; and the captain promised my father to let me have his grog; and he kept his word. After my father's death I began to drink spirit—and I continued to drink it till I was twenty-two. I never remembered to have been tipsy in my life; but I was greatly afflicted with headache and rheumatism for several years. I got married when I was twenty-three. We had two boys; one of them is living. My eldest boy went to sea with me three voyages, and said a finer lad'—just then something seemed to stick in the old boatswain's throat, but he was speedily relieved, and proceeded to his remarks: "I used to think father was overstrict about spirit, and when it was cold and wet, I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave him a talk. He promised to do better; but he didn't. I gave him another; but he grew worse; and, finally, in spite of all his poor mother's prayers, and my own, he became a drunkard. It sunk my wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I thought all control over him. One day I saw a gang of men and boys making fun at a poor fellow who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonoured, so I thought I'd run down and take him in tow. Your honor knows what a sailor's heart is made of; what do you think I felt when I found it was my own son!—I couldn't resist the sense of duty; and I spoke to him pretty sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and, doubling his fist in my face, he exclaimed, 'You made me a drunkard!' It cut the lanyards of my heart, and I felt as if I should have gone by the board." As he uttered these words, the old man ran down the channel of the old man's cheeks like rain.—Friend Simpson was deeply affected, and person Sterling sat with his handkerchief before his eyes. Indeed, there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea jacket, the old sailor proceeded,—

"I tried, night and day, to think of the best plan to keep my son from following on to destruction. In the wake of his elder brother. I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to put spirit upon an empty stomach, and I kept my eye constantly

upon him. Still I daily took my allowance; and the sight of the dram bottle, the smell of the liquor, and the example of his own father, were able lawyers to other side. I saw the breakers ahead; and I prayed to God to preserve not only my child, but myself; and I was sometimes alarmed for my own safety. About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliath. As I returned home I compared intemperance, in my own mind, to the giant of Gath; and I asked myself, why there might not be found some remedy for the evil as simple as the means employed for his destruction. For the first time the thought of total abstinence occurred to my mind: *from the brook, and the shepherd's sling!* I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and told him I had resolved not to taste another drop, blow high or blow low. I called for all there was in the house, and threw it out of the window. Tom promised to take no more. I never had reason to doubt that he has kept his promise. He is now first mate of an Indiaman. Now, your honor, I have said all I had to say about my experience. May be I've spun too long a yarn already. But I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on 't'other side."—*English paper*

## THE EXPERIENCE OF AN INEBRIATE'S DAUGHTER.

To the *Editress of the Olive Plant*:

DEAR LADY.—As you have kindly promised to publish in your valuable little paper the experience of those who are so unfortunate as to be allied to an inebriate, I am induced to send you a short account of some of the heart-crushing trials it has been my lot to pass through.

Oh, it needs not fiction to paint scenes to the mind that the happy never dream of, for the details of truth are far more powerful—and if I can but awaken one heart to the full sense of misery that intemperance causes, I shall be amply repaid for calling up the past, that bore me down with such bitterness, and blighted every hope of my youth.

At the age of fifteen I left boarding school to return to my parents, who three years before had parted with me with much reluctance, that I might finish my education. I had left them in easy circumstances, and surrounded with the usual comforts of polite society. My childhood had passed pleasantly. My parents were in the habit of receiving and paying frequent visits amongst fashionable people, where the wine cup of course held a prominent place; for it was not only then fashionable, but considered absolutely necessary—and even at that early age I well remember the discussions that often passed upon the superiority of various kinds of wines over others.

Never did a heart beat with more joy and happiness than did mine, as I once more entered the home of my parents, freed from the trammels of school, and anticipating the pleasures that seemed to me awaiting all over fifteen. Alas! my pleasures, so fondly imagined, proved like gall and wormwood in their experience.

But to return. When my father folded me in his arms, and bade me welcome once more to my home, I had a vague idea that he was much changed in appearance and manner to what he used to be, but so full of joy was I at meeting him again, that I quite overlooked many a difference that might have awakened unpleasant feelings in my mind, had I noted them. My mother, too, seemed much changed and careworn, and I particularly remarked an almost constant shade of anxiety upon her brow. But what made me wonder the most, was, seeing how reluctant my little brothers and sisters were to come near my father. They seemed actually to shun him; and when he called any of them

to him, they would half timidly and tremblingly look in his face as they approached him. What it meant I could not tell, and when I remembered how fearlessly I used to bound into his arms when he returned from his business, and how affectionately he would meet me, and fold me to his breast, I could not at all account for it. But I was not long in ignorance.

The next day after my return home, I went out to call on a relative, but missing my handkerchief, I returned back to get it, and entering the room rather unexpectedly, was witness to a scene I never, never can forget. There stood my father in the middle of the room, his face flushed, his eyes absolutely burning with passion, and his arm raised to strike one of my little brothers, who with his other arm he was actually holding by the hair of his head—and oh! the oaths and curses he was pouring forth upon the trembling little creature who was imploringly seeking his mercy. My mother stood in one corner of the room, with the tears in her eyes, yet totally unable to rescue the poor boy; and broken dishes were scattered all about, which I afterwards learnt had been thrown at my poor mother, because she "interfered when he chose to punish one of his children!"

Never in my life before had I been witness to such a sight, or had seen my father in such a situation, and it is in vain to describe the shame and agony that I felt. Upon my opening the door, he released my brother, and seemed somewhat confused at being found in such a state. Then he began to excuse himself by pouring forth a volley of abuse against my poor mother, and brothers and sisters, whom he said were "the curse of his life." Alas! he did not seem at all to recollect his treatment toward them, but continued to run them down, until I earnestly entreated him to desist, for I could hear no more. And when I shed tears, the bitterest my eyes had ever known, until perfectly exhausted, I could weep no more. He seemed somewhat touched, and promised me he would try and not use such dreadful language again.

Soon after, he went out—and then my mother told me the awful truth that I had a drunkard for a father!

Oh, who can imagine what a soul-withering grief it is to a young and sensitive mind, just entering on the stage of life, with a heart full of beautiful hopes, to have them all withered and scattered at the very first step, to have a sense of degradation and disgrace enter the heart, and to feel the withering stigma that brands the drunkard's child stamped upon the brow that so shortly before was illuminated with all the glowing beams of youthful hopes and youthful visions! Oh, it did indeed bear me down to the very dust—and earnestly on my knees did I plead with my misguided father to relinquish the fatal cup. But he would not listen to me, and perceiving I was acquainted with his misdoings, he threw off the respect with which he had so far treated me, and gave me to understand he would listen to nothing I could say. Oaths and curses were his chief words, and my poor heart was ready to burst at the cruel manner in which he spurned me.

Day after day, week after week, did I plead, implore, and persuade, but all in vain; and unable, from a sense of shame and degradation, to enter even in the slightest degree into society, I hid myself from even my relatives, nor could I hardly meet them with any thing like composure when they occasionally called at our wretched home.

My father in the mean while daily grew worse, and not a night passed but what our neighbours were disturbed by his dreadful raving. Oh, how often has my mother had to flee for her very life, and my brothers and sisters to hide themselves from his fury. Often, too, denied the very necessaries of life, would my mother have to secretly sell some article of clothing, that she might get a loaf of bread for her poor children, whilst my father would have his pockets full of money, and refuse us even a sixpence.

In the midst of winter, too, when we would be working hard at night to finish the sewing that was to get our breakfast in the morning, would he toss the light into the fire, and then throw cold water over it, leaving us in the dark, half frozen, to grope our way to bed as best we could. Of the agonizing tears I have shed under such bitter circumstances, I need not tell—but surely the great Arm has recorded them, and they will one day be shown at the high tribunal.

But why should I again bring up those harrowing memories? Alas, I cannot tell the half of what we have endured during the

last seven years. I thought, when I first commenced, that it might be done—but ah! how are the numberless mortifications I daily passed under to be told of? How are the nights that my poor mother and self spent in closets, and even under the stoop, for fear of my father's violence, to be described? And then, too, often without food and clothes, yet living in a large house and good neighbourhood, and expected by others to live up to such appearances. Often, too, trembling whenever a friend called, or a visitor entered the room, lest my father should come in and insult them, or use some of the dreadful language that was ever on his lips. Oh, these things cannot be told of. Suffice it, that at the age of twenty-four, I have lost all relish for existence, and care not how soon the summons comes to "call me hence."

I know not if there is a being living who thinks woman has nothing to do with Temperance, but surely if there is, they need only to witness some of the scenes of my past daily life, to be firmly convinced that woman, innocent woman, is often the chief sufferer from man's intemperance, and her own safety and interest actually demands her labor in the cause. But I can write no more.

New Haven.

Yours truly,

C. H.

### THE POOL OF BETHESDA.

GATHERED AROUND THE POOL OF BETHESDA, BY HUNDREDS AND THOUSANDS,—DRUNKARDS ARE ANXIOUS FOR A CURE.

"No," says the hardened liquor dealer, "It is I, not they, that am anxious for their cure. I wish no man to be a drunkard. But the wretch is like one that lieth down in the midst of the sea, or upon the top of the mast; he says, 'I will seek it yet again.' He does not wish to be reformed." Here we differ. We say, he would at times give a thousand worlds to be reformed. Every drunkard's life, could it be written, would tell it in letters of fire. True, he rushes furiously on his work of death. And it shews the strength of his appetite. But Ah! who sees his desperate struggle to escape? who knows his efforts from day to day and month to month to pass the place of ruin? The enchantment is before him, touching with his wand every chord of his system. The wretched man resists, holds back, causes himself to be shut up in prison, throws himself on board a temperance ship for a distant voyage, seeks new alliances and new employments, wrestles, agonizes like a man to throw off the night-mare, but all in vain. He rises to-day, but to fall to-morrow; and amid disappointment and reproach, poverty and degradation, he says, "Let me alone, I cannot live," and plunges headlong to destruction.

Every new thing which has promised a cure has brought them out by scores and hundreds to try the experiment. Once, Chamber's medicine was the promised panacea, and Apothecaries thro' the land were pressing on to make their fortunes from men clothed in rags. Then, it was the old temperance pledge, and more than 12,000 came up for a cure. But it was not the right pool for them. It was filled with fermented waters, and on ale and beer, and wine and cider, they went back by scores to destruction. Now a new pool of Bethesda is opened; total abstinence from all that intoxicates, and an Angel has come down from heaven and troubled the waters. And what do we see? Through the length and breadth of the land, the lame, the blind, the halt, the withered are all in motion; 3,000 in Baltimore have stepped into this pool and been healed, 1,000 in Boston, 600 in New York; fifties and tens in smaller cities and villages; wives are bringing their husbands, sisters their brothers, fathers their sons, all feeling that this is a golden moment. Such a movement among individuals afflicted with any moral or physical malady hoping for a cure, was perhaps never before seen, unless in the rush to the Saviour to be healed. And what does it denote, but an anxiety for a cure. "It is such a time," says one now restored to his family, "as I have long wished for, but how it would come, and when it would come, I knew not. And I know an hundred drunkards who now feel just as well as I have felt."

The practicability of a sudden and complete reform of every drunkard in the land calls for our aid.

Science has denied this. Religion has only said, "With man it is impossible, but not with God, for with God all things are possible." But science yields to experiment, and religion marches on joyful in the footsteps of providence. The lepers are cleansed!

the dead are raised to life. 'Thousands amongst us say, "How it has been done we know not. One thing we know, that whereas, once we were drunkards, now we are sober men!" We plead not for any utopian scheme. Drunkards may be reclaimed by hundreds and by thousands. The struggle with appetite may be severe, but it is soon over. The physical and moral tone of the unfortunate man becomes like that of other men, and this fact lays us under responsibilities for the accomplishment of the work.

But above all, the salvation of the soul; that calls. Temperance is not religion. Outward reformation is not religion, but by this reform, thousands of miserable men now shut out, may be brought into the kingdom of God. The strong chain that has been thrown around them by the prince of the power of the air, is broken. They may be approached as they never could be before. Conviction of sin may be fastened upon their conscience. Gratitude inspires their bosoms. Good men are, of choice, their companions. The dram-shop is exchanged for the house of God. A Bible is purchased. Their little ones they bring to the door of the sabbath school. They flee affrighted from the pit; and, through grace, many lift up their hands imploringly to heaven, as the only refuge for the outcast, the home for the weary. This has been the operation of the reform in England. Of 35,000 reformed drunkards in that country, 5,600 have become members of Christian Churches, having hope in God and joy in the Holy Ghost. So it has been in Scotland; many there now sing of grace and glory. So it manifestly is in America, and so will it be more and more around the world, as Ministers and Christians meet them in kindness and lead them to the waters of salvation.

But what can we do! How can we aid the poor unfortunate drunkard? This is the question.

All can do a little. Some can do much. Every man can get out of the way of this reform;—cease setting him an example which proves his ruin;—cease selling him an article which is death to the soul; discountenance the drinking usages of society and those licensed and unlicensed slaughter houses which darken the land. Every man can speak an encouraging word to the wretched inebriate, tell him of what is doing in the land, allure and go with him to the temperance meeting, and urge him to sign the pledge; and when he has signed, comfort and strengthen him, give him employment, give him clothing, and if he falls, raise him up, and if he falls seven times, raise him up and forgive him.

Try it Christian brother. I know your heart bursts forth in gratitude to God for what he has done; that he has raised up a new instrumentality for rescuing thousands of our race from the lowest degradation. It is a token of good for our country, and the world. Enter into this field of labour. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." Go imitate his example; become poor; become debased, if need be, to save the lost. "Go out into the high ways and hedges and compel them to come in."

Try it Christian philanthropist, "It is good neither to eat flesh, nor to drink wine nor any thing whereby thy brother stumbleth, or is offended, or made weak." Sacrifices make the world happy, God glorious and heaven full.

Try it, Christian female. It is work for your sex. Woman is the greatest sufferer from intemperance; driven by it from her home; made an outcast from all the comforts of domestic life while her babes cry for bread, and she has no relief. Lost men will listen to your words of kindness, be cheered by your benefactions, encouraged by your smiles. Go bring them to the pool and help them in; and they, and their now wretched families will call you blessed.

Try it, young men. Have you no companions early palsied, withered and scathed by alcoholic fires, trading now on the verge of the drunkard's grave? Go after them in their misery. Go, thanking God that you are not as they are. Go, believing that you may save them; that they will receive you thankfully; that they must have your help or be lost. Go, and be strong in this work. The movements of providence call you to action,—action for yourselves that you may be saved from a drunkard's life and a drunkard's death;—action for the unfortunate and wretched, that you may pull them out of the fire. What you do in the blessed work, do quickly. O, if it be in your power to

save one young man, do it quickly. Run and speak to that young man. He will thank you for it. His father will thank you. His mother will thank you. His sisters will thank you. His immortal soul will love you for ever.—*Journal American Temperance Union.*

### THE MADNESS OF A DRUNKARD.

What pen can describe the folly, the wickedness, the madness of the drunkard!

"After viewing the suspension bridge at Hammersmith, I was seated in an up-stairs room at the inn, at the foot of the bridge, taking a cup of coffee. Suddenly a cry, as of distress, reached me; and turning my head towards the window, which overlooked the river Thames, I saw some one struggling in the water.—Pushing aside the chair and table, I ran across the room, down the stairs, and across the court-yard towards the river, with the intention of rendering assistance; but, even in that short time, a boat had pushed off with some men in it. They soon came to the drowning man, and with difficulty pulled him into the boat, where he lay on his back for some time; but no sooner did he recover, than, with an oath, he swore that he would drown himself in spite of any of them. With much trouble they got him ashore. His distracted wife, a well-dressed young woman, said that he was all a husband should be, until he took to drinking, and since then he was as opposite a character—for that when he was in liquor he was a madman. The bustle had subsided; and I once more began to sip my coffee, when a cry, louder than before, from a dozen people, aroused me. From the window I saw the infuriated drunkard leaping from those about him; he madly ran towards the river, and again plunged headlong into the running waters.—Some time elapsed before the boat reached him, during which time he was sometimes under, and sometimes above the water, till he remained quite still, as though he was drowned. When picked up, he was quiet enough, but in a quarter of an hour after he was once more on his legs, sweating that all of them should not keep him from drowning himself. I advised the people to lock him up till morning in the station house, and when I left him, the police were dragging him away in that direction, while he kicked and struggled, and swore at all around him.

The sin of drunkenness plunges forward to meet destruction—He who gives himself up to drink, cries aloud, as it were, to his evil passions to come forth and do their worst—he entices them—he bribes them—he inflames them with his excesses:

The drunkard eyes the glass with fierce desire,  
And eager hastes to take the liquid fire—  
With desperate plunge; and though the tempting cup  
Be labelled "*poison*," madly drinks it up."

WEEKLY VISITOR.

### A SKETCH.

The reader has probably heard of the valley of the Wyoming, situate in the State of Pennsylvania, and through the bosom of which flows the winding, calm, and silvery Susquehanna. Here, a few years ago, in one of the delightful neighbourhoods of that vale resided the young, intelligent Francis. There, her heart was sought and won by a young man whose name was Guy Clark. He was a tippler. Her friends laboured hard to save her from becoming a drunkard's wife. But he had won her heart and she would not withhold from him she loved the hand which he employed, and which was her's to bestow.

They stood together before the hymenial altar. I have many a time been within the very house in which that scene occurred.—There she fully and freely gave herself unreservedly away to him to whom her fond, confiding heart surrendered her happiness—her life. There, with men, and heaven, and God as witness, he pledged to her his faithful, changeless love; and vowed to her the cherishing, the providence, and the defence of his protecting hand. Ah, little thought she that that same hand would be reddened with her vital blood. Little thought she that the plighted hand which she had received in exchange for hers would wield against her the murderer's dreadful weapon! No, she knew not—she thought not. Her confiding heart had not learned the influence of the intoxicating cup. She suspected not that alcohol could change the devoted lover to the malignant demon. Though she might have heard that

other devoted lovers and affectionate husbands, had been led to offer up in blooming sacrifice, their once loved wives and children upon the infernal altar of intoxication, yet, she could not conceive that he, so loved, and loving in return, could do it. And so the affectionate, the concurring, and devoted bride, became a drunkard's wife.

Years passed away. They were years of misery. A family of interesting children grew up around her. By her daily labours and midnight toiling, she clothed and fed, and schooled them, and sustained more or less the dissipated father and husband.

'Twas spring, or summer's morning in the year 1831, while they resided in the village of Ithaca, New York, that she spread before her children and husband the last repast which she ever furnished them—his anger broke forth—she met from his eyes a look; she observed in him a motion, causing her to tremble for her life, as she had, indeed, often done before. She fled towards the door, essaying to escape—he seizes her by the hair of the head; there is an axe standing in the corner of the room; he seizes the axe, hurls her to the floor—and with an arm nerved by intoxication, he gashes her head and her neck with a demon's wantonness of cruelty; and her limbs are quickly quivering in death! O, what a cry from the beholding children then arose! The neighbour's came, yet the demon, too intent upon the work of death to think of escaping, was yet chopping, and awfully mangleing that body whom which the life had already departed!

Such was the closing scene with her who was the bride and wife of a tippler. The closing scene with him was that of the gallows, from whence he went to eternity, the impotent murderer of her whom he had solemnly vowed to ever love, cherish and protect.—*Banner and Democrat.*

## PROGRESS OF THE CAUSE.

### CANADA WEST.

**DARLINGTON, Oct. 21.**—We have lately had two meetings in this neighbourhood which were addressed by the Rev. Messrs. Edwards and Kemeys, and have formed a society at Oer's school-house, No. 10, in the 4th Con. Darlington, as a branch of the Bowmanville Society; H. Rundall was chosen Pres't, J. Rutledge, Vice Pres'dt. and John Andrew, Secretary. We number 80, and having had most encouraging success we have determined to hold meetings monthly; we have a good prospect before us, and should professors of religion generally come up to the work, the good cause of temperance would soon reign triumphant.—*J. ANDREW, Sec.*

**GLOUCESTER, Dec. 8.**—We have had three meetings since I last wrote, the first on the 3d October, Mr. J. Carson in the chair, at which several addresses were delivered. The second took place on 7th November, Mr. P. E. Egleson, teacher Lower Bytown, in the chair, the meeting was addressed by the Chairman, and the President, Vice President, and Secretary of our society. Each spoke lengthly on the cause, seven of our members also gave short exhortations, and they spoke the best, for they spoke from experience.—One of our speakers had broken the pledge a few months past, but was a second time convinced of the evil of alcohol; he related the case of a man, in England, his native country, who was passing his neighbour's house, and saw a number of clothes hanging out; he felt the temptation so strong to steal the articles, that after he had passed some distance, he returned and desired them to take the clothes in before they were stolen. He compared this to his own case, he said he had purchased some whiskey for a bee, a few days previous to the meeting, and after he had come a distance from his house to the temperance meeting, he feared when he would return home, that the temptation would overcome him, so he returned and threw the contents of the keg to the earth. This caused a great shouting through the whole assembly. A young boy, who had joined the society in this place, was requested by one of his neighbours to take a bottle of whiskey to a man who was labouring; after he had travelled a piece of the road, he bethought himself that he was doing contrary to the pledge, and hesitated whether to return with it, or break the bottle; finally he concluded to bring it back to the person who gave it to him. Let this be an example to all who have come to the years of maturity, to obey that great witness conscience, and they will find a way to escape all such temptations; nine members joined. Our third meeting took place on the 5th December, Mr. Egleson, in the chair, who stated that the Bytown Society num-

bered 600. Several addresses were delivered and the meeting kept up with much interest, 4 names were added, making ninety in all.—*WM. GLASSFORD, Sec.*

**TRAFALGAR Dec. 8.**—I have during the fall held six meetings in this township all well attended and interesting. On these occasions many who have hitherto been victims of intemperance, signed the pledge, and on the 29th ultimo, the Trafalgar Union Temperance Reformation Society was formed at Mr. David Snider's school-house; Peter Kenny, Esquire, President, James Falconer, Secretary—the society numbers 102 members. The temperance cause is prospering at Oakville, though we have had storms to contend with; meetings are held fortnightly and the number of members has increased to above 300. I intend, God willing, to hold temperance meetings this winter in the townships of Trafalgar, Esqueping, and Egin.—*H. DENNY.*

**MONTAGUE, Dec. 15.**—The Rideau Total Abstinence Society held their second anniversary on the 12th ultimo, when an address was delivered by the Rev. Mr. Norman, and an election of officers took place:—Mr. Philip Wickwire, Pres't; Mr. H. A. Johnson, Vice Pres't; and John Telford, Sec. The society numbers 136 members; a Young Man's Total Abstinence Association was formed in this vicinity on the 21st of May last, when a number of the young men left the old and joined the new society. This has diminished our numbers, but it is of no consequence under what banner we list, if the evil is put down and the cause of temperance prospers; that such has been the case, in this vicinity, is evident from the fact, that during the past year one distillery has run dry, and one shop-keeper has discontinued the traffic. This change is brought about through the influence of the Temperance Societies. Three merchants, near this place, I understand, do not intend renewing their licenses at the end of the year and Mr. Michael Kelly, inn-keeper, Merickville, intends opening a temperance house, for which purpose he has built during the past summer a very neat stone building, where travellers desirous of quiet and good accommodations would do well to give him a call.—*JOHN TELFORD, Secretary.*

A very interesting Temperance Meeting was held in this town on Wednesday evening last, which we trust will be the means of putting fresh animation not only into this society but into every society throughout the District. The time of granting licenses is fast approaching, and the magistrates, both of old and new commission, have a responsible duty to perform in granting them. The law requires it to be clearly shown that a tavern is absolutely necessary in the place for which a license is claimed, before it can be granted; and it remains to be seen whether all the 26 taverns at present in this District are absolutely necessary for the accommodation of the travelling community, and if not, whether they will be continued as traps for the sons of farmers.—*P. E. Gazette.*

**WASHINGTON, Dec. 8.**—I have been employed on my way to this city, in placing the interesting tracts given me by our depository, in taverns and on board of vessels in Philadelphia and Baltimore, also in this place. I find a good degree of attention paid to the subject of temperance in this city, where I am with Dr. Sewall, who is a warm friend to the cause. Last Sabbath, in Baltimore, I heard a most powerful advocate for temperance and religion in the seaman's chapel, also, I heard, that one of the most popular ministers of the Methodist connexion, has been holding public meetings in his own chapel, to promote this important object. He told me that at the close of that meeting upwards of 200 came forward and signed their names to the pledge of total abstinence. I wish that it may be so in Canada. That all ministers of every creed may be as active and successful as the one above alluded to is the prayer of—*T. OSGOOD.*

**CHURCH ACTION.**—The General Association of Congregational Churches, in Massachusetts, met at Peterboro' on the 28th ultimo. The Association is very large, and embraces some of the best talents in New England. The following resolution, we learn from the *New-York Ecceanglist*, was unanimously adopted, after hearing various reports relative to the progress of the cause:—

**RESOLVED.**—That we gratefully acknowledge the goodness of God in the origin and progress of the Temperance Reformation; and in the means, which, through its means, He has conferred on men; and we

ly recommend that it continue to receive the influence of the example and efforts of all friends of humanity, till intoxication, and the use, as a beverage, of intoxicating liquor, shall have ceased throughout the earth.

We feel pleasure in announcing to the friends of temperance—both here and elsewhere—that the cause continues to progress without any abatement of interest. On Monday evening last, a meeting of the 'Auxiliary' Temperance Society of this town took place pursuant to notice, and was well attended. The proceedings were not devoid of interest. Allusion was made to the fact that this society had discontinued its meetings for some time past; but it was announced from the chair that the monthly meetings ordered in one of its standing rules will be continued in future. The Independent Temperance Society likewise held its semi-monthly meeting last evening.—*Colonial Herald, P. E. I.*

The measures in progress in Georgetown and its vicinity, for the abolition of alcoholic liquors, as a beverage, have hitherto been cheerfully successful. The monthly meetings of the Total Abstinence Society continue to afford much rational entertainment and interesting instruction. The Committee have lately adopted judicious regulations for combining *mental* culture with *moral* reform. They have applied for a library to the Tract Society, and made arrangements for having alternately public lectures, and a conversational discussion on some subject connected with science and general literature, thus uniting all the approved expedients for the general diffusion of intelligence among all classes of the community. The novelty and utility of these arrangements have elicited a spirit of emulation among the members of the institution, and created a general desire to participate in the advantages accruing from the privilege of membership.—*Id.*

We give the following extract from the "Report on the Proposed Inquiry into the Poor in Scotland. Presented to the General Assembly in 1841"—

The committee now proceed to the consideration of another matter, which, though not entirely overlooked by the advocates for inquiry, is only noticed to be set aside as of comparatively little influence or importance, viz. the prevalence of the use of ardent spirits or other intoxicating liquors. It seems actually to be thought that this is, to comparatively little extent, the cause of disease or poverty, and also, that intemperance among the poorer classes is mainly occasioned by their destitution. The Committee, however feel assured that it is the most abundant existing source of misery, and the most powerful immediate cause of destitution now in action.

That destitution drives many to seek a temporary relief or forgetfulness in intemperance, is true; but it is also true that that vice prevails at least as extensively among those classes of workers who draw the highest rates of wages, as among their fellows whose wages are lower.

Then, as to the effects of intemperance, how can it for a moment be doubted, that, besides throwing away on drink what would otherwise be employed in providing sustenance, clothing, and education, it incapacitates for labour, and undermines habits of industry?

It appears, from an account on which the Committee believe full reliance may be placed, that, in the parish of St David's Dundee, containing a population of 9264, almost entirely of the working classes, the sum of £21,000, is annually spent in drink. In Glasgow, again, Sheriff Alison estimates that there is expended in this way £1,200,000, of which £1,090,000 comes from the working classes. A similar proportion of the proceeds of labour is probably employed for the same purpose in other places. Now, this enormous sum is not simply abstracted from the means of subsistence to the working classes, and so rendered useless as a source of comfort or support, but it is actually employed in first rendering them, for longer or shorter periods, less fit for labour, then destroying their habits of industry, and so gradually depriving them and their families of a livelihood; and, finally, inducing, or rendering them more subject to disease, whereby they are reduced to total poverty, or removed by death, leaving their families destitute, and trained to habits which must tend to lead them into a similar course of vice and misery.

An inquiry which does not embrace the consideration of the effects and causes of intemperance, and the means of diminishing its amount, would be defective in one of the most vitally essential particulars.

TEMPERANCE IN IRELAND.—J. S. Buckingham, who has been in Ireland with Father Mathew gives the following description of the progress of the great temperance movement in that country:—

"I have now been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the South of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork, and Limerick. What an example is this for England! I accompanied the great and good Father Mathew to Ardmore, near Younghall, and saw him administer the pledge to 20,000 persons; and I am to accompany him to Carrigholt, in the west of Ireland, near the mouth of the Shannon, in Clare, on a similar mission. There is no retrograde movement in Ireland. Every day hundreds are added to the Temperance ranks; already there are more than five millions of registered and pledged members; and more than 370 temperance bands, well dressed in uniform, well furnished with instruments, and so full of zeal in the cause, that they march twenty or thirty miles a day to attend a meeting. On one occasion, within a few weeks past, forty-two of these bands were united in a single meeting in Shadbury, where 50,000 tee-totallers were assembled, and not an angry word or look was exchanged between them, though a few years ago one thousand persons could hardly have assembled anywhere in Ireland without broken heads, maimed limbs, and sometimes loss of life occurring. And all this change is effected simply by abstaining from intoxicating drinks."—*Montreal Herald.*

### CANADA TEMPERANCE ADVOCATE.

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

#### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY

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

MONTREAL, JANUARY 2, 1842.

To Wm. JANSON, Jun Esq. Lloyd's, London, WILLIAM EWING, Esq., Chairman Board of underwriters, Glasgow, LAWRENCE HEY WORTH, Sen. Esq., Liverpool, JAMES HUGHSON, Esq., Dublin, and Capt. HABLEN, Greenock:

GENTLEMEN,—To your kind and philanthropic exertions I was indebted for opportunities of advocating before many of the most influential merchants, ship-owners and underwriters of Great Britain, the cause of Temperance, as applied to the management of merchant ships,—a cause which grows upon my mind in importance for the following reasons:—

1st, If vessels be sailed upon Temperance principles, they will be better managed, and make their voyages more safely and speedily, thereby saving thousands, perhaps millions of pounds, which are now annually lost to the human race.

2d, They will not only in increased safety, but in increased comfort, be much more suitable conveyances for passengers, of whom, in these days of emigration, many thousands must annually cross the ocean, and whose safety and morals have hitherto been seriously compromised by the use of intoxicating drinks on ship-board, and contact with drunken seamen.

3d, If vessels be sailed upon Temperance principles, the character of seamen, as a class, will soon be redeemed from its worst features; for the next generation of sailors will grow up sober, although those who are already drunken may from time to time return to their vicious habits when they have opportunity. And even this evil may be to a great extent superseded, as the following extract from a leading New York paper will shew:

Worthy of Notice.—The ship John G. Coater, Capt. Barlow, went to sea for India on Monday, with a crew of 88, who went on board at the wharf all sober and orderly as if they had been going to Church. We do not suppose this is a singular event exactly, in these days of temperance, but it is a very different scene from what was common some years ago.—Once it was necessary to haul off the vessel, so that the men when once on board could not get back on shore, and generally a sailor took good care to be quite drunk when taken on board. The change is very great.—(Journal of Commerce.)

4th, If seamen be sober, they will probably be moral, for the chief part of their immorality hitherto has been clearly traceable to intemperance; and if moral, then probably religious; and if they be sober, moral and religious as a class, then assuredly they will prove an instrument of unbounded influence and power to reform and improve the human race. Who are the chief representatives of Christian nations to one another?—sailors. If these sailors vie with each other in wickedness, is it likely the intercourse of nations will be beneficial? Certainly not. But if they vie with each other in excellence, is it not likely that nations will emulate each other in good works by the force of mutual example and sympathy? Again, who are the chief representatives of Christian nations to the heathen world?—sailors. There are at least a hundred sailors to one missionary sent forth to the dark places of the earth. Is it likely, even supposing the heathen were not already sunk in darkness and vice, and therefore opposed to every thing that is good— is it likely I say that the one missionary could counteract the evil influence of a hundred sailors, such as they have been and still are. I fear not. Indeed missionaries have feared the arrival of a so called Christian ship's crew and cargo, more than all the darkness, superstition, prejudice and cruelty of the heathen amongst whom they were labouring. But if sailors were moral and religious, they would be themselves missionaries—their very conduct and example would preach the excellence of their faith, and the blessed gospel of peace would indeed have free course and be glorified.

As a necessary preliminary, and an important step to these inconceivably great results, I would therefore adjure you and all who love God and man, to advocate earnestly and diligently the introduction and extension of Temperance principles in British vessels.

Wherever I could obtain a hearing, I endeavoured to point out that the most effectual way of promoting the desired reformation, was for underwriters to establish a discriminating rate of premium in favor of Temperance ships. 1st, Because it was merely an act of justice, the risk in these ships being much less. 2d, Because it would in all probability be effectual, as no ship-owner or shipper would wish to pay a higher rate of insurance for the sake of encouraging the use of intoxicating drinks; and 3d, Because the plan had already succeeded in the United States, where a small discount of 5 per cent on the amount of premium had sufficed, in the course of a few years, to cause the great majority of their merchant ships to be conducted on Temperance principles—thereby giving them a very great advantage over British vessels, wherever they came into competition, as evinced in the trade between Great Britain and the United States, the China trade, and the South Sea whale and seal fisheries.

You however suggested some difficulties, and requested me to obtain information respecting—1st, The definition of Temperance principles as applied to merchant ships. 2d, The mode of establishing the fact that a voyage had been made on these principles. 3d, The mode of making a deduction of premium, and 4th, The proportion of American vessels sailing on Temperance principles.

From enquiries made when recently in New York, and letters received since, I am now able in reply to state—1st, That in Temperance ships, the Captain, officers, and crew abstain from

the use, as a beverage, of intoxicating drinks during the voyage. The medicinal use, if strictly such, is not interfered with. It is also desirable that passengers should observe the same rule; but this, especially in packet ships, has not been insisted on. 2d, The oath or affirmation of the Captain and mate at the termination of a voyage, has been deemed sufficient evidence of the fact that said voyage had been conducted on Temperance principles. 3d, Temperance and other vessels are insured alike, the only difference being an abatement or return of five per cent off the amount of premium, at the end of the voyage, to such vessels as are proved, in the above manner, to have sailed on Temperance principles. 4th, The plan of allowing this discount has, to use the words of the President of a New York Marine Insurance Company, "about accomplished all that was designed, as all ships are now virtually Temperance ships."

The list of queries which you furnished me with, and of which the foregoing are the most important, was embodied in a circular, signed by E. C. DELAVAN, Esq., JOHN TAPPAN, Esq., Rev. JOHN MARSH, and the writer, and forwarded to the officers of Marine Insurance Companies in the United States—and so important did these distinguished philanthropists consider the opportunity of improving the condition of British seamen, that Mr. MARSH, in New York, and, I believe, Mr. TAPPAN, in Boston, have waited personally on the Presidents of the companies referred to, for answers. They however find a good deal of difficulty and delay in obtaining answers, and in the mean time I think it my duty to send what information I can; and I earnestly entreat you to make the use of it that is most calculated to advance the great object we have in view.

I am, Gentlemen, with many thanks for your former kindness, and earnest prayer for your future success in this work, your most obedient servant,  
JOHN DOUGALL.

#### IMPORTANT CALCULATION.

Mr. McDONALD, of Picton, Agent of the Montreal Temperance Society, estimates the number of Temperance Societies in Canada West at 386, and the number of members at 60,000. He estimates the saving in the District of Prince Edward alone during the past year at \$20,000, in the diminished consumption of intoxicating drinks as compared with former years; and adds, that a very small portion of the saving, effected by the Temperance Reformation, would be amply sufficient to carry forward the good cause to final success.

In addition to this cheering intelligence we are informed by Mr. WADSWORTH, Agent of the Montreal Society, that according to the best calculations and returns he can make, there are 121 temperance societies in Canada East, numbering about 40,000 tee-totallers. This estimate includes Roman Catholics and Protestants.

There are, therefore, according to the judgment of those who are best informed on the subject, about 100,000 tee-totallers in Canada, or nearly one in ten of the population, more than twice the number we reckoned nine months ago. Well may we exclaim what an amount of pauperism, crime, disease, and misery, have thus been prevented! What an amount of peace, industry, and happiness, secured!—And to what an extent have the hinderances to the Gospel been removed!

And can it be said, in view of these results, that Temperance Societies have been labouring in vain, or expending their strength for nought, or that their debts have been imprudently incurred? It is true they might have kept out of debt by leaving the work undone; but would this plentiful harvest, in that case.



have been realized? are we not entitled by Divine authority to say that they who sow sparingly shall also reap sparingly?—We are willing to risk pecuniary loss in any mere secular undertaking, and shall we not risk it in such an enterprise as the Temperance Reformation! If we do lose money, will not the public who are so greatly benefited, make it up, and if they do not, will such a loss not be the most blessed bad debt we ever incurred? Go on friends of temperance and humanity, do the work in faith and prayer, and the Lord whom you serve will not leave nor forsake you.

One word more. If the increase has been so great in 1842, what will it be in 1843? Temperance men, the answer to this question depends, humanly speaking, upon you,—let your actions reply.

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

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

Grenville, Evening.....	Jan. 2.	Queenstown, Day.....	Jan. 27.
Bytown, ".....	3.	Niagara, Evening.....	" "
Ramsay, Afternoon.....	4.	St. Davids, Day.....	" 28.
Carlton Place, Evening..	" 4.	St. Catharines, Evening	" "
Lanark, Day.....	5.	Grimshy, Day.....	" 30.
Perth, Evening.....	" "	Hamilton, Evening.....	" "
Kitley, Evening.....	" 6.	Nelson, Day.....	" 31.
Farmersville, Day.....	7.	Streetsville, Evening.....	" "
Brockville, Evening.....	" "	Credit, Day.....	Feb. 1.
Mallory Town, Day.....	9.	Toronto, Evening.....	" "
Gananoque, Evening.....	" "	Thornhill, Day.....	" 2.
Kingston, Evening.....	10.	Newmarket, Evening.....	" "
Napanee, ".....	11.	Markham, Day.....	" 3.
Belleville, ".....	12.	Pickering, Evening.....	" "
River Trent, Day.....	13.	Whitby, Day.....	" 4.
Brighton, Evening.....	" "	Port Hope, Evening.....	" "
Colborne, Day.....	14.	Cavan.....	" 6.
Cobourg, Evening.....	" "	Peterboro'.....	" 7.
Port Hope, Day.....	16.	Cobourg.....	" 8.
Clark, Evening.....	" "	Haldimand, Day.....	" 9.
Bowmanville, Day.....	17.	Murray, Evening.....	" "
Whitby, Evening.....	" "	Consecon, Day.....	" 10.
Toronto.....	18, 19.	Wellington, Evening.....	" "
Port Credit, Day.....	20.	Pickton, Evening.....	" 11.
Oakville, Evening.....	" "	Adolphustown, Day.....	" 13.
Wellington Square, Day.	21.	Bath, Evening.....	" "
Hamilton, Evening.....	" "	Kingston.....	" 14.
Dundas, Forenoon.....	23.	Brockville.....	" 15.
Brantford, Evening.....	" "	Maitland, Day.....	" 16.
Townsend, Day.....	24.	Prescott, Evening.....	" "
Simcoe, Evening.....	" "	Ogdensburg.....	" 17.
Johnstown, Day.....	18.	Williamsburg, Evening.	" "
Williamsburg, Evening.	" "	Osnaburck, Day.....	" 20.
Osnaburck, Day.....	20.	Corwall, Evening.....	" "

Appointments between Simcoe and Chippewa to be arranged by the Niagara D. Society. } 25, 26.

Lancaster, Evening Feb. 21.	L'Orignal, Evening Feb. 23.
Williamstown, Day..... " 22.	Hawkebury, Day..... " 21.
Martintown, Evening... " "	St. Andrews, Evening... " "
Loehiel, Day..... " 23.	Petit Brulé, Morning.... " 25.

Wherever a day meeting may be brought in, without deranging the evening meetings, the friends will please make arrangements for it. The day meetings should be appointed in each case, at the hour most suitable for the distances to be travelled before and after them. And in every case where practicable we hope the societies will send a conveyance each to the place immediately before it in the list, at the time appointed.

HONOUR TO WHOM HONOUR IS DUE.

Sherbrooke, Dec. 3, 1842.

DEAR SIR,—The Sherbrooke Temperance Society, on total abstinence principles, met in the Congregational Chapel, on the evening of Thursday the 1st instant, to hold with you and the sister societies in the United Provinces, the intended concert for prayer. I now send £5 16s. 3d., the amount collected in aid of your funds; the donors feel it but a small return for the important benefits and blessings conferred on them as individuals and families, by the adoption of entire temperance; but they instructed me to request that you will apply to them again, if the present appeal to the sister or branch societies throughout the Province, does not relieve the embarrassment of the honoured Committee of Temperance Advocates in Montreal, who have conferred so large an amount of good on every section of Canada. In friendly converse on the subject of their own benefit and of your exertions and difficulties, the meeting felt deeply conscious of the obligation resting peculiarly on themselves, and all the other Temperance Societies from Lake Huron to Kamouraska, to relieve wholly from their pecuniary liability, a committee of patriotic gentlemen labouring in our cause at the focus of our operations, and of our publishing; not only by large contributions, but also by the still greater service of time and labour—and so far as our humble voice can avail to rouse them to sympathetic feeling with us on this subject, the Sherbrooke Temperance Society are anxiously desirous to invite their brethren and sisters in the Eastern and Western divisions of this extensive Province, to consider the subject and to co-operate heartily according to their ability, in saving ourselves and our cause from the disgrace of abandoning our foremost men, our best and most zealous advocates and supporters—and thus relieve them from a feeling of discouraging embarrassment while conferring a hundred-fold benefit on us, and in doing so much good service also for the cause of humanity and religion. I have the honor to be, dear Sir,

Your faithful humble servt.,  
Wm. Brooks, Sec.

We return our best thanks to the Sherbrooke Society, and assure them that the above communication has cheered us not a little amongst many difficulties and discouragements. We also call the attention of our friends to the importance of prayer, and request them to lay the case of their bleeding country and of the drunkards around them before the throne of Grace, and ask to be enlightened as to their duty towards the Temperance cause. They will then find it much less difficult to give time, labour, or money than they do now.

There is no better proof of the goodness of a cause than when prayer stimulates us to renewed and increased exertions in its behalf, and we have no hesitation in believing that if there had been more prayer meetings in behalf of the Temperance Reformation, we would have received more letters like that from Sherbrooke.

DRUMMONDVILLE, Dec. 15.—Having seen in a late number of your valuable *Advocate*, that the funds of the Montreal Society are so far exhausted, as to call for assistance from teetotallers generally; the temperance society of the Royal Canadian Rifle Regiment feeling it incumbent on them to assist all in their power in this great reformation, have contributed the sum of *two pounds ten shillings*, to be placed at our disposal for the cause of teetotalism, which we beg to enclose, hoping our military friends, as well as all other advocates of the cause, will come forward



with their 'mite' to relieve your Society from its present state, and enable you to carry on this great cause in a more independent manner. At the same time this society cannot but feel grateful to Messrs. Wilson and Mitchell, of the Victoria Society, as well as Sergeant Robinson, R. A., for the kind assistance lent in forming it. Notwithstanding, the many great temptations attached to military characters, we have comparatively few falling away, and we trust ere long to be the most prominent of the military societies in Canada. Wishing you every success,

We have the honour to be, Your humble servants,

WM. NUNN, *President.*  
 GEO. MCCORMIE, *Vice Presdt.*  
 JOHN DURRELL, *Sec. & Treas.*

THEY HAVE DONE WHAT THEY COULD.—Our friends of the Indian Lands, Glengarry, having no money sent us a load of oats the proceeds of which will be found acknowledged amongst other donations. We need not say that this gift is valued as highly as those of much greater amount from richer districts.

MR. DOUGALL'S TOUR CONTINUED.

From Dublin I crossed the channel to Holyhead, and staid a day at Bangor, a very romantic and beautifully situated town. I there became acquainted with a venerable patriarch in the Temperance cause, the Rev. ARTHUR JONES, who is called the king of the tee-totallers in those parts, and who has 2000 subjects in Bangor, a town of, I believe, 5000 inhabitants. I learned from him and another minister of the same name, that the Temperance reformation had been successful to an extraordinary extent in North Wales, that the use of intoxicating drinks, and consequently intemperance, had diminished in the same ratio as temperance principles had advanced, and that there was much less active effort now than formerly, probably because the necessity appeared much less urgent. I need not say that I rejoiced in the success, and regretted the diminution of efforts.

In passing through Wales, I observed very few symptoms of intemperance and on reaching the Staffordshire Potteries, I found that great efforts had been made by a part of the community to extend the benefits of the reformation amongst their neighbours. The tee-totallers however, being mostly working men, felt great need of the influence of their employers and other influential persons, and had sought an interview with some leading and philanthropic gentlemen, with a view to obtain this influence.

The interview was granted, and, as far as I understood from the gentleman whose aid was chiefly desired, the tee-totallers had received much advice to avoid ultraism, and all attacks upon individuals or classes of the community, and a fair portion of reproof for their past misdeeds in that way, as also promises of countenance and aid in every way except that of joining them or giving up the drinking usage, to which the said gentlemen were accustomed. I hope the tee-totallers of the potteries may be greatly benefitted by this assistance.

I next proceeded to London, where I found a good degree of activity among the tee-totallers. Scarcely an evening passed, in which there was not a meeting somewhere, and I presume there were often several meetings on the same evening. This is not, however, extraordinary, when we consider that London has a population nearly twice as great as the province of Canada.

London may be characterized as pre-eminently the city of malt liquor. The words "Stout," "Entire," "XX," "XXX," "Porter," "Ale," "Beer," &c. &c., meet the eye in every quarter, and in incredible profusion. The houses where these liquors are sold do not deal much in signboards, unless it be to elevate them above the roof; but their walls are lettered over with immense charac-

ters, such as "Noted Stout House," or some eminent brewer's "Entire." Some of these brewers' names are, I think, repeated some thousands of times in London. Of the names exposed to this degrading notoriety, I was much pained to see that of the philanthropist Fowell Buxton, whose sympathies are warmly excited in favor of the much injured African, but who apparently cares not for the tens of thousands of his neighbours, who are led down to destruction in his own thousand and one "Porter" and "Stout" houses. But not only are there more houses for the sale of malt liquors than, as far as I could judge, for any other business, but the streets are crowded with brewer's drays—and at the dinner hour, especially on Sundays, with numberless men, women, and boys, running in all directions with pots, cans and jugs of porter, ale, or stout. In fact to make, sell and drink malt liquors, appears to be the chief business of what is called the Capital of the world, and I believe it is exceedingly hard to convince a Londoner that these liquors are not as much a necessary of life as bread or beef. I do not mean to say, however, that the drinking propensities of the inhabitants of London are confined to malt liquors. Their gin palaces tell a very different tale; and in observing the entrance of one of these "breathing holes of hell" for a short time, you may see the last act of the tragedy which commenced in the "stout houses," so called not certainly because they make men stout. Before seeing the customers of these gin shops, I always thought that Hogarth and other artists had caricatured human nature in their delineations of the vile and wretched; but I grieved to find that they had not drawn from fancy, but from life.

Amongst the middle and upper classes in London, the feeling against Temperance Societies appears to be peculiarly strong; and, strange as it may appear, the more respectable or religious the parties, the bitterer appears to be the hostility. Indeed ministers, merchants, professional men, &c. seem scarcely able to contain their derision, contempt or disgust, when the subject is mentioned. I may add an incident or two in illustration of this melancholy statement.

I went to Token House Yard, near the Bank, where the office of the New British and Foreign Temperance Society used to be, and, I supposed, still was, and enquired for it at several merchant's counting houses, but was invariably answered that they knew nothing about it, and one that seemed to imply that it was a sort of insult to suppose that they could possibly know any thing about such an institution. I was requested by a leading underwriter at Lloyd's to call upon him at the "subscriber's room," with a view to do what we could to advance the Temperance reformation in the merchant service. Being called away, he left me at his table for about ten minutes, during which time, the object of my visit having got wind, I perceived persons going round speaking to others in a low tone, all of whom turned to me and stared, some with the naked eye, and some with quizzing glasses, and then bursting into laughter, turned away to speak with others, apparently about the excellent joke that they had discovered. This process was continued, till my patience was nearly exhausted, and I thought whatever might be said of the wealth of the parties present, they deserved very little credit for courtesy to strangers. My friend, when I informed him of this treatment, stated that it was not more than he was subject to, being considered a monomaniac on the subject of temperance even by his own connections.

It is but fair to say, however, that among the merchants of London, there are some noble exceptions to the hostility so gen-

rally felt towards the Temperance cause, and that one of them to whom the recent Emigrant Act was submitted, procured the insertion of the clause prohibiting the sale of liquors on ship-board to Emigrants. If he had only added, that all ships which conveyed Emigrants should be conducted on Temperance principles, he would have done still greater service to humanity, and only simple justice to the poor Emigrants.

(To be continued.)

Winter in Canada is the season for activity in every moral enterprise. Do temperance men, and especially public advocates of the cause, sufficiently realize this truth? We would say to such are there no villages or townships which have never or rarely been favored with temperance meetings in your vicinity, and which you could reach with a little effort? Will you try to hold singly or in conjunction with others, six temperance meetings in the course of this winter, in the places that you deem most advisable? If you do what an impetus your united efforts will give to the cause throughout the country!

How do we long for those who love God to "come out and be separate" from the drinking usages of society, which have done so much mischief. For those who are at enmity with God to make, sell, and use intoxicating drinks as a beverage, is, perhaps, in character: but for Christians to do so—for Christians to allow themselves to be surpassed in benevolence and self-denial by many mere men of the world, appears an anomaly that no process of reasoning can explain or justify.

It is the season for New Year's gifts. We hope Temperance men will remember that their cause stands very much in need of their liberality.

Persons desirous of purchasing the Magazines and papers used at the Montreal Temperance Reading Room, are requested to treat with the Agent, who is authorized to dispose of them on reasonable terms.

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

166.—*Inquest*.—An Inquest was held on Friday, 9th Dec. last, before George Walton Esq., coroner, on the body of Peter Shannon, aged 63 years, who had been a pensioner from the 25th Regt. since 1818. Deceased had been living for about a week previous to his death in the room of one Henry Miller residing in March Street. He had lately disposed of scrip which he had received in lieu of land from the government, to the amount of £10, which he had squandered in drinking: the result of which combined with his advanced age, and a debilitated constitution, had ended in his being found dead one morning in the room, having apparently crawled from a mattress upon which he had been lying, on to the floor. The jury having viewed the body and finding no marks of violence upon it, returned a verdict "found dead."—*Toronto Patriot*.

167.—A Soldier of the Garrison of London, C. W., an habitual partaker of the "Good Creature," was found in his Barrack-room, a few weeks ago, a lifeless corpse. The circumstances of his death as far as could be correctly ascertained were as follows: after about a week's constant tipping, he complained in the forenoon of the day of his death of being poorly, and accordingly went to the doctor's shop (alias canteen) for a dose, the first was apparently too weak, and it was repeated again and again, until towards the evening, when he returned to his Barrack-room, lay down on a bed, and in about an hour after, was found lying on his face literally smothered. This is another sad instance of the evils arising out of the Licensed Canteens,—Oh! that the wickedness of the wicked

were come to an end, and that men would put away from them the evil of their doings.—A. G.

168.—A fine little boy, named Blythman, came to his death yesterday evening, from the effects of liquor. An unthinking neighbour gave the child some liquor, and sent him home to his parents in a state of intoxication—The afflicted parent laid his child in bed, and on going to look at him some time after, found him a corpse! he, having turned on his face, was smothered!—*Hamilton Gazette, Dec. 19.*—[What was done with the neighbour?—Ed.]

#### CHILDREN AND YOUTH'S DEPARTMENT.

##### ANECDOTE FOR YOUNG MEN AND MINISTERS.

The Rev Charles Hill Roe, Secretary to the Baptist Home Missionary Society, said:—

"As Secretary to the Baptist Home Missionary Society, I travel usually at the rate of a thousand miles a month, and have consequently an opportunity of seeing what is going on in different parts of the country. Anxious to prepare the way for the universal diffusion of truth, and perceiving the extent to which the prevalence of intemperance retards its progress, I feel deeply and practically interested in the advancement of this cause, and I am sure it would speedily triumph, were but our ministers to do their duty. I will just give one illustration of this fact; and I wish all who are present this evening were ministers, that I might speak to them of the importance of their advocating this cause. About eighteen months ago, I was visiting one of the missionary districts: and, as is my custom, after the services of the sabbath were over, I introduced the principles of this society. It was in the house of one of the deacons of the church that I lodged; and this deacon was not only a good man, but a man of some influence. I thought within myself, if I can only win over this man to our cause, he will do good to the whole town; and I therefore pressed him with such arguments as I thought would carry conviction to his heart. We sat up till a late hour, conversing upon the subject; but he opposed me in every argument I adduced; and at last we retired, as I supposed, without any impression having been made. After my departure on the morrow, however, the son of this deacon, a youth of about fifteen years of age, who had overheard the conversation of the previous evening, came up to his father and said, 'father, if you will join and form a society, I will join too.' The father at once consented, and drew up the pledge; and then the son, and afterwards the mother, signed their names. Here then there were three to form a nucleus, around which others were to be gathered. Their next anxiety was to know what could be done. They waited upon their own minister, and after some conversation upon the subject, he signed the pledge. They then went to the Independent Minister, and he signed; and in the space of one short year, they had enrolled upon the lists of the society, the names of two hundred members, eight of whom were reformed drunkards; and I heard that last year there was a great accession of members to the Independent Church, all of which, as far as human sight can go, resulting from the determination and perseverance of that one boy. By all means, let us get our young people to sign the pledge, let us have the sons and daughters of our people coming forward; and their fathers and mothers will soon follow and join. But to finish the story—when I went to the same district this year, I arrived at a village, where I had been announced to preach, at some distance from the place referred to above, and seeing the mother of the boy there, she said to me, 'Your convert is going to make his first speech this evening, and both he and his father have remained at home.' I was at first struck with astonishment; but I was soon informed of the results of my late visit; and I found on my arrival in the town, that in his first speech at the total abstinence society, this boy, as though he had been supernaturally endowed, had carried all before him in the advocacy of this noble and most interesting cause; I mention this anecdote, that you may see the influence which the weakest minister may exert upon the minds of his people, in a cause which is so dear to heaven, and which ought to be dear to men on earth.

But I have said, that I take a deep interest in the revival of religion in our churches, and among our ministers; and that I

consider the advancement of the temperance cause as closely identified with the subject of revivals. I will give one case in point. I had occasion to visit one of the mining districts in the north of England, where I met with an Independent Minister, who lamenting the low state of religion in his congregation, and in the neighbourhood, told me he was unable to hold a prayer-meeting for want of persons to pray. I urged upon him the necessity of attempting to establish a temperance society as a means to the revival of religion. The people in that district were not in the habit of using ardent spirits; they only drank cider and beer; but on the subject being proposed to them, they said, it is of no use for us to say we will abstain from ardent spirits, for we do not use them, but we will at once become members of a society to abstain from cider and beer. They did so—and on my visiting the place twelve months after, the minister told me that his church and congregation were so revived, that he was able to hold a prayer-meeting every evening, and on some evenings two, and from what did this arise? Why from the people getting their neighbours into the house of God; and from their inducing them by their habits of self-denial and zeal, to bow the knee at the mercy-seat. The beer shops were no longer frequented: the means of temptation were removed: and the society appeared as the voice of one crying in the wilderness, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God.'—*Report New British and Foreign Temperance Society.*

#### YOUNG LADIES—ATTENTION.

You are in many ways interested in the cause of temperance. It will give you kind and tender brothers who will never crush your fond hopes of happiness, and it will perhaps give you something else. When a young man has signed the pledge, who once loved his cups, and has mingled in the society of those who have made the bottle their companion to enliven the spirits, he forsakes these companions, and naturally needs some one to share with him his happiness, and the first thing he thinks of, is, getting a wife. So young ladies, you that want good husbands had better lend your aid to help on the good cause. One of you can accomplish more with your winning smiles and witching eyes, in getting young men to sign the pledge, than a dozen sober faced business men. Come, ladies you are interested in this matter, now just go to work and do your duty, and we promise you all first-rate teetotal husbands.—*Teetotaler.*

### Poetry.

#### OFF AT THE MIDNIGHT HOUR.

Att—"Oft in the stillly night."  
 Oft in the midnight hour,  
 When all around are sleeping—  
 Tears fall in many a shower,  
 While I my watch am keeping!  
 Deserted—lone—I muse upon  
 The hours of joy departed—  
 When love's bright beams lit all my dreams,  
 Ere I was broken-hearted!  
 Thus, at the midnight hour,  
 When all around are sleeping—  
 Tears fall in many a shower,  
 While I my watch am keeping!

Ah! he once loved me well,  
 And how his smiles did cheer me!  
 Oft have I heard him tell  
 'Twas bliss to be so near me!  
 His own fire-side was once his pride—  
 With joy his eyes did gladden—  
 But love has fled—and now, with dread,  
 For coming steps I listen!  
 Thus, at the midnight hour, &c.

How, like a lovely dream,  
 Have all my bright hopes faded!  
 Gone—like the star-light's gleam,  
 By storm-clouds overshadowed!

I love him still, though cold and chill,  
 And though the world may blame him:  
 I weep and sigh for days gone by,  
 And wish I could reclaim him!  
 Thus, at the midnight hour, &c.

#### THE CUP OF WINE.

*From the Journal American Temperance Union.*  
 Stop! Wanderer, stop! Why flee away from home?  
 Home! home! Sweet home! The sacred place of earth:  
 The circle whence the heart should never roam,  
 The museum, where we treasure up its worth.

Is there no garden near that chosen spot,  
 That yields the fragrance of some beautiful flower?  
 Some modest, humble, sweet Forget-me-not,  
 To charm thee at the Morn and Evening hour?

Has sympathy for thee no tender heart,  
 To welcome cheerful thy returning tread;  
 To whisper kindness when you daily part,  
 And fond affection's pure repast to spread?

Hangs there no portrait on the walls around,  
 On whom thine eye with fondness loves to gaze;  
 With whom in secret musings, without sound,  
 Thy heart, in rapture, friendship's offering pays?

Is there no golden chain to bind thy soul,  
 From error's pathway, and the course of life;  
 No mother's voice, thy temper to control,  
 And lull to peace thy early passion's strife?

Hast thou forgot the round of childhood's range,  
 From hour to hour, as wonders rose to view;  
 When gladness swell'd thy heart with every change,  
 And fancy painted all her scenes as true?

Have all these joys forsaken thy cold breast,  
 Has memory lost her holy power to bless?  
 Does inward clamor oft disturb thy rest?  
 Is former pleasure changed for new distress?

The cause! the mournful, the destructive cause  
 What is it, but the witching, sparkling bowl?  
 Wanderer from home! wilt thou not listening pause  
 Before its deadly poison fills thy soul?

#### MISCELLANEOUS.

From the statistics forwarded to us by the Hon. Mr. Slade, from Washington, (and we thank him for them, he has done us and the public a great favour,) it appears that, in 1840, the year of the commencement of this new impulse, 71,120,089 gallons of distilled spirits, wines, beer, ale and porter, were drunk in this nation; four gallons, on an average, to every man, woman, and child; that nine millions of capital were invested in their manufacture, and more than 12,000 persons engaged in this unnatural and horrid business, —though justice to the long continued and faithful laborers in the cause in years past bids us say, that according to the statements of Judge Cranch, there were consumed, in 1831, 72 million gallons of ardent spirit alone by 12 millions of people; 6 gallons a year to each man, woman and child, of distilled spirit, beside vinous and malt liquors and cider.—*Jour. Amer. Temp. Union.*

IN A SCRAP.—A Washingtonian entered the house of a friend and presented the Pledge—"Your cause is a good one," said the friend, "and is doing much good, but I will not sign the Pledge myself." "Why not?" asked the Washingtonian, "you acknowledge it is good, then why not take hold and help it along?" "Why I said I would not" replied he, "and you would not have me tell a lie, would you?" John" he continued, speaking to a little son who was standing by, "bring me a stick of wood." "No I won't," said the boy. "Why! what do you mean by talking that way to your father," exclaimed he, manifesting symptoms of anger. "Father I did wrong," said the boy repentantly. "Then go along and do what I told you" demanded he. "Why father I said I would not" returned the son, "and you would not have me tell a lie would you."—*Organ.*

**A FACT.**—A young gentleman of handsome property, by the name of Crawford, moved into a town where he was allied to the shop of a rum-seller, and became a drunkard. When much reduced, and feeling that he should not live long in the world, he made a bargain with a rum-seller, that he would make over to him the remainder of his property, which was a house and lot, if he would let him have all the rum he wanted for one year (beyond which he did not expect to live,) bury him, and pay his funeral charges. The rum-seller closed the bargain. At the end of the year, the young man found himself alive, though much emaciated; he reflected on his condition, on the goodness of God in sparing him, on the awful bargain he had made with the rum-seller, and came to the resolution that he would never more touch the accursed poison, and as God had let him live, he would become a man. He fled from the rum-seller, leaving house and land with him, went to another place, became reformed, and is now doing well, and earning something for himself.

The above we have from a gentleman well acquainted with the whole case. We are charged with speaking harshly of rum-sellers as if we felt some malignity towards them. Such a feeling we altogether disclaim. But we must tell the facts, and we ask if any thing can be worse than for man to bargain with an individual to feed him with a slow poison until he is dead, and then take all his property to pay trouble and funeral charges.—*Temp. Jour.*

**A QUESTION FOR WHOLESALE RUM-SELLERS.**—“We never sell liquor to a man that’s drunk, nor to one who will make a bad use of it.”—So say the retail grocery keepers, when reasoned with upon the traffic in spirituous liquors.

How is it with *wholesale* dealers? Do they ever make inquiries concerning the disposal which their customers are likely to make of this liquid fire? Do wholesale rum-sellers ever refuse to supply their customers, on any other ground than that they are afraid they won’t get their pay? Can any body mention a single instance where a customer, however notoriously abandoned in character, failed of buying his rum, when he came with money in his hand?—*An. Paper.*

**A PRETTY HIGH SHERIFF.**—The Providence Samaritan states that a Narraganset Indian named Simon Lewis, was killed at the grocery of one Cross, by a man named Dyer, in a drunken spree. Three years ago an Indian named Ross was killed in a drunken broil—and thirteen years ago a man fired by alcohol slaughtered his wife, on the same spot. The most horrible feature of Lewis’ case is, that the rum-seller Cross, who furnished the gin to these Indians, is the High Sheriff of the County! If the murderer is brought to the scaffold, ’t is same Cross—the man who furnished the liquor, must act as his executioner!! Is not this horrible? An accessory before the fact, becomes the punisher of the crime! If this man Cross does not resign his commission before the law requires he shall exercise his functions as Sheriff in this case, he will present an anomaly, which since Nero and Caligula, has not been paralleled.—*Id.*

**TEMPERANCE INCIDENT.**—At the meeting of the Delavan Temperance Society, Philadelphia, on Saturday night, Rev. John Chambers and L. C. Levin, Esq. the principal speakers. The hall was crowded. While Mr Chambers was speaking, a man with a little boy in his arms, came forward to the speaker’s stand, placed his child on the stand, and with his trembling accents addressed the speakers: “My little boy said to me, ‘Father, don’t drink any more!’ General, I have taken my LAST DRINK!” Mr. Chambers caught the boy in his arms, exclaiming, “Well may we say that the grave of Alcohol has been dug by this little boy!” At the meeting held at the hall on the Saturday night previous, thirty-five names were obtained to the Pledge, one of whom was a tavern-keeper and on Saturday evening last, seventeen more were added to the number.—*Organ.*

An old merchant in one of our temperance meetings, a few evenings ago, said, “that so far as he knew of the failures among merchants for the last forty years, almost in every case he could trace the cause, either directly or indirectly, to the use as a beverage of intoxicating drinks.” This declaration, from such a source, should excite the merchants to reflect on the interest they have in the temperance reform, and to a man come forward in the public meetings, and sign the Pledge.

The awful effects of the intoxicating cup among the merchants of our country, is being made known, and if we could induce those who have already signed the Pledge, to get up in our meetings and

tell what they know of the ruinous effects of alcoholic drinks among those of their own class, our cause would receive a new impulse, that might carry it to a final triumph.—*Organ*

**A WARNING.**—On Wednesday last Douglass was hung, at Lockport, for the murder of Cunningham. A short time previous to his execution, he asked an attendant for some water, and after drinking a little, he said:—“George, if I had never drunk any thing stronger than this, I should never have come to the gallows. Thousands and tens of thousands have been brought to an untimely end, by strong drink. George, take warning from me.”—*St. Cath. Journal. C. W.*

We learn that the experiment of Father Mathew to introduce class singing among his temperance followers in Ireland appears highly successful. The sweetest strains of glad, pure music have taken the place of discord, strife, and faction fighting. Intemperance has been banished, and the social parties now formed for the purpose of vocal music are also moving in behalf of greater intellectual cultivation. These movements seem to have enlisted the great body of the Irish nation, high and low, rich and poor, titled and untitled. It is surely a season of high promise to Ireland—the commencement of a new and bright era for her people.—*English Paper.*

“Will you lend me your pot, granny, to boil a few potatoes?” said a female to an old woman, her nearest neighbour. Granny, as she styled her, reluctantly gave away the pot upon condition that it would be returned quickly, as she was just going to use it herself. “O, you shall have it the moment I have done with it; I have just a few potatoes to boil,” sufficient time, as the poor old woman conceived, was allowed for the purpose for which it was asked, but no pot was forthcoming, impatiently she called at the door of her needy neighbour, who, without letting her in, answered her through the door, that the potatoes were not yet boiled; the old woman retired, and after a time again besieged it, but now no entrance and no answer; she had the mortification to learn that her pot was dissolved in alcohol—the borrowed pot was pawned for whisky. Such is the bitter fruits of the insatiable thirst for drink; leading to lying, treachery and theft, as in this instance, swearing, roting, murders, &c., in tens of thousands of other instances, as witnessed in this age of drunkards.—*Can.*

## A DIALOGUE.

*Jack.* All this, Harry, don’t convince me. I don’t like the principle of total abstinence. I think ardent spirits a creature of God that we should therefore use it as a blessing.

*Harry.* I admit, Jack, that corn and fruit are creatures of God. But gold and silver, too, are creatures of God, and yet you don’t think Aaron’s calf and the silver shrines that were made to the goddess Druva, were creatures of God, do you, Jack? If not, then you see that the creature of God may be converted to a bad use. The corn is a blessing while a creature of God, but so soon as it is converted into man’s creature, whisky, it becomes a curse instead of a blessing. The same may be said of the peach or apple. While it remains the simple fruit it is truly delightful and pleasant to the taste; but when man murders it by beating, bruising, and boiling, and thus changes its nature, as a creature of God, it may then become poisonous, and prove ruinous to the souls and bodies of men.

**SHERRY WINE BITTERS.**—By a recent analysis, made by an experienced chemist, it is ascertained that this medicine contains more than thirty nine per cent of alcohol. The chemist further states, that his experiments do not indicate the presence of the smallest portion of sherry wine: We believe we were once paid a trifle for advertising those bitters; as a small atonement for that offence, we give the above information gratis. The Rev. John McLeish of Malden has been threatened with a cowhiding, by Dr. Richardson, the proprietor of the bitters, for exposing the deception.—*Gazette and Herald.*

We know of other “Bitters” and Temperance Cordials which are pretty strongly impregnated with alcohol.—[Ed.]

## AGRICULTURE.

## FEEDING AND MANAGEMENT.

FROM JACKSON’S AGRICULTURE AND DAIRY HUSBANDRY.

It is found to be a matter of the greatest importance for dairy

cows to be fed from the first, on food which has a tendency to increase the milky secretions, and even to be fed on rich food when they are not giving milk. Instead of young stock being brought up in a half starved state, as was formerly the case in Scotland, producing all the marks which distinguish bad milkers, they should be reared on good pastures, and provided with turnips or other green food in winter. This will render them good milch cows, having the shapes and qualities mentioned as the characteristics of good milkers; and when they come into milk, they will produce most copious secretions of that fluid. It is poor feeding that causes so many calves to turn out bad cows, and it is indeed almost impossible to rear any animal in perfection, without the best treatment both in winter and summer. Therefore, in whatever country a dairy stock is kept, the proprietor should provide the cows with such food as is suited for the production of milk, both when they are affording milk, and when they are not.

Regarding the nature of the food of cows, although soiling is at all times economical, there can be no doubt that the best milk and butter are produced by cows fed on natural pasture; and although the quantity of milk is not so great, yet the butter has a sweet taste, never to be discovered in the produce of soiled cows. It was formerly the case in Scotland, and the practice is still continued in some parts, to put the cows out to grass in spring, in such an emaciated state, that a considerable part of the best season was gone before they yielded the quantity of milk they would otherwise have done. On well enclosed farms, it is the custom of many to keep their cows out both night and day, from May till the end of Oct., so long as a full bite can be obtained; and some bring them into the house twice a-day to be milked. In moorish and unenclosed districts, they are put under the charge of a herd through the day, and are brought into the byres during the night. Soiling, or feeding entirely in the house or court-yard, is but seldom practised, except by some farmers in arable districts. Although complete soiling is only occasionally resorted to, yet a considerable quantity of rich green food is served out to the dairy stock in their stalls at night, and in the heat of the day, by such farmers as bring their cows into the house at these times. This mode of feeding is more especially followed when the pasture begins to fail; the second crop of clover and tares, cabbages, coleworts, and other garden produce are all given to the cows in the house at this period. In the section on Soiling, we have partly explained the advantages resulting from the practice, on which account we need not again mention them here, except to remark, that by soiling the cattle are not fatigued, a circumstance of great importance to a dairy stock, and large quantities of valuable manure are thus obtained. It is upon this system that the whole perfection of the Flemish husbandry is founded, and it could be put in practice, with the most beneficial results in many other countries. In Holland, the cows, when fed in the house, have their drink of water invariably mixed with oil-cake, rye, or oatmeal. Dairy cows are allowed to be much injured by being denied a due supply of salt, which is said to improve the quality and increase the quantity of the milk. In the best ungrazed dairies in Scotland, when the cows are taken in for the winter, they are never put out to the fields until spring, when the grass has risen so much as to afford a full bite. In the moorish districts, however, they are put out to the fields for some hours every day when the weather will permit. In these districts, the winter food is turnips with marsh meadow hay, occasionally straw and boiled chaff.

In the richer districts, turnips and straw are given, and occasionally some clover hay in spring, or when the cows have calved. Upon this subject nothing need be added, but that the quantity and quality of the milk will be in proportion to the nourishment in the food. White turnips afford a good quantity of milk, but they impart a very disagreeable taste, which may be removed, however, by steaming or boiling the turnips, or putting a small quantity of dissolved saltpetre into the milk when new drawn. The quality of the milk depends a great deal on the cow, influenced, however, by the food she eats. Linseed, peas and oatmeal, produce rich milk; and a mixture of bran and grains has been recommended as food in winter. Brewer's grains are said to produce a large quantity of milk, but very thin, the quality being somewhat similar to that sold in large towns, yielding neither good cream nor butter. It has been found of some importance to feed cows frequently —

or four times a-day in summer, and five or six in winter, and to give them no more at a time than they can eat cleanly.

The act of milking is one which requires great caution; for if not carefully and properly done, the quantity of the milk will be diminished, and the quality inferior; the milk which comes last out of the udder being always the richest. It should therefore be thoroughly drawn from the cows until not a drop more can be obtained, both to ensure a continuance of the usual supply of milk, and also to get the richest which the cows afford. Cows should be soothed by mild usage, especially when young; for to a person whom they dislike, they never give their milk freely. The teats should be always clean washed before milking, and when tender, they ought to be fomented with warm water. The milking and management of the cows should, in these circumstances, be only intrusted to servants of character, on whom the utmost reliance can be placed. In the southern and midland counties of England it is a common practice to employ men to milk the cows, an operation which seems better fitted for females, who are likely to do the work in a more gentle and cleanly manner, which is of essential importance.

Cows are thought to be in their best state the third or fourth summer they are in milk, and they will continue in good condition till they are ten or twelve years old. Some farmers fatten their cows when they are eight years old, even although they should be yielding a good supply of milk. It may be questioned, however, if the cow will yield a greater profit by being fed and sold at this age, or milking it for a few years longer. Cleanliness is of the most essential consequence in dairy management, and if not strictly looked after may cause considerable loss. It is this which has raised the produce of the dairies of Holland so much in public estimation. Every article in which milk is placed, more especially when made of wood, ought to be washed in boiling water, with a little soda or lime dissolved in it. If milk should happen to sour in any dish, the acid thus generated will injure any which may be afterwards put into it; but if washed with water in which an alkali has been dissolved, the acid will be destroyed.

The utensils of a dairy are very numerous. The principal are milk pails, shallow coolers for holding the milk, sieves for straining it through after it is taken from the cow, dishes for skimming the cream, churns for making the butter, scales, weights, &c. For making cheese, there are likewise ladders, vats, tubs, curd-breakers, and presses; and various other articles will be required, which it is almost impossible to enumerate. In form these vessels, with a few exceptions, are alike throughout Great Britain; and even in other countries there is little variation. The majority of them are made of wood; but in some of the best dairies in England and Scotland, it is now the practice to have the coolers made of cast iron, wood lined with tin in the inside, or glazed earthenware. Maple is the wood generally used in England for the manufacture of these dishes, both from its lightness, and being easily cut, it can be finished in a neater style. In Holland, the milk dishes are very commonly made of brass; and certainly brass or iron is to be preferred to wood, because the dishes made from either of these materials are more durable, and can be easier cleaned. It has been objected to earthenware vessels, that being glazed with lead, the acid of the milk acting upon the glaze, forms a very noxious poison. This, however, is scarcely correct; it would require a much stronger acid than that of milk to decompose the glaze, and in some parts of England lead has been long used, and never objected to. Zinc pans are now coming into use, and they can be safely recommended. We have seen it stated that cream rises best in zinc pans.

Cheese-presses are usually made of stone of various weights, according to the size of the cheese. Granite is preferred for this purpose, on account of its great weight. A lever was a method long practised, one end of which being placed in a hole in the wall, the sinker acted as a fulcrum, and one or two unwhewn stones hung on the end of the pole produced the pressure. Another kind of press consisted of a stone weight placed upon the sinker, which was raised and depressed either by a block and tackle or a screw. The kind most commonly used at present is a lever with a double wheel, which occupies little space, is easily worked, and allows of the weight being better regulated than by a stone placed upon the sinker.

Churning is now, in all large dairy establishments, performed by machinery, worked either by horse or water power, or attached to

a thrashing-machine, if there is one in the dairy. Churns vary in size from ten to fifty, and even one hundred gallons, according to the size of the establishment. The plunge-churn, which has the appearance of a barrel placed on its end, is that most commonly used—the plunger being worked by a lever connected with a shaft and crank, moved by a wheel outside. The common hand-churns are of various forms, either upright with a plunger, or horizontal with arms inside, which are turned by an iron handle. A churn formed like a cradle is much used in Canada, and has been strongly recommended for adoption in this country. It is rocked regularly by a child sitting astride, who may thus be usefully employed while amusing himself. Great care should be taken to wash churns thoroughly with boiling water, both immediately after they have been used, and before they are again to be put in operation; and those churns which admit of being easily cleaned are always to be recommended, even although they should not be so elegant in construction.

The construction of a milk or dairy house is of considerable importance, as it is necessary the temperature should be uniform both in winter and summer. The proper heat is from 50 to 55 degrees of Fahrenheit; and if the house is properly ventilated, this can be maintained throughout the whole year. The best exposure is to the north; and if the front is sheltered with trees, so much the better. Small cross windows should be formed in the three sides exposed, and covered with wire-cloth to keep out flies. In the inside, the milk-room should be provided with two rows of shelves made of stone or slate, and from twenty-four to thirty inches broad. The vessels holding the milk and cream are placed upon these, and a table in the centre of the room is necessary for preparing the butter for market. Ventilators can also be placed in the roof of the house, when this is of one story, furnished, however, with boards for closing when the weather is bad. The ceiling should be at least eight feet from the floor, and finished in every respect like an ordinary dwelling house. A slate roof is greatly to be preferred to a tile one, as it tends to keep the temperature equal, being neither too cold in winter nor too hot in summer. The floor should be formed with flags, raised above the level of the ground outside, and furnished with open drains for carrying away any water. The milk-house must be kept perfectly free from smoke; and if any milk is spilt on the ground, it should be immediately washed up, to prevent its turning sour, and communicating an unpleasant odour to the atmosphere of the room. After the floor has been washed, it should be rendered as dry as possible, for it is found that dampness is hurtful to milk. The form of the room should be either octagonal or circular, as the most economical for space. In Scotland the floors are in general paved with flag-stones; and in England stones have been resorted to in preference to bricks and tiles. The other rooms connected with a dairy house are a room for scalding, pressing, and salting cheese, and another for keeping implements, above which an apartment may be formed for storing the cheese when prepared.

**Butter.**—The quantity of butter obtained from milk depends a good deal upon the breed of the cows. As already remarked, however, cows, even of the same breed, have been found to give double the weight of butter from the same quantity of milk, and it is very seldom that the best milkers give the greatest weight of butter. In the General Report of Scotland, it is stated that the common calculation near Edinburgh is, that five gallons of milk give twenty-two ounces avoirdupois of butter, though there are several instances of a greater produce. In the western counties, it is calculated that four gallons will yield the same quantity. Mr. Aiton, again, says that the medium quantity of butter obtained in Ayrshire is about twenty-four ounces from three and a half gallons of milk.—But the nature of the climate and land, the age of the pasture and the stock, the state of the season, and, we may also add, the mode of management, will all contribute to give a greater or less return of butter from a given quantity of milk.

When the milk has been drawn from the cows and carried to the dairy, it is strained through a sieve into the coolers, which are three or four inches deep. It remains as still as possible in the coolers till the cream collects on the surface, which it will do in a certain time, varying according to the season and the temperature of the dairy. It is the practice of some to pour a little water into the bottom of the coolers, cold in summer and warm in winter, to equalise the temperature, but it is questioned whether this practice

does not injure the cream as it does the milk. The milk is skimmed from twelve to twenty-four hours after being put into the coolers, according to the temperature of the season; twenty-four hours being the most common period that milk is allowed to stand.

Some imagine that no butter can be good except such as is made from fresh cream; but this is a mistake, as cream requires to have a little acidity before the butter will form. The length of time which the cream should stand before churning has never been ascertained clearly; from three to seven days, however, may be considered as the proper period. A more important matter than the length of time which cream requires to stand, is the degree of temperature at which the cream will turn into butter. This has been ascertained from experiment to be from 45 to 75 degrees of Fahrenheit. In Holland, when the cream is too cold, hot water is put into the churn to raise the temperature to 70 or 75 degrees.—The best quality of butter is obtained at a temperature of 51 degrees, according to experiments performed by Mr. Pooler; and the greatest quantity at a temperature of 56 degrees. During the process of churning, the agitation will increase the heat to about five degrees more than it was when the cream was put into the churn. Mr. Pooler is of opinion, that the greater quantity of butter is obtained by the increased heat causing more milk to remain amongst the butter; and this of course must injure its quality.

In some of the dairies in the neighbourhood of Edinburgh, and in all those near Glasgow, the butter is made by churning the cream and the milk together. This is done in order to obtain the buttermilk, the demand for which is always great in large cities. When the milk and cream are to be churned together, the milk is kept in the coolers for from twelve to twenty-four hours, and then poured into a milk tub. It remains here until required for churning, and will during this time have coagulated. If a certain quantity of milk is put into the milk-tub, and has coagulated before any more has creamed, the coagulated milk must in no way be disturbed, or, if the two qualities are mixed together, too much fermentation may be the consequence. The milk is not churned till it has become acid; and when once coagulation has taken place, it should be churned as early as convenient. If the milk has not fermented before churning, the buttermilk will keep for a much longer time, will have an agreeable taste, and will bear to be mixed with a little water. When the milk has fermented before being churned, the buttermilk will never be so good, nor will it keep for such a length of time as the former.

The operation of churning, whether it be of cream alone, or cream and milk, is performed in the same manner. The milk requires more time than cream to complete the process, from two to three hours being considered necessary, while cream alone may be effectually churned in an hour and a half. It is necessary that the operation should be slow in warm weather; for if done too hastily, the butter will be soft and white. If the cream is at too high a temperature, the churn should be cooled with cold spring water, to reduce it to the proper degree of heat. In winter again, the operation of churning should be done as quickly as possible, the action being regular; and the churn should be warmed, to raise the temperature of the milk or cream. The air which is generated in the churn should be allowed to escape, or it will impede the process by the froth which it creates.

After the churning is performed, the butter should be washed in cold spring water, with a little salt in it, two or three times, to extract all the milk which may be lodging about the mass. It is said by some that the butter retains its sweetness much longer when no water is used; and others affirm that the washing improves the flavour. The extraction of the milk from butter will reduce its weight, but it appears from the experiments of Mr. Pooler, upon the temperature of the cream, that the less milk which is in the butter, its quality is proportionably improved. Kneading and beating the butter too much render it tough and greasy. After the milk has been carefully extracted, if the butter is to be salted, it should be mixed with the finest salt, in the proportion of ten ounces to the stone of fourteen pounds, more or less according to the time the butter is to be preserved. The butter and salt should be well mixed together with the hand; and in Ireland it is customary to add a little saltpetre. A compound of one part sugar, one part nitre, and two parts of the best Spanish salt, finely powdered together, has been highly recommended for preserving butter. It is used in the proportion of one ounce to the

pound; and it is said to give a flavour to the butter which no other kind ever acquires.

For making butter casks or kegs, the wood of the lime-tree is highly recommended, as containing no acid; and after it the white oak and the ash. When wood contains acid, it acts powerfully upon the salt in the butter, converting it into brine. Fir has also been recommended for making casks; and, indeed, any wood will answer if boiled for a few hours, for by this process the pyrolignous acid will be entirely taken out.

In salting, the butter should never be put into the firkins in layers; but the surface should be left every day rough and broken, so as to unite better with that of the succeeding churning. The quality may likewise be better preserved by covering it over with a clean linen cloth dipped in pickle, and placing it in a cool situation.

## EDUCATION.

A FEW THOUGHTS ADDRESSED TO THE SCHOOL TEACHERS OF CANADA.

It is a fact generally admitted and deplored, that the profession to which you belong is not invested with the respect and estimation in the eyes of the public to which, by its incalculable importance, it is justly entitled. As a general rule throughout Canada, the teachers of youth are treated with less deference, and more scantily remunerated, than almost any other class of the community; and consequently, although parents are desirous of training promising sons to the ministry, to the medical or legal professions, or to commerce, there are few or none who desire to educate them as teachers, and therefore a profession which ought to enjoy the services of the best and wisest men in the country, is too often left to such as are deemed fit for no other employment.

Now how is this evil, which lies at the root of all plans of social improvement, to be remedied? In all other professions the remedy would come from the public, who would not be contented with lawyers, doctors, builders, carpenters, shoe-makers or tailors unfitted for their business, but would seek out and pay for the services of such as could perform what they undertook in a proper manner. But in the matter of training their children for usefulness and happiness in time and eternity, in the matter of forming their characters, and storing their minds with knowledge, the community generally appear to take little or no interest. They are willing to intrust this most important of all affairs to any one they can hire cheapest, or who will undertake the task with the prospect before him of being cheated out of half his scanty fees. The reform must, therefore, in this case, come from the teachers themselves: they must make their office respectable and then it will be respected. How is this to be done?

The Roman Catholic teachers of the Christian Brotherhood in Lower Canada, are respected and esteemed by their people, as much, probably, as the ministers of religion themselves. Why? Because with admirable self-denial, they devote themselves humbly, diligently and successfully to the business of training the young. These men seek no remuneration but a bare subsistence, they look for no higher office (and where we may ask could they find one,) than that in which they are engaged; and, consequently, their character and usefulness are highly appreciated by all. Are Protestant Christians less self-denying, less devoted to good works? or do they less appreciate the importance of education? if so, the sooner they imitate good example, in this matter, the better.

In France and Prussia there is a class of Protestant Christian teachers, who engage in training the young as a minister or missionary engages in preaching the gospel, for the sake of the good to be accomplished. They engage in it as a duty to God and man, and their object is not merely to educate the children committed to their charge for time, but for eternity; and not only so but to

avail themselves of all suitable opportunities to benefit the parents of these children, and the community around them. They are in fact one kind and the most important and useful kind of home missionaries. They are ministers of the Gospel to the young as well as teachers of the ordinary branches of education. Can such men fail to be respected?

Nor is this exceedingly useful and honorable class of teachers altogether unknown in Canada. We have heard of two or three who are now labouring in country places under the auspices of the Scotch Presbyterian Churches of Montreal, with extraordinary acceptance and success. These individuals labour devotedly in teaching and training the young; but they do not stop there. They hold prayer and missionary meetings, and meetings for reading the Bible and exhortation, in their own place and vicinity. They form Sabbath Schools, and induce the parents to combine, for the purpose of procuring libraries of useful books; in a word, they elevate as far as they can the tone of society, and expand the minds of those around them, so that the wilderness will shortly be glad and the desert blossom as the rose. Nor is the labourer denied his share. We venture to say, that in pecuniary remuneration, these teachers are not behind the most favored in country places, and in that remuneration far above every thing of a pecuniary nature, which consists of the consciousness of doing good, and the respect and love of their neighbours; they are infinitely richer than those who do not engage in like labours of love. In fact, if we are rightly informed, they are almost as highly esteemed by the people as their pastors themselves, and, probably, they are quite as useful.

Now to such of the teachers of Canada as are pious and enlightened, and there ought to be no other kind, we would say, you may each and all of you go and do likewise; you may each of you become an OBERLIN or FELIX NEFF to your own school district, and if you have not read the biographies of these men, the sooner you read them the better; you may each of you advance the religious, moral and social welfare of your neighbourhood to an incalculable extent if you will only devote yourselves unreservedly to promote the glory of God, and the best interests of man. But remember this is a work that must be undertaken from the same motives, and with nearly the same objects in view, as the Christian ministry or the Missionary enterprise. You must feel that you are not labouring for an earthly reward, or you will certainly sink before the discouragements and difficulties which you will find in your path.—You must be willing in the exercise of strong faith to carry your Christian self-denial and love to the utmost extent and persevere unto the end. If you do this, you will prove a blessing to your neighbourhood and to your country, and you will find that great as is the benefit you have conferred, you will yourselves reap a greater, seeing it is more blessed to give than to receive.

It may be objected that in thus acting you would in some respects interfere with the duties of ministers of religion, but this need not be the case. In many places where you might do incalculable good, there is no stated ministry, and in others you may hold your meetings in places and at times that will not interfere with other meetings. If the ministers of religion in your district be faithful, they will rejoice to have such valuable coadjutors; if unfaithful the sooner there is some one to do the work which they leave undone the better.

ON THE TENDENCY OF THE PRESENT SYSTEM OF EDUCATION TO ENCOURAGE WAR.

You may learn from history, that, in all countries, through all time, the path of destruction has been deemed by the million the



path of glory; and the most extended havoc has been always identified with the most exalted greatness. The amount of plunder, and the extent of slaughter have been generally taken as the standard by which to measure desert, to bestow rewards, and to regulate renown. The splendors of martial triumph have so dazzled the eyes of mankind, that they have become intoxicated with a delirious admiration of each successive Apollyon who has arisen to desolate the earth, and to devour his species. It has mattered little whether he has led on his legions to fight the battles of liberty, or to subvert her throne, and trample in the dust the dearest rights of her children; it has mattered little whether he has conducted wars of defence or of aggression; these points, I say, have mattered little, if his victories have been but rapid and brilliant,—if he has but ravaged the world, and drenched its bosom with the blood of its occupants, his votaries have been counted by millions, and his praises have resounded through many lands. This spirit, which is inherent in human nature, has been cultivated and sustained by a multiplicity of processes, and with uniform success. Historians, orators, poets, sculptors, painters, and musicians have all exerted their separate and combined influence to nurture the savage spirit of human slaughter in the breasts of the more enlightened and refined classes of mankind; while the vulgar herd of ordinary artists have, each in his own way, with corresponding effect, promoted the same object among the million-multitude. All, all have united to celebrate the delights of conflict, the glories of victory, and the greatness of conquering heroes. The fic and drum of the infant boy, the mimic troop, the school battle, the nursery rhyme, the kitchen ditty, the street ballad, the publican's sign-board, the drunkard's toast, and the tavern song, all have respectively and incalculably contributed to foster the taste for shedding blood! So powerful is the hold which this diabolical passion has taken upon the spirit of man, that, even in Europe, during a space of nearly two thousand years, Christianity has but partially succeeded in abating its force. Even England, which comprehends more true piety than all the continental nations united, is yet full of the elements of war. The heroes of England are still the gods of millions of her people; and the fountain of her proudest honours is a fountain of blood!—*Martyr of Eromanga.*

#### SCHOOL TEACHERS.

To his great honor, Col. Young, Superintendent of Common Schools in our State, has decided that no individual habituated to profane swearing, is a fit person to instruct the common schools. This is a decision in which not merely the Christian, but every moral man, we should say every parent should truly rejoice. What a horrid guide of youth is a man whose mouth is full of cursing; But we believe that it may be decided with the same propriety and that public sentiment is prepared to sustain the decision, that no man should be an instructor and guide of youth who is addicted to wine or strong drink. If Solomon said truly, "It is not for kings to drink wine nor for princes to drink strong drink," lest they be unfitted for duty, who will not say that such practices will become those who are to train up our youth in the way they should go. A drunken school-master! What an object. Yet such a being is not rare. We could wish, if he was to be found in our state, that he might have Dr. Sewall's plates of the human stomach hung up before him and be obliged to explain them to his pupils, though we prefer that he should at once be dismissed from his employment. But what we would now say to the friends of temperance is, "Be vigilant, not merely to secure a teacher for your schools who is not a drunkard, but one who is an entire temperance man; one who, as he moves about in your families, will do much to promote the temperance cause; one who will frequently bring it up before his school, and be active in leading all the children and youth to sign the pledge." A faithful teacher, whether in the day school or the Sunday school, will not be satisfied until all who are committed to his charge are well secured from the great destroyer. We could think of no more promising spectacle than a large well ordered school, all enlisted in the cold water army,

— "pledged to hate  
All that can intoxicate."

What a community would they form in a few years!—how happy and useful would be their life—how fair the inheritance they would leave to those who come after them! Is the school-master

abroad in the land? Let him then, we say, always be a thorough teetotaler. Nothing else.—Nothing else!—*Journal Am. Temp. Union.*

**COLLEGE FOR LADIES.**—A college has been opened in Glasgow, Scotland, under splendid auspices, for the education of ladies in the higher branches of academical knowledge.—This is the first attempt in Great Britain to elevate woman, and place her, intellectually, on a par with man. Several most distinguished professors have been appointed, all of whom are ministers of the Gospel. The University is very appropriately termed "Queen's College."—*Transcript.*

**ADVICE TO MEN IN DEBT.**—Ascertain the whole state of your affairs. Learn exactly how much you owe. Be not guilty of deceiving yourself. You may thus awaken suspicions of dishonesty, when your intentions were far otherwise.—Deliberate, and fully make up your mind, that come what will, you will practice no concealment, or trick which might have the appearance of fraud. Openness and candour command respect among good men. Remember that no man is completely ruined among all men until his character is gone.—As you are at present in circumstances of great trial, and as many eyes are upon you, do nothing rashly. If you need advice consult only a few. Let them be disinterested persons of the most established reputation.—Offer frequent and fervent prayers to Almighty God. If you have, by any fault of your own, been brought into your present embarrassments, humbly ask forgiveness of God and hope in his mercy.—Beware of feelings of despondency. Give not place for an hour to useless and enervating melancholy. Be a man.—Reduce your expenditure to the lowest possible amount. Care not to figure as others around you. Industriously pursue such lawful and honest arts of industry as are left you. An hour's industry will do more to beget cheerfulness, suppress evil rumours, and retrieve your affairs, than a month's moaning.—If you stop business, do it soon enough to avoid the just charge of an attempt to involve your unsuspecting friends.—Learn from your present difficulties the utter vanity of all earthly things.—*American paper.*

**THE WONDERS OF CHEMICAL SCIENCE.**—French Chemists have lately analyzed animal fat, and find that it is composed of what they call *elaine* and *stearin*, (one oil and the other a crystalline substance.)—These when separated, are found to be compounded of carbon, hydrogen and oxygen. Lard Oil is found to contain 79.03 parts of carbon, 11.43 of hydrogen, and 9.54 of oxygen. Spermacetti is composed of the same elements, in nearly the same proportions. Mons. Bernard, by putting together one part of carburetted hydrogen, and twenty of hydrogen, and passing them through a red hot tube, actually produced fat! What may we not look for next? From these experiments it is ascertained that the fat of hogs, and that of whales, is identical. More than three-fourths of their composition is carbon, the great nutriment of combustion. Hence, lard oil is now manufactured in the same manner that sperm is and is equal if not superior to it for burning, as it yields no lampblack or no offensive smell.—This discovery will be of incalculable value to the Western States, where the facilities for making pork are so abundant, in addition to this, the saving to the country, in the article of light, will amount to several millions annually.—*New Haven Farmers' Gazette.*

**SOMETHING FOR HUSBANDS.**—A man's house should be his earthly paradise. It should be, of all other spots, that which he leaves with most regret, and to which he returns with most delight. And in order that it may be so, it should be his daily task to provide everything convenient and comfortable for his wife. With every provision he can possibly make, her's will be a life of care and toil. She is the sentinel who can seldom, if ever, be relieved. Others may sleep, but if there be one who must watch, it is she. She ought, therefore, to be furnished with every comfort within the means of her husband. And if furnished to the extent of his means—and she is generally eagle eyed enough to discern the point at which his ability ends—she is contented. Generally, every shilling expended by the husband for the accommodation of his wife in her domestic operations, is returned upon him four-fold—if not precisely in pecuniary advantage, though this is often true, it will be found in the order, peace, and happiness of his family; there are generally bright looks, happy feelings, and industrious hands; and where these prevail, if there be not more virtue, there certainly will be less of its opposite.

AMBITION TO DO GOOD.

An unhalloved and selfish ambition is injurious, and ought not to be fanned up in our own bosoms, nor encouraged in the opening minds of the young; but when you have said all you can against an ambitious desire for glorious achievement and signal deeds of daring which seeks to distinguish ourselves above our fellows, there is still something in the soul of man, deathless as the soul itself, which reaches upward for greatness of some kind.—It may be seen in the boy and in the man, giving meaning and truth to the poet:

"It seeks the chamber of the gifted boy,  
And lifts his humble window and comes in;  
And ever as he shuts his waddered eyes,  
The phantom comes, and lays upon his lids  
A spell that murders sleep, and in his ear  
Whispers a deathless word, and in his brain  
Breathes a fierce thirst no water will alley."

If, then, this going out of the soul after greatness be natural, a very property of the mind, we have only to give to it a right direction, and it will invariably accomplish something good. We need not seek to destroy the soul's powers, or wish them to lie dormant; they cannot be destroyed, they will not sleep; we have only to consecrate them to the accomplishment of good. The soul is restive under restraint; like fires under ground, the workings of mind are toward some grand action, good or bad; you can't smother the flame, but may give it direction. Mind must and will be active; it thirsts for daring action; it is ambitious to do and out-do; but goodness will always qualify the greatness which a renewed soul burns to accomplish. It is not dangerous to be ambitious to do good.—*Morning Star.*

LATEST NEWS.

The news received by the intermediate overland mail is of the highest importance. The English arms in India have regained complete ascendancy—and all the disastrous effects of former defeats appear to have been entirely retrieved, and all the prisoners rescued with one exception. Afghanistan has again acknowledged the supremacy of the British power.

The war in China is terminated. A treaty of peace has been concluded between the Emperor of China and Sir Henry Pottinger, in behalf of the Queen of England. An attack was made by the British forces upon Chin Keangfoo—which, after a gallant defence, was surrendered. The British then proceeded toward Nankin, which place they prepared to attack, when a truce was immediately solicited by the Chinese. An Embassy was sent to meet and treat with the British—the result of which was the negotiation of a treaty, which was signed on board H. M. S. *Cornwallis*. The Chinese are to pay the British \$21,000,000, in four annual instalments—the principal trading ports in China to be thrown open to British trade—the Island of Hong-Kong to be unconditionally ceded to the British—Chusan, &c. to be held as security for the payment, &c.

There have recently been serious insurrectionary movements in Barcelona, and a murderous affray had taken place. The women were as active as the men. They threw every description of missiles at the troops, whose leader had his horse killed under him by a chest of drawers cast from a window.

Reports were rife that at the next session of the British Parliament, the sliding scale would be abandoned, and a permanent duty of 8s. upon foreign wheat would be established.

We give the following review of the commercial and monetary transactions from *Wilmer's News Letter*, of the 4th instant:

We have much pleasure in being able to record a decided improvement in almost every department of trade in the produce markets during the past week, arising from the intelligence from the East, which appears to have imparted a stimulus to commerce generally, and caused a sensation unknown of late years, though at present, as regards the opening of the trade with China, it is impossible to speak with any thing like confidence as to the probable result; but from the vast population of that country it appears to be the general impression that a wide field will be opened for the consumption of British goods; and in consequence almost all raw article required in the consumption of our manufac-

tures have more or less excited the attention of speculators, and very extensive business has been done by them; the Home Trade has also purchased with some confidence, and, altogether, the markets since our last have assumed a very animated appearance. Tea has, of course, furnished a striking contrast to the foregoing articles, inasmuch as a complete panic has pervaded the market, in anticipation of a much larger and more regular supply of the article in future, while the quantity on hand is equal to the about twelve months consumption. Previous to the receipt of the China news, the Liverpool cotton market was dull, and prices very much depressed; but since, it has worn a very animated appearance, and business on a large scale has been transacted. Prices have improved, and may be quoted fully one farthing per pound higher for all descriptions, than at the date of the sailing of the last steamer. The trade in the manufacturing districts have also undergone a decided improvement; we have every reason to believe that the present healthy state of the cotton market will continue at least for a time. In American provisions there is at present but little business going forward.

There has been a better feeling in the timber market, and prices have rather improved. Quebec red pine brought 1s. 9d. per foot white pine at 1s. 4d.

In flour and wheat there is little change.

A wild and fearful story of mutiny and death on board a United States gun-boat named the *Sonars*, has been published in the New York papers. A young midshipman named Spencer had, appears, seduced some of the men into a plot to murder the officers, seize the vessel, and cruise as pirates for the New York pack-trading ships. The plot was, however, discovered, and after proof of their delinquency and confession of guilt, Spencer and two men were hanged from the yard arm, and a number more brought to the United States for trial.

The health of His Excellency the Governor General has much improved.

MONTREAL PRICES CURRENT.—Dec. 24.

ASHES—Pot . . . . .	24s 6d	BEEF—Mess . . . . .	\$10
		Prime Mess . . . . .	8
		Prime . . . . .	6
FLOUR—Fine . . . . .	21s 3d	TALLOW . . . . .	5d
		BUTTER—Salt . . . . .	6d a lb
		CHEESE . . . . .	4d a lb
		EXCHANGE—London 9 1/2 p. ct.	
			N. York . . . . . 2 1/2
			Canada W. I a
WHEAT . . . . .	4s		
OAT-MEAL . . . . .	8s per cwt.		
PORK—Mess . . . . .	\$10		
		P. Mess . . . . .	8
		Prime . . . . .	6
LARD . . . . .	4d a 1/2 p. lb.		

MONIES RECEIVED ON ACCOUNT OF

*Advocate*—E. Webster, Gannanoque, 15s; Sundries, Montreal, £2 10s; J. Cobben, Inverness, 5s 10d; J. Chamberlain, Abbotsford, 15s; J. Wilson, Haldimand, £3 10s.

*Donations and Subscriptions*—Sherbrooke Society, £5 10s 3/4; D. Cattanach, Loehel, 5s; Temperance Society, Royal Canada Rifle Regiment, Drummondville, £2 10s; Indian Lands Society, 10s; R. Cranford, St. John N. B., 7s 5d; the following collected in Montreal, James Scott, £1 5s; Rev. H. Wilkes, £1; J. J. Orr, £25; J. Keller, £10; T. B. Anderson, £1 5s; G. Hagg, £1; J. Smith, £1 5s; J. Wood, 5s; J. D. Bernard, 5s; J. & J. Roy, 10s; J. Dods, 10s; R. Corse, £5; W. Robertson, £1 5s; D. P. Ross, £1; J. Barry, 10s; H. Thompson, 5s; G. Johnston, 5s; A. Stevenson, 5s; W. McDougall, 5s; G. H. McLennan, 5s; Mr. Clearand, 5s; R. Morton, £2 10s; Sundries, £1 5s; Hinchinbrook Society, £1; James Cooper, Montreal, £1; B. L. man, £5; D. Fisher, £1 5s; C. Shrimpton, 2s 6d; a Friend, 5s; Mrs. Ostell, 5s; Sundries, 6s 3d.

*Arrears*—J. Chamberlain, Abbotsford, 10s.

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