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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

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No. 17.

Address on the Effects of Ardent Spirits.

BY JONATHAN KITTREDGE, ESQ.

Fellow-Citizens.—That intemperance, in our country, is a great and growing evil, all are ready to admit.—When we look abroad, and examine into the state of society, we find the number of those who are in the constant and habitual practice of an excessive use of ardent spirits to be alarming. We see the effects that they produce among our friends and our neighbours, but the evil is so common, and it is so fashionable to drink, and I had almost said, to drink to excess, that the sight of it has lost half its terror, and we look upon an intemperate man without those feelings of disgust and abhorrence which his real situation and character are calculated to produce. This is the natural result of things. The mind becomes familiar with the contemplation, the eye accustomed to the sight; we pay but little attention to the object—he passes on—we laugh at the exhibition, and grow callous and indifferent to the guilt. Our pity is not excited, our hearts do not ache, at the scenes of intoxication that are almost daily exhibited around us. But, if for a moment we seriously reflect upon the real situation of the habitually intemperate; if we call to mind what they have been—what they now are; if we cast our eye to the future, and realize what, in a few years, they will be; if we go further, and examine into the state of their families, of their wives and their children, we shall discover a scene of misery and wretchedness that will not long suffer us to remain cold, and indifferent, and unfeeling.

This examination we can all make for ourselves. We can all call to mind the case of some individual, whom we have known for years, perhaps from his infancy, who is now a poor, miserable drunkard. In early life his hopes and prospects were as fair as ours. His family was respectable, and he received all those advantages which are necessary, and which were calculated to make him a useful and respectable member of society. Perhaps he was our school-fellow, and our boyhood may have been passed in his company. We witnessed the first buddings of his mental powers, and know that he possessed an active, enterprising mind. He grew up into life with every prospect of usefulness. He entered into business, and for a while, did well. His parents looked to him for support in old age, and he was capable of affording it. He accumulated property, and, in a few years, with ordinary prudence and industry, would have been independent. He married and became the head of a family, and the father of children, and all was prosperous and happy around him. Had he continued as he began, he would now have been a comfort to his friends, and an honor to the community. But the scene quickly changed. He grew fond of ardent spirits. He was seen at the store and the tavern. By degrees he became intemperate. He neglected his business, and his affairs went to gradual decay. He is now a drunkard, his property is wasted, his parents have died of broken hearts, his wife is pale and emaciated, his children ragged, and squalid, and ignorant. He is the tenant of some little cabin that poverty has erected to house him from the storm and the tempest. He is useless, and worse than useless: he is a pest to all around him. All the feelings of his nature are blunted; he has lost all shame; he procures his

accustomed supply of the poison that consumes him, he staggers through mud and through filth, to his hut; he meets a weeping wife and starving children—he abuses them, he tumbles into his straw, and he rolls and foams like a mad brute, till he is able to go again. He calls for more rum—he repeats the scene from time to time, and from day to day, till soon his nature faints, and he becomes sober in death.

Let us reflect, that this guilty, wretched creature, had an immortal mind—he was like us, of the same flesh and blood—he was our brother, destined to the same eternity, created by, and accountable to, the same God; and will, at last, stand at the same judgment bar; and who, amid such reflections, will not weep at his fate—whose eye can remain dry, and whose heart unmoved?

This is no picture of the imagination. It is a common and sober reality. It is what we see almost every day of our lives; and we live in the midst of such scenes and such events. With the addition or subtraction of a few circumstances, it is the case of every one of the common drunkards around us. They have not completed the drama—they are alive—but they are going to death with rapid strides, as their predecessors have already gone. Another company of immortal minds are coming on to fill their places, as they have filled others. The number is kept good, and increasing. Shops, as nurseries, are established in every town and neighbourhood, and drunkards are raised up by the score. They are made—they are formed—for no man was ever born a drunkard—and, I may say, no man was ever born with a taste for ardent spirits. They are not the food which nature has provided. The infant may cry for its mother's milk, and for nourishing food, but none was ever heard to cry for ardent spirits. The taste is created, and in some instances may be created so young, that, perhaps, many cannot remember the time when they were not fond of them.

And here permit me to make a few remarks upon the *formation or creation of this taste*. I will begin with the infant, and I may say that he is born into rum. At his birth, according to custom, a quantity of ardent spirits is provided; they are thought to be as necessary as anything else. They are considered as indispensable as if the child could not be born without them. The father treats his friends and his household, and the mother partakes with the rest. The infant is fed with them, as if he could not know the good things he is heir to without a taste of ardent spirits. They are kept on hand, and often given to him as medicine, especially where the parents are fond of them themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away. He grows up, and during the first months or years of his existence, his taste and his appetite are formed. As he runs about, and begins to take notice of passing events, he sees his father and friends drink; he partakes, and grows fond of them. In most families, ardent spirits are introduced and used on every extraordinary occasion. Without mentioning many, that the knowledge and experience of every man can supply, I will instance only the case of visitors. A gentleman's friends and acquaintances call on him. He is glad to see them, and fashion and custom make it necessary for him to invite them to the sideboard. This is all done in his best style, in his most easy and affable manner. The best set of drinking-

vessels are brought forward, and make quite a display. The children of the family notice this; they are delighted with the sight and the exhibition; they are pleased with the manners, and gratified with the conversations, of the visitors on the occasion. As soon as they go abroad, they associate the idea of drinking with all that is manly and genteel. They fall into the custom, and imitate the example that is set them. Circumstances and situations expose one to more temptations than the rest. Perhaps his resolution, or his moral principle, is not so strong; and in this way, one out of twenty-five of those who live to thirty years of age, becomes intemperate. He becomes so, perhaps not from any uncommon predisposition to the vice, but is at first led on by fashion, and custom, and favorable circumstances, till at last he plunges headlong into the vortex of dissipation and ruin. Our natural disrelish for ardent spirits is first done away—a relish for them is then created. They next become occasional, next habitual drinks. The habit gains strength, till, at last the daily drinker is swept away by the first adverse gale.

It is on this principle, and let the fact operate as a caution to those who need it, that many men of fair unblemished characters, who have made a temperate, but habitual use of ardent spirits in days of prosperity, have, on a change of fortune, become notorious drunkards; while those who have refrained in prosperity, have encountered all the storms of adversity unhurt. We frequently hear a man's intemperance attributed to a particular cause, as loss of friends, loss of property, disappointed love, or ambition; when, if the truth were known, it would be seen that such men had previously been addicted to the use of ardent spirits, perhaps not immoderately, and fly to them on such events as their solace and support. Intemperance requires an apprenticeship, as much as law or physic; and a man can no more become intemperate in a month, than he can become a lawyer or a physician in a month. Many wonder that certain intemperate men, of fine talents, noble hearts, and manly feelings, do not reform; but it is a greater wonder that any ever do. The evil genius of intemperance gradually prey upon the strength of both body and mind, till the victim, when he is caught, finds that, although he was a giant once, he is now a child. Its influence is seductive and insinuating, and men are often irretrievably lost before they are aware of it. Let them beware how they take the first step. It is by degrees that men become intemperate. No man ever became so all at once—it is an impossibility in the nature of things. It requires time to harden the heart, to do away shame, to blunt the moral principle, to deaden the intellectual faculties, and temper the body. The intemperance of the day is the natural and legitimate consequence of the customs of society—of genteel and respectable society. It is the common and ordinary use of ardent spirits, as practised in our towns and villages, that has already peopled them with drunkards, and which unless checked, will fill them with drunkards. The degree of intemperance that prevails, and the quantity of ardent spirits used, in our most respectable towns, is almost incredible. Perhaps some facts on this subject will be interesting.

As it regards the degree of intemperance that prevails, it may be safely said, that one out of a hundred of the inhabitants of this part of the country is a common drunkard. By a common drunkard, is meant one who is habitually intemperate, who is often intoxicated, and who is restrained from intoxication neither by principle nor shame. Of such there are from ten to twenty, and upward, in ever inhabited township. There is another class which is intemperate, and many of them are occasional drunkards. This class is more numerous than the former, and one out of about forty of the inhabitants belongs to one or the other class. Is not this a horrid state of society? But any one can satisfy himself of the truth of the statement, by making the examination himself.

The quantity of ardent spirits yearly consumed in our towns

varies from six to ten thousand gallons. It will answer the argument I intend to draw from it, to state the annual quantity in this town to be six thousand gallons, although short of the truth. This would be three gallons to every inhabitant, or twenty-one gallons to every legal voter. The cost of this liquid, at the low price of fifty cents per gallon, will be three thousand dollars, which will pay all your town, county, and state taxes three years, and is as much as it costs you to support and maintain all your privileges, civil, religious, and literary. In one hundred years you would drink up all the town in ardent spirits; or it would cost just such a town as this, with all your farms, stocks, and personal property, to furnish the inhabitants with ardent spirits, at the present rate of drinking, only one hundred years. But should the town continue to drink as they now do for fifty years, and in the mean time suffer the cost of the spirits to accumulate by simple interest only, the whole town, at the end of the term, could not pay their rum bills. It can be no consolation that all other towns would be alike insolvent.

But this is not all. Added to this sum the loss of time and the waste of property occasioned by it, independent of its cost, and it swells the amount to a monstrous size. Here you have an account of the cost of ardent spirits, calculated within bounds. At present there is a great complaint about the pressure of the times, and the complaint is doubtless well founded. Hard times is in every body's mouth; but if you had for the last year only abstained from the use of ardent spirits, you would now have been independent and easy in your circumstances. Three thousand dollars, which you have paid for them, divided among you, would pay all the debts you are called upon to pay. I do not mean that no one wants more than his proportion of this sum, but there are some who want none of it, and who would circulate it, by loan or otherwise, among those who do want it, and it would relieve the whole town from the distress they are now in.

If this town had an income that would pay all its taxes, you would consider it a matter of great joy and congratulation. But if it had an income that would discharge all its taxes, and each man, instead of paying, should receive the amount he now pays, you would consider your situation highly prosperous and enviable. Discontinue the use of ardent spirits, and you have it. Use none; and your situation, as a town, will be as good, yea, far better, than if you had an income of three thousand dollars yearly, to be divided among its inhabitants.

If we carry this calculation farther, we shall find on the principle adopted, that there are in the state of New-Hampshire 2,441 common drunkards, and 3,663 intemperate, or occasional drunkards—in the whole, 6,104; and that the state consumes 732,483 gallons of ardent spirits annually, which cost, at 50 cents a gallon, \$366,241. In the United States, there would be 96,379 common, and 340,949 common and occasional drunkards; and the country would consume annually 28,913,887 gallons of ardent spirits, which cost, at 50 cents per gallon, \$14,456,943—as much as it costs to support the whole system of our national government, with all that is laid out in improvements, roads, canals, pensions, &c. &c. and is more than one-half of the whole revenue of the Union for the last year. It must be remembered that this calculation embraces only the quantity and cost of the spirits, and is on the supposition that this town consumes only 6000 gallons, at 50 cents per gallon, and is a fair criterion for the state and nation. As it regards this state, it would be safe nearly to double the quantity, and to treble the cost of the spirits; and as it regards the nation it would be safe to double all my calculations. In the United States, the quantity of ardent spirits yearly consumed, may be fairly estimated at 60,000,000 gallons, the cost at 30,000,000 dollars, and the number of drunkards, of both kinds, at 480,000.

But we all know, and it is common to remark, that the cost of the article is comparatively nothing; that it hardly

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—succour and countenance promised in case of amendment!—It may be, that in some instances by following the course here indicated, no permanent good would be effected; but surely it is worth a little trouble to make a fellow creature happy—even though for a short time; to restore him to the community a sober, industrious, working-man; above all, to place him in circumstances in which he may come to feel his responsibilities as an accountable being, and be led daily to act in view of them.

Unlike every other society within the wide range of Christian benevolence, the usefulness, and in some measure the very existence of a temperance society, depends very much upon the ordinary daily spirit and practice of its members; and should these remarks induce more circumspection and persevering effort in time to come, the end will have been accomplished.

Believing that while a city exerts a powerful influence on the surrounding country, the country at the same time exerts some influence on the city, and fearing that the temperance cause, by reason of the non-agitation of the subject, was languishing in various parts of the Home District, and wishing to effect a visible and active union amongst all the societies based on total abstinence principles in the district, your committee engaged the services of an efficient advocate—Mr. G. W. Bungay—for a short time. Under their direction, and wholly at their charge, he passed the most of the month of January, and part of February, in visiting as many localities in the district, as could be reached in that period. The immediate results of this measure were encouraging. Mr. Bungay travelled on his tour 330 miles, addressed 33 meetings, and obtained 427 new names to the pledge. He was instrumental in reviving an interest in the cause, and in exciting to fresh zeal and effort many who had allowed other subjects and occupations to engross all their attention. A Convention of Delegates was since called, to ascertain how far the various societies would unite in a general and vigorous movement for the benefit of the whole district. It met in this city, on Wednesday, the 7th April, 1841. 23 societies were represented, embracing about 7,000 members. A District Union was formed, a constitution adopted, and officers, bearers and committee chosen.

The extent to which the floodgates of iniquity are opened all around in this city, through means of the 150 taverns and beer-shops licensed this year, is a cause of deep regret and anxiety to those who are labouring for the elevation and improvement of their fellow-men. It is admitted that no better method, for closing these sources of evil can be devised than the one adopted by temperance societies; but there are collateral measures, within the reach of our magistrates and legislators, which should be adopted. If the license law, as at present framed, is adequate to protect the best interests of the country, it ought to be enforced; if it is inadequate, the legislature should be appealed to, to revise and amend it, so that the health and morals of the people be no longer undermined and destroyed.

In closing this report, and retiring from their office, your committee trust that some progress has been made during the past year; they rejoice in the indications of increased activity observable in this district and throughout the Province at the present time, and they hope well for the future. Our enemies themselves being the judges, the prospects before us are cheering.

The principles of the temperance reformation are taking deep hold of the public mind. They are receiving the commendation of men of rank and station, whose decided adoption and practice of them in public life seems all that is now wanting to introduce them into general favour amongst the middling and vulgar classes in society.

Our principles are alluded to, and acted upon by many who yet keep back from our ranks. It is hoped that the day may soon come, when our Governors, and Legislators, and Magistrates will not only commend our cause and wish it success, but enroll themselves under our standard. The platform erected by the temperance enterprise is sufficiently broad to receive men of all political parties and religious creeds; and on it they may meet without compromise of principle; and by promoting sobriety in the people they further a cause, which, more than any other mere means, tends to the increase of "industry," for it saves time which otherwise would be wasted,—it gives a greater capacity for labor of every kind, and enhances its value;—it expands, and conduces to the right use of, the intellectual powers;—it refines and quickens the moral sensibilities of our nature, and thus, other things being equal, secures a more strict observance of the golden rule:—"Whatsoever you would that men should do to you, do ye even so to them."—A. CHRISTIE, Sec.

CORNWALL.—The following is from the *Cornwall Observer* of

the 15th ult: "We omitted in our last number to notice an interesting and profitable meeting of the Temperance Society of this town, which was held in the Court House on Friday evening the 3d instant. Dr. Home from Troy, was present, and in his usual fascinating style, riveted the attention of a respectable audience of 300 or more, for upwards of three hours. The Dr. is certainly a master workman in the Temperance cause, and an honorable member of the benevolent institution to which he is connected. The Society in Cornwall now numbers 100 and upwards. With an energetic President at its head, assisted by the unceasing exertions of an indefatigable Committee, there is reason to expect that its future will be onward and swift. Popular prejudice is fast giving way to reason and common sense; and the intelligent and influential are beginning to lend their countenance and support. With such prospects before it, it is to be hoped, the Society will not relax in its operations, but press on relying on the purity of its motive—the justice of its cause—and the force of truth, to bear it out triumphant."

BAYBROOK, Aug. 8.—We are happy to say, we had a delightful Temperance tea-party on the 11th July, the day was very fine, several speakers attended, and the agent from the Home District, attended and rendered us good service.—J. PEACOCK.

PROGRESS IN NEW BRUNSWICK.—Fredricton, formerly, strongly resembled the City of Saint John in two particulars; first, it was notorious for the drinking propensities of many of its inhabitants; and secondly, every laudable effort to establish total abstinence, was received with coolness and indifference, and consequently in the end was productive of little or no beneficial result. The true friends of morality mourned over the wilful depravity of their fellow-men, whilst the drunkard and dram-seller rejoiced in common together, and taunted the opponent of their demoralizing practices, at the failure of his honourable efforts to reform them.—At "head-quarters," the case is now very different.—The cause of Total Abstinence has triumphed, and its principles, where they are not respected and observed, are feared by their unhappy opponents. TEMPERANCE is daily and hourly the subject of remark and of observation by various persons, whose former course of life, gave no evidence that they held its privileges and its blessings in just estimation. The dram-shop is avoided, and its scenes and practices are contemned and despised. *The cause*, our common cause is duly appreciated, and a mighty revolution has been achieved, the capital of New Brunswick has surrendered, but it has been wrested from the enemies of mankind, and it has fallen into the hands of steady, consistent and loyal friends. The whole Province will soon be subjugated, now that the Seat of Government is under the Temperance Banner.

Whilst conversing with a friend in Fredricton, on Thursday last, he pointed out an individual, who was passing his office—"Look at that man," said he, "formerly he was a poor drunken dependant loafer, glad to do an errand for a rum-seller of the most degrading description, nay, he would even carry a jug of rum for him in the middle of the day!" We recognized in the person to whom our friend alluded, a neatly attired individual, with a cheerful countenance, and apparently as happy as the day is long, and subsequently learned, that he was now obtaining an honorable and comfortable livelihood, by his own industry; but we can assure our readers, that the compensation for carrying a jug of rum in the middle of the day, or at any other time, formed no part of his means of subsistence.

Total Abstinence has done wonders for hundreds in this Community, and were we to particularize individual cases, our readers would be astonished at the great benefits which have resulted from the practice of it, merely in a *pecuniary* point of view. Yet, in this particular, we only behold the good cause in a secondary light.—What has total abstinence, as the handmaid of religion, done for religion itself.—Look at a Bible meeting crowded—the house of God well and devoutly attended—and bring to mind former coldness and antipathy in the one case, and *formerly*, the more inviting claims of the Bar Room in the other instance, and say if the *external* evidence of practical religion, is or is not in some degree induced by the ineffectual promptings of Total Abstinence.—*Telegraph*.

THE DIFFERENCE.—At a temperance meeting in New Haven, a few evenings since, Mr. Williams gave some very important statistical accounts relative to the progress of the cause in Massachusetts, where he has been labouring for several months. Four years ago, said he, the paper tax of Massachusetts amounted to \$200,000, and *eight tenths* of all the pauperism was occasioned by the use of strong drink. Two years ago this tax was reduced to \$135,000, and last year it only amounted to \$11,000. The great

reduction of the pauper tax had been brought about by the temperance reform. There had been reformed in the State within the past four years, 31,000 *drunkards*. When he, Mr. W. and Hawkins first visited the town of Worcester, three years ago, there were *four hundred and sixty-nine* inmates of the poor-house in that place, but they got almost every name to the pledge, and the last year the whole number of paupers in that institution was only *eleven*. So great had been the reduction of the pauper tax in Worcester, that the town voted an annual payment of \$500, out of the town treasury, to the Washington Society—the free use of the large Hall as a place of meeting—and also gave them lights and fuel. One town pauper who signed the pledge at that time, immediately commenced work, his friends procuring him a yoke of oxen. Last year he left for the Western country with a fine span of horses and *seven hundred dollars* in his pocket, which he had accumulated from his own labour, and has now settled on his farm at the West, doing a prosperous business.—*Organ.*

SCOTLAND.

RECHABITE PLEASURE EXCURSION.—On Friday last, a numerous and respectable party of Rechabites, belonging to the tents or societies in this vicinity connected with the Greenock District of the Independent Order, sailed down the Clyde as far as Campbeltown, on a grand aquatic pleasure trip, in the fine steamer *Prince Albert*, Capt. James Lang, which was specially engaged for the occasion. The steamer, gaily decorated with flags from stem to stern, and having on board the excellent Bonhill Instrumental Band, discoursing sweet music, started from the wharf at Bowling about 5 o'clock morning with the friends from Kilpatrick, and touched at Dumbarton for those from that place and the Vale of Leven, then proceeded to call at Port-Glasgow, Greenock, Helensburgh, Dunoon and Largs, at all of which places accessions to the party came on board, among whom were a fair sprinkling of the softer and softening sex; the whole amounting to upwards of two hundred. The object of the party was, besides enjoying the healthful effects of the sea breeze and the gratification of viewing the delightful scenery of our beautiful Firth, also to afford an opportunity of personal intercourse for a season, and the mutual interchange of good feeling, between brethren living at a distance from each other, yet united together, not only by a common principle, but by the deepest interest in each others welfare—objects which were realised to the satisfaction and beyond the anticipations of all who had the happiness to be on board. The morning was one of the most delightful that could have been desired. The sun rose in all its splendor, and the gentle zephyrs from the northwest dispelled the morning mists, and afforded a grateful cooling antidote to his scorching rays. Leaving Largs the steaming bark steered along the eastern shore of the larger Cumbræ. Here a very interesting Rechabite meeting was held on board, when the presidents or other officials gave the most cheering accounts of the present state and future prospects of the respective societies to which they belonged, and tendered words of encouragement and advice to all present. Now rounding the southeast point of the larger island she steered her course between the two, passing the beautiful bay of Millport on the right. Here a most splendid prospect was opened up to view. On the left Portencross Point, with its ruined castle; inclining to the right the splendid Bay of Ayr, with its various seaports of Ardrossan, Saltcoats, Irvine, Troon, and Ayr, with their steeples and shipping dimly visible through the haze which overhang the low grounds on that coast. Grrvan, Ballantrae, and the mouth of Lochryan were barely observable in the distance. Next peering above the level of the sea in the bosom of the vast basin, was seen the conic rock of Ailsa, the property of the noble Marquis of that name. On the right lay the mountainous Island of Arran, with its rugged peaks kissing the clouds, its deep ravines and fertile sloping valleys, the property, with the exception of a few farms, of the Duke of Hamilton. Arran forms part of the county of Bute, though it is at least three times larger than the Island of that name, and along with it returns a member to parliament. On the extreme right is a beautiful and extensive view up Lochline and the Kyles of Bute. Perhaps for variety, extent, and imposing grandeur, the prospect of marine and mountain scenery now described is not surpassed. Moving on to the west, the promontory called the Cock of Arran is passed on the left; next, turning to the south, the Kilbrannan Sound is entered, with the lands of Kintyre on the right and Arran on the left. Here is a fine view of the valley and ruined castle of Loch Runza; a little farther on is the fishing station of Catgale Bay, with its fine row of fishers' huts and fish lifts. Crossing to Kintyre shore a near

view is obtained of Cardale Point and Tarsdale Castle, around which, as is almost the entire extent of the peninsula, the lands are all arable or in pasture. About half-past 12 the vessel began to near the entrance of Loch Kuran, which is finely sheltered by the beautiful Island Devar, passed up the left entering. Up the Loch is the ancient burying place of Kilkerran, also Kilmearnais, the seat of the chamberlain of the Duke of Argyll. The town of Campbeltown lies in the centre of a very pretty bay, and has rather an imposing appearance from the water, surrounded as it is on each side by several handsome seats and cottages. In the town, however the streets are irregularly laid off, and many of the houses though almost all are of two or three stories, are very contracted. Campbeltown was erected into a Royal Burgh in 1700, through the influence of the Argyll family, and along with Ayr, Irvine, Inverary, and Oban, returns a member to Parliament. The present member is Lord James C. Stuart, brother to the Marquis of Bute. The population is about 11,000 or 12,000. This being the herring season, the *Prince Albert* had to wind her way amid a fleet of herring smacks and wherries at anchor, with their nets spread over poles to dry, having returned the previous morning, after an extraordinary take of the finny tribe. Herrings, potatoes, and whisky, seem to constitute the staple commodity and export trade of the town, as everywhere were seen large quantities of herring entrails, and what is called "druff," *alias* the good grain of the field spoiled for the use of man by the process of distillation, which is exported in vessels to Glasgow to be sold for feeding cattle. Here there are at present 32 distilleries at work, daily sending forth their pestilential streams to fill our jails with criminals, our poor's houses with paupers, our infirmaries with patients, our lunatic asylums with victims; to inflict upon us, under the sanction of the law, a train of evils more numerous, degrading and costly, than any other to which our country is heir. Landing on the quay, the party was cheerfully welcomed by the brethren of the tent who were waiting their arrival. The whole were soon formed into order of procession and headed by the instrumental band and the youth of the juvenile tent, neatly dressed, and wearing blue sashes, and displaying flags, banners and mitres, they walked through the principal streets, which were lined on every side, as well as the windows by crowds of people anxious to behold the cold water army. After the procession a large public meeting was held on the Castlehill, where addresses were delivered in favor of the principles of Rechabism, and urging and commending the claims of the temperance movement to the sympathy and co-operation of all classes of the community. The strangers then partook of a repast kindly furnished by their friends in the Town Hall. They were also presented with a very feeling address from their Campbeltown brethren expressive of their gratitude for the token of their fraternal regard that day experienced, and assuring them that they were now more convinced than ever, and hoped the people around them would also be convinced, from what they had seen, that they were not an isolated society, but only a few of a great and influential body who took a deep interest in them. The party re-embarking at 3 o'clock P. M., the gallant steamer shortly after sailed from the quay—the band playing "Niel Gow's Farewell to whisky," amid the cheering of the assembled throng, and glided gaily down the Loch. To vary the scene the route homeward was by the south end of Arran, thus affording another view of the channel and the hills on the north of Ireland. Passing close along the Arran shore the Island of Piadda was finely seen, as was Kildoman Castle, Whiting Bay, Lamash Bay, Holy Isle, the splendid Bay of Brodie, which is capable of harbouring 500 sail of ships in perfect safety in all weathers and winds, also its beautiful castle, which is now undergoing an extensive addition, and lastly, the mountain of Goatfield. Crossing from Arran to the Cumbræ, a slight jumbling in the river was experienced, which sent some of the ladies to the gunwale; but it was soon over. At Largs the first of the party left about 8 o'clock, amid the cheers of the crowd on the quay, the band playing the air of "Ayrshire Lassie," and not long after sunset the whole had disembarked at their various destinations, highly delighted with, and much the better of the day's excursion. Not an unbecoming word was uttered by any one during the entire trip, and cheerfulness beamed on every countenance—to be sure Capt. Alcohol, that old disturber of the peace, was banished from the scene. It is no more than justice to say, that the Prince Albert did her duty nobly, and beyond the expectations of all, and Captain Lang's kindness and courtesy rendered every thing agreeable. It should be mentioned also, that the arrangements of the steward for breakfast, dinner, tea, &c., were in good taste, and his viands were done ample justice

to. And lastly, the Bonhill band earned for itself deserved en-
comiums, for the taste and execution of their music.

ENGLAND.

BATH JUVENILE SOCIETY.—The number of members now on our
books is 1994, and there has been a considerable increase during the
past year. I believe that the existence in this city of a Juvenile So-
ciety, has been, under God, productive of much good. We have, as
you perceive, an immense number of young persons attached to our
Institution, and it gives me great pleasure to state that the vast ma-
jority of them remain firm to our principles. I believe that no offer,
however valuable, would induce them to violate their pledge. I
know some of our young members, the children of very dissipated
parents, in the very humblest walks of life, who have been offered a
sovereign on condition of their drinking one glass of beer, but who
have nobly withstood the temptation. I may here mention the
visible improvement manifested in a district of the city, surrounding
Avon-street, inhabited principally by sweeps, and the very refuse
of society. Formerly, no person could pass down that street with-
out being insulted and abused; but since the advocacy of total
abstinence principles there, a great alteration has taken place.
scenes of riot, fighting, and brawling do not occur so frequently as
formerly. A Teetotal Sick Fund has been established. An Epis-
copal Chapel has been opened. A library has been established,
out of which more than 100 volumes are circulated weekly in that
street; and 150 juvenile teetotalers live in the three streets which
compose that district. A juvenile meeting is regularly held in
that street, at which great numbers of the youth attend, who mani-
fest a great interest in the cause. I cannot omit to mention the im-
pression made in the schools in which our members are educated.
Many of the Sunday school teachers and masters have signed the
pledge, through the consistency of the scholars. Beer, or wine,
in many instances, has been withdrawn from the annual entertain-
ments given to the children, and, in other cases, those who have
refused the drink have been suitably rewarded. Our juveniles,
too, have been rendered the instruments of the recovery of their
parents from the haunts of dissipation, pleasing instances of which
I could give, if time and space would permit. The general ad-
vocacy of temperance principles has proved effective in a variety
of ways. There is an increased attendance on places of worship.
The churches and chapels of this city, I am thankful to say, are
well attended, and many are crowded. This was not so apparent
seven years since. A rector of a large parish in this city acknowl-
edged to me that many had joined his church, who, before the
Teetotal Society was formed, were never seen in it; and I could
mention one place of worship, the attendants at which are almost
entirely composed of teetotalers, the majority of whom are re-
claimed drunkards. There has been a remarkable decrease in the
number of houses for the sale of intoxicating liquors. One large
and old established inn has been converted by a clergyman into an
"Asylum for the Aged." Other beer-houses have been con-
verted into broker's, cutler's, and baker's shops. One very ancient
public-house, known by the name of the "*Three Tuns*," once a
house of repute, and alluded to in old books upwards of a century
since, is now converted into a broker's shop, and its drawing-room
into a chapel. These are some of the benefits conferred by our
perseverance in the cause. To God be all the glory. I cannot
conclude without alluding to the importance of encouraging the
operations of Youths' Temperance Societies, and of paying a
more decided attention to the rising generation. If we wish our
native land to be freed from the evils of intemperance, we must
carefully train up the young in an abhorrence of inebriating liquors.
If we fail to do this, we shall never accomplish the object we have
in view. Let us then ever remember "Prevention is better than
cure."—**JOHN BRUMBY, President.**

SHEFFIELD, July 10.—Tee-totalism continues to flourish exceed-
ingly here; you will be partially aware of this by the steadily in-
creasing number of *Advocates* we order. Last week was a
glorious week for tee-totalism in Sheffield, and far more glorious
than even the week before last, when we assembled in thousands
to pay our annual visit to Roche Abbey. That excursion was
the celebration of victories already achieved; this was a signal
victory gained, and a noble breach made into the ranks of a party
which has hitherto been almost invulnerable to our attacks. The
cause of religion has been wonderfully helped here by the inde-
fatigable labours of that eminent Wesleyan revivalist Mr.
Caughy. He is a thorough-going tee-totaller, and preaches
every Sabbath morning and evening; also on Tuesday, Wednes-
day, Thursday, and Friday evenings; attends a prayer meeting

after each sermon, and every Monday, and a band meeting every
Saturday evening—all without intoxicating drinks. On the 3rd
July, he delivered a tee-total lecture to a crowded audience in the
large Primitive Methodist Chapel—Harmer Smith, Esq. surgeon,
in the chair. Would that every professing Christian had heard
that lecture! If they had, I think they would never again charge
tee-totallers with infidelity. But as God had honoured his labours
for religion, so did he honour his labours in behalf of tee-totalism.
Mr. Caughy showed his hearers that while he would yield to
none in his love to God and the gospel, he had a soul that could
feel for those who suffer by the social and moral maladies which
afflict mankind, and that he was willing not only to talk, but to
do his best, to destroy them. He appealed in behalf of the poor
drunkard in a strain of such soul-thrilling eloquence, that every
eye was moist, and every heart was subdued, with pity for the
victims of the drinking customs. 300 signatures were the result
of this lecture! What will yet be the further result it is impos-
sible to state.—**T. FEATHERSTONE.**

IRELAND.

FATHER MATHEW—GREAT PROGRESS.—On the 22nd of April,
the Apostle of Temperance arrived at Enniscorthy from Killavenny,
Wicklow, where he had administered the pledge to some thou-
sands on the previous day. At ten o'clock the Enniscorthy Band,
attended by an immense crowd, waited on their illustrious visitor
at the Bishop's residence. His lordship and his venerated guest,
accompanied by a number of the clergy, followed by thousands
continually increasing, proceeded to the Abbey grounds, where a
large platform had been erected. In the course of his address,
Father Mathew said:—"In Quin, county Clare, six years ago,
10,000 people took the pledge, and not one of them has broken it
since. (Cheers.) The melancholy accidents befalling pledge-
breakers, are often set forth in the public press. In Dublin, the
week before last, a gentleman was awoke about midnight by the
cries of his servant maid, who had taken the pledge, but broke it,
and getting drunk in the kitchen, her clothes took fire; she was
burnt to a cinder. A few days ago I met a man named Murray,
a road-inspector, at Dumanway, and after some conversation, I
pressed him to take the temperance pledge. He refused, and
shortly after went into a public house with a brother-in-law, named
Murphy. They quarrelled over their cups, they came out, and
Murphy dashed out his brains with a spade. Had the unfortunate
Murray taken my advice, he would not now be in a drunkard's
grave, nor his brother-in-law in gaol awaiting his trial, to pay the
forfeit of his life for his monstrous crime. No person that ever
joined our standard was brought to infamy. Our flag is without
a stain; our motto is, 'Glory to God on high, and peace on earth
to men.' (Cheers.) Six millions have now enrolled themselves
on the list of temperance, notwithstanding some who have fallen
away in defiance of their pledges, and others in a more plausible
way, by receiving permission from medical gentlemen, who per-
haps think that whisky-drinkers are their best customers! Why
not send them to the apothecary, when a dose of strong medicine
would answer the purpose? But temperance is still gaining the
ascendency. In the city of Cork, once the stronghold of drunken-
ness there are 60,000 firm teetotalers, men who never bend the
knee to Baal. (Cheers.) Many say, 'I never get drunk, I have
no necessity; but I say there is the necessity of good example.
I resisted taking the pledge for twelve months, upon the same
line of argument. Had I persisted in it till this time, what would
be my crime in the face of an all-seeing God, who knew what ben-
efits I could confer on my fellow-creatures, by precept and ex-
ample?' During the day, 6562 persons took and renewed their
pledges."

On the 14th July, Father Mathew visited Pouladave, where a
"monster" meeting assembled in a large field. The Rev.
Father asked—"Where is the family that has not directly or in-
directly suffered from the use of intoxicating drinks—either in the
misconduct of a once-fond father, the disgrace of a loving mother,
or the rebellious behaviour of at one time dutiful children? The
greatest enemy to God and man is that spirit of selfishness which
induces men, and women too, to wrap themselves up in self-
security. One will say, 'Oh, I am sober enough—I have no occa-
sion to take the pledge.' Ah, my friends, that phrase—'I am
sober enough,'—has made desolation in many a once-happy home
—has caused the tear of the widow and orphan to flow, and has
brought want and woe where joy and happiness were known
before." The Rev. gentleman concluded by exhorting those who
listened to him on that day, if they wished to prevent the repeti-

tion of those terrible scenes he had related to them—namely, the case of the unfortunate prisoner who, under the influence and excitement of spirituous drink, cut the throats of his two unsuspecting sons who were asleep at the time, cut the breast off his daughter, and attempted to murder his wife—if they did not wish to see murder rise in the land, and death stalk through this beautiful country, to enrol themselves under the safeguard of the temperance pledge, and likewise to effect the same object with their friends and relatives by the influence of their example and the power of their persuasion. Several batches, each containing from two to three hundred persons, were enrolled during the day.

MISCELLANEOUS.

THE HOSTILITY OF FASHION.—We believe that reformers have found fashion the most difficult obstacle to encounter, because it is the most perfectly untangible. Let a reason be given, and we can combat and conquer or die; but with fashion argument comes in no contact, and we beat the air. The man of honour is not more compelled by his code to go into the field to take the life of his fellow-being or sacrifice his own, than is the man of fashion by his code to have wine at his dinner or his social party. Under this rule, men feel that they are exempt from all moral claims. No matter how strong and compulsory to others are the laws of morality, they are a privileged class. A higher circle is theirs. A more elevated rule controls their actions. "This," say they, "may be thought right or wrong, good or evil; no doubt the strictly conscientious are happy in doing that which they think to be the right, but our circumstances are peculiar, we must maintain our position in society—let us fail to do it, and of what value is life?" Thus they reason, and go as a fool to the correction of the stocks. We cannot but look with pity and compassion upon these slaves of fashion, as we contrast their condition with that of the happy freemen all over our country, who have burst the chains and are standing up in their manliness. We have our eye, as we write, on one such family who know their duty on this great subject, and yet are bound in fashion's chains to the car of the destroyer. In proportion to the light they have is the bitterness they manifest to the temperance reformation; it seems to increase every day and every hour, and so does their unhappiness in the obsequious homage which they pay to the drinking usages of the circle around them. The father sees, or if he does not he is very blind, that his son has gone twice round the outer circle of the fiery whirlpool, and the mother has been known to express her abhorrence of the condition of some favoured visitants of her daughters. Yet fashion binds them with its iron bands, and will, probably, continue to do so until the viper stings them or theirs to death. Thankful we are that its iron rule is less than in former days; that in the American mind there is springing up a determination to think for itself, to act for itself, and to pursue those concerns which are for man's well-being in time and eternity. We believe that the American people are more indebted to the temperance reform for a conquest over this hitherto all-controlling tyrant, than to any event which has ever transpired. Every man who has broken the power of fashion here, will know how to break it wherever it may bind him hereafter. Temperance men will not again be drawn into the snare. They will be found, we trust, in their dress, their style and manner of living, the education and government of their children, and in everything appertaining to the ordinances of society, not followers of fashion, but guided by reason and common sense; obedient to the great laws of their physical and moral being. And thus they will become, not only profitable to themselves and their families (this is not enough to say,) but ornaments to their race, securing the approbation of wisdom, of virtue, and of God.—*Jour. of American Temperance Union.*

A WARNING VOICE FROM THE GALLOWS.—Lately the extreme penalty of the law was carried out on John Cordery, a private of the 66th Foot, who had been convicted of the murder of Sergeant Dodd of the 66th by shooting him through the body, on the 26th March last. Cordery acknowledged his guilt, but said it was the impulse of the moment. Having been at the theatre the night previous to the murder, he states that he drank no fewer than nine glasses of whisky; that next morning he went to the canteen, where he drank two glasses of spirits and some beer; and that on returning to his room, he was seized with an irresistible impulse to shoot the sergeant. He then loaded his musket, and the unfortunate result is already known. While he stood on the fatal drop, with the

rope round his neck, he addressed his late companions as follows:—"My dear comrades, you now behold me about to suffer the punishment I justly merit. I hope this will be a warning to you all, for I assure you that had it not been for drink, I would not be standing as you see me this day. I hope, therefore, you will leave off drinking, and that you may do so in my prayer to God, as a dying man." Deceased was 24 years old, only five months married, and born in Stoke, Buckinghamshire.—On the falling of the drop, several of the soldiers fainted. Nevertheless, two of them were drunk as they came from the execution; one of whom was carried to the house of correction, and the other to the grave!

MURDER OF A WIFE.—On Saturday, Wm. Crouch, a laborer, murdered his wife in Marylebone, London, by cutting her throat with a razor, while she was suckling her infant, and afterwards attempted suicide. The murderer, when taken into custody, and asked what could induce him to do so barbarous a deed, replied—"It's all drink."—*Gateshead Observer, April.*

ALCOHOL HARDENS THE HEART AND MADENS THE BRAIN.—Edw. Norris aged 40, an ex-publican, was one of the spectators of Crouch's execution. On his return to his lodgings, he said to his bed-fellow that it was a beautiful sight, and he was quite delighted! He said he had drunk three pints of gin. On the following morning he hung himself.

SUICIDES.—On the 21st May, John Bently, a laborer, aged 58, residing in Meadow-lane, terminated his existence by hanging himself. He had lately abandoned himself to drunkenness.

At Leeds, in May, James Thompson, aged 55, committed suicide, after a long course of drunkenness.

"HOW SHOULD WE SPELL 'TEE-TOTALER'?"—With one *l* only. The rule in this and other cases is very frequently violated by both authors and printers. *Never double the final consonant of any word (when adding ing, ed, or er, &c., to it) unless it is under the accent.* Thus in worship, counsel, bigot, level, travel, offer, reason, comfort, tee-totaler, the accent is placed on the first syllable; hence we ought not to double the consonant in worshiping, counseling, bigoted, leveling, traveling, offering, reasoning, comforter, tee-totaler. Dr. Lowth observed that this error is frequently committed; and Murray, Walker, and Dr. Webster all remark upon it, as a violation of analogy, and an unnecessary addition, frequently leading to a false pronunciation. In *alot, forget, &c.* the accent is on the last syllable; hence we must write *alotted, forgetting, &c.*—The tendency of reform, and the utility of abbreviation, should also lead us to reject the *u* in such words as *honour, flavour, odour, colour, &c.* Why should we drop the *u* in *honored, flavored, &c.*, and yet retain it in *honour, and flavour*? The only reason that can be assigned would lead us to spell *music* and *physic* in the old way—*musick* and *physick*!

TEETOTALISM BUILDS HOUSES.—Since Father Mathew visited Waterford, upwards of 350 small houses have been erected there, most of them occupied by tee-totalers.

DRAM-DRINKING LIKED TO DISCOUNTING.—In commenting upon the case of T. M. Morton, which came before him at the Bankruptcy Court in Basinghall-street, on the 14th May, Commissioner Foulblanque observed—"The main point in this case was the discount of bills! and this was not defended by the bankrupt's advocate, who admitted that such a course of dealing must necessarily end in bankruptcy. A man who commenced discounting was like a dram-drinker. In the first instance he had recourse to it as a temporary stimulant, and then got so into the habit of it, that he could not do without it. The end, therefore, was similar; the one became a drunkard—the other a bankrupt."

TEMPERANCE HOUSES.—We cordially recommend to the friends of temperance visiting our city, the New England House, in Broadway, an excellent temperance house, on the French principle. The Croton, we are happy to say, is well sustained. Mr. DeLewan is hard at work, building in Albany a noble Temperance Hotel.—*Jour. Am. Temp. Union.*

TRULY EXTRAORDINARY.—We learn that our friend James Latham the poor miserable drunkard who cried out from the gallery of the Green St. Methodist Church, when John Hawkins first came to this city and was speaking there, "Can I be saved too," and who came down and signed the pledge, has by the death of his grandfather in England fallen heir to about thirty thousand pounds sterling. Mr. Latham has proved himself a firm and consistent temperance man, become a hopeful Christian, and been President of the Parent Washington Society. He is now prepared for the bounty which has fallen to him. We trust he will make a good use of it, and hope he will not forget his deliverer, Mr. Hawkins, in his prosperity. Mr. Latham has sailed for England, more affected than ever with his timely reform.—*Id.*

TEETOTALISM AND TRADE.—I have been told that Messrs.—— of Haslingden, sent £15,000 to £21,000 worth of goods to Ireland in 1842 more than they had done before, and they attribute it to the temperance reformation. Mr.—— said it had caused their mill to run full time, whereas had it not been for that they must have worked short time. What a pity every body will not adopt this plan of increasing useful employment.—C.

COMBUSTION OF DRUNKARDS.—The bodies of some drunkards have been so thoroughly steeped in spirit as literally to take fire and consume to ashes. It is said that no case of this combustion has ever occurred except among hard drinkers, and it is thought probable that, in every such case, an inflammable air has exhaled from the lungs or skin, or both, and has been kindled by the too near approach of a lighted taper, or some ignited substance. A French Chemist, it is said, after drinking a pint of ether during the day, used to amuse himself in the evening by lighting up his breath, directed in a very small stream upon the flame of a lamp. Alcohol, taken in large quantities, would probably, in some constitutions at least, occasion a similar vapor to be thrown from the lungs; and there is doubtless more danger than has been imagined, in a deep drinker's bringing his mouth or nose to a lighted taper at evening. The wonder is, that instances of the combustion of drunkards should so rarely have occurred. Plouquet mentions twenty-eight cases.—*Address of Professor R. D. Mussey, M. D.*

Dr. Good, in his „Study of Medicine,” makes the following remarks on the combustion of the human body, which occasionally takes place in consequence of the intemperate use of ardent spirits, and which he distinguishes by the name of “*Catacawis Ebriosa*.” “There may be some difficulty in giving credit to so marvellous a diathesis; yet examples of its existence, and of its leading to a migratory and fatal combustion, are so numerous, and so well authenticated, and press upon us from so many different countries and eras, that it would be absurd to withhold our assent. In almost every instance the combustion seems to have taken place in females advanced in life, and immoderately addicted to spirituous liquors.” He refers, for examples, to Bartholin, (Act. Haer. i, Obs. 118,) Fougret, (Jour. de Med. Tom. lxxviii,) Philosophical Transactions, vols. xliii, xliv, Plouquet, (Literature Medica Digesta,) Dupont, (De Corporis Hum. Incendiis Spontaneis.)

THE CRUEL PHYSICIAN.—I once knew a man who had been for some time in the habit of intemperate drinking, and who had, at times, strong remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, “that, by the help of God, he would never again drink any thing stronger than beer, unless prescribed for him as a medicine by a physician.” He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length he lost by degrees, his religious sensibility, grew dull and stupid, heedless alike of religious duty and of the daily attentions to business necessary for the support of his family, and eventually died besotted with rum. When warned of his danger, soon after it was known that he had returned to his cups, he assigned as a reason the *prescription of a physician*, which was made on his application for relief from mild dyspepsia.—*Dr. Mussey.*

ARDENT SPIRITS DOES NOT PROMOTE HEALTH OR STRENGTH.—If ardent spirits be necessary to health and activity, how did the world get along without it for forty-eight hundred years? How could the Roman soldiery withstand the frightful onset of Hannibal, with nothing to drink stronger than vinegar and water? Take a soldier of the present day, cloth him with heavy Roman armour, and give him the pilum and short sword, weapons which “conquered the world;” and it will soon appear what blessings we have derived from alcohol. The modern Achilles cripples under his load, unable to raise from the ground the instrument with which he is to meet his foe.—*Dr. Mussey.*

SIGNS OF INTEMPERANCE.—1. If you have set times, and days, or places, for indulging yourself in drinking ardent spirits.

2. If you find yourself continually inventing excuses for drinking, or avail yourself of every little catch and circumstance among your companions to bring out a “treat.”

3. If you find the desire of strong drink returning daily, and at stated hours.

4. If you drink in secret, because you are unwilling your friends or the world should know how much you drink.

5. If you are accustomed to drink, when opportunities present, as much as you can bear without public tokens of inebriation.

6. If you find yourself always irritated when efforts are made

to suppress intemperance, and moved, by some instinctive impulse, to make opposition.

7. Redness of eyes, with a full red countenance, and tremor of the hand, especially when connected with irritability, petulance, and violent anger.

A late report of the new British and Foreign Temperance Society computes, that in one hundred and one battalions, in a period of eighteen years, 143,000 soldiers or one-tenth of the whole, have been tried for crimes committed under the influence of strong drink and have received 11,025,575 lashes, and 3,453,795 days' imprisonment; and the deluded lovers of strong drink have forfeited of their pay, for drunkenness, about \$500,000.

JAIL TO LET.—The Batavia *Spirit of the Times* of the 21st inst., states that the Genesee county jail is to let—having been without an inmate since Friday last.

The most contemptible way of making a living is to stand at a counter and peddle rum at five cent's a glass.—*Temp. Pieg.*

If possible, it is more contemptible still to peddle the nasty stuff at three cents a glass, which is the market price in those diggings.—*N. H. Fountain.*

If that is contemptible, what do you think of a man that stands behind his bar, and peddles the “nasty stuff” on the day of temperance celebrations for nothing, for the purpose of bragging that there were more drunkards seen that day than any other day in the year. But that in meanness.—*Crystal Fount.*

It is stated as a reason for the longevity of “Father Abrams,” an old gentleman who died in Boston, aged one hundred and one years, that he never drank a drop of intoxicating liquors, and always used cold water freely.

POETRY.

WATER OR WINE.

Verses written on occasion of a Tee-total Wedding in Ackworth, 2d mo. 29, 1844.

When circling friends the bridal pair surround
With wine or water shall the feast be crown'd?

“Gladness is there; joy animates the throng;
Deck you with rose-buds, raise the cheerful song;
Let not one flow'et of the spring pass by;
Quaff the full portion of the cup of joy!—
Wine wine, bright wine, the festal board be crown'd!
Banish dull care, and send the wine-cup round!”

Delusive Syren! hush thy tempting strain;
Behold, thy votaries lie among the slain!
Maddening the joy; thy pleasures quickly pall;
See the hand-writing in the banquet hall,—
Thou art found wanting, in Truth's balance weigh'd
Thy lightning flash but leaves a deeper shade.
Darkness and woe and bitter fruits are thine:
Banish the cup! taste not the sparkling wine!

Yes! when our friends the bridal pair surround,
With crystal water let the feast be crown'd.
Haste ye to yonder living fountain bright!
It sparkles too all clear as liquid light.
It maddens not the brain, nor fires the eye;
It leaves no stain upon our revelry.
When angel-food to Israel's tribes was given,
This the twin blessing granted them by Heaven:
Planted at length on Canaan's fruitful hills,
Their milk and honey failed when failed their rills:
Seated 'neath vine and fig-tree, Israel
Ate of the fruit, and drank the limpid well.

The brightest jewel that the earth can boast,
Measures by water its uncounted cost,
Emblem of purity and grace divine,—
O may Truth's living waters e'er be mine!
When the Apostle saw, with angel eye,
The city of transparent* gold on high,
Waters of life, all clear as crystal, flowed,
And gladden'd all the heritage of God.

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—*Macnigh'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, SEPTEMBER 2, 1844.

The Niagara District Total Abstinence Association in their Semi-Annual meeting assembled.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—This association has read your remarks in the *Advocate* of the first July, relating to the motion made by Dr. Beadle in the Provincial Convention lately held in the city of Montreal, and would request you to publish that motion, the original of which is hereby forwarded, and is as follows, "Moved, that in consideration of the indefinite nature of the last clause of the pledge, this Convention would most earnestly recommend, that no society subject any member to a course of discipline for a supposed or real violation of the 'suitable means' there mentioned, but in making this recommendation, this Convention fully recognize the moral obligation there inculcated, and in no sense would be understood to exonerate any one from its influence; but by way of harmony, and a danger of doing wrong, would leave each member to the guidance of his own conscience and the tribunal of God."

This association also desires you to re-print in this place the following sentence, which you gave in the remarks above mentioned as an argument assigned (probably by Dr. Beadle) in support of said motion, "That it was just to require men to act up to an agreement which they had made in the specific clauses, but it was unjust to demand the fulfilment of conditions, which they never had agreed to, and upon which conscientious difference of opinion might and did exist."

This association is aware that much might be written and said that is immoral or wanting in "moral power," and also at "variance with common sense," and would desire you to state, if it were your intention to have these expressions formed in your observations upon the Doctor's motion and arguments, applied to the said motion and arguments, if so, you will confer a favour on this association by stating explicitly wherein you conceive such strictness are merited, although by publishing the Doctor's motion an opportunity will be given to the public to form their own opinion of its meaning, and whether it does "in fact," represent the last clause of the pledge to "mean nothing" still as you have desired an expression of "views" on the subject, this association does not hesitate in stating that it deems the expectations entertained of the success of temperance will be placed in great peril if societies by their discipline, assume the prerogative of demanding the fulfilment of conditions which their members "never agreed to, and upon which conscientious difference of opinion might and does exist."

In order to show the great difficulties attending such a course, this association would suggest that every one who has signed the pledge, ask himself if he has in fact discountenanced the use of intoxicating beverages "in all suitable ways throughout the community." Is it not to be feared, that very few can answer in the affirmative? If so, "Who shall cast the first stone?" or where shall acts of discipline cease? Even if there be a violation of the "moral obligation" mentioned in the motion, yet as a definite rule of action relating to the last clause of the pledge, is impracticable, would it not be better to allow the tar to grow "until the harvest," rather than hazard the rooting up "of the wheat with them." This association does therefore most fully approve of Doctor Beadle's motion.

This association desires you to publish the motion mentioned in the *Advocate* of the 18th June, as having been made by Doctor Beadle, relating to children and servants. The object of this last request is to show that you have mistaken the meaning of that resolution, by supposing its provisions to extend to such per-

sons whose occupation was voluntary, for the delegates to that Convention, in speaking from memory, believe that resolution expressly disapproves of making or renewing any contracts that shall subject any one to such commands of masters as are incompatible with the pledge.

The following resolutions were passed unanimously:—

That this association are of opinion that a memorial to Parliament forwarded to the subscribers by the *Advocate* of the 16th June for signature, on the License question, by the Montreal Society, contains sentiments which we do not approve of, and therefore cannot recommend to our societies for adoption.

That this association deplore and deprecate the evils arising from the sanction given by license to the production and sale of intoxicating liquors, and though determined to approach the Provincial Parliament in the way of respectful remonstrances, they are nevertheless of the opinion that the time has not yet arrived, when this can be most efficiently done.

REMARKS.

In laying before the temperance public a brief sketch of some of the great questions which agitated and divided the Convention, we endeavoured to give to both sides the most impartial justice in representing their opinions and arguments, and we are extremely sorry that we have not succeeded to the satisfaction of all concerned. Requesting our readers, to turn again to the article on "the last clause of the pledge" in the 1st July number, we cheerfully publish the remarks thereupon, of the Niagara District association. With respect to the question in the third paragraph, and the strictures complained of, it will be found that they occur amongst the arguments quoted as having been used at the Convention, and not as editorial remarks, and consequently we do not feel called upon to take up the question of their application. The memory of the delegates, as we believe correct with regard to the motion about children, and servants, and though we do not see that the case as briefly reported in the 182nd page, is thereby altered yet we regret that any thing should have been omitted which they consider important. The memorial against which a resolution is directed was not presented for signature but for consideration.

ST. CATHERINES, Aug. 7.—SIR,—We see by your number of the 15th July, that you do us the honour of producing the memorial or petition to Parliament, on the question of license, being a majority of the Committee appointed to draw up said petition at the Convention. Now Sir, we beg to disclaim any paternity with that memorial, as it never was drawn up by us. It so happened that the Committee appointed to draw up that paper never met, but one member of the Committee did draw up, and submit to the Convention, a rough and unfinished copy, which was approved of and referred for correction, but not one paragraph, or sentence of which has been embodied in that now sent for the adoption and approval of the societies. We are, Sir, your obedient servants,—JAMES LAMB, C. BEADLE.

The memorial above referred to, was merely submitted to societies throughout the country for their approval, they being of course perfectly at liberty to accept, reject, or modify it as they chose; it was not therefore deemed that its publication involved responsibility in any quarter. As our friends the signers of the above document, think otherwise, however, we of course publish their disclaimer.

It will be seen by a resolution of the Niagara District total abstinence association, above published, that that important body do not think the time come for petitioning the legislature at all: others may differ from them in this opinion; some may approve of the draft of memorial published in the *Advocate*, others may draw up forms for themselves; all are of course at perfect liberty to do as they think best, and we would only urge upon all who deem this a proper mode of agitating the temperance question, and keeping it before the public, to send some kind of memorial to the Legislature, at the next Session.

PUBLIC MEETINGS.

During the summer season, a series of open air Temperance meetings, ten in number, have been held on the wharf, alongside of vessels whose Captains were favourable to the cause. It is pleasing to record that in every instance, these gentlemen have shown their good will to our benevolent enterprise, and cheerfully lent their influence to serve the cause. On the occasion of the Juvenile Anniversary they lent about sixty flags to adorn the grounds, and were happy to have the opportunity of doing so.

The suitability and success of open air meetings have more than once engaged our attention, and arguments in their favor occupied our columns. It is therefore unnecessary to say one word on these subjects at this time, save, recommending to all Societies throughout the Province this attractive means of arresting the attention of those, who for the same purpose cannot be induced to enter a place of Divine Worship.

The meetings have been uniformly opened with singing a few verses of a Temperance Hymn, during which exercise the audience collects together. Addresses then follow and frequently the exhibition and explanation of the mammoth drawings of the human stomach, which may be seen at a considerable distance. Several have joined the ranks—others who deserted have returned, and the members who attended received encouragement to "war a good warfare." A large number of the labouring class have been present, who, generally speaking, were greatly interested in the proceedings. Opposition in various ways was offered, but without success, so that the field remained in possession of the faithful adherents to true tee-total principles.

The speakers at the meetings were the Rev. Mr. BRENNAN Messrs. DOUGALL, WADSWORTH, MITCHEL, WILSON, and a Mr. ROBERTS, lately arrived from the old country.

We notice with pleasure the favourable editorial articles and notices of the above mentioned meetings in our city newspapers, and congratulate ourselves on the improved tone of the press, while we hope for still greater aid from that mighty engine.

GEN. RILEY OF ROCHESTER.

This gentleman has favoured Canada with a brief visit, and in a manner peculiarly his own, exposed the rum-craft of liquor-venders, and the folly of their customers. He also most effectively contrasted the apathy of the church with the duties of professing Christians towards the temperance cause. In Montreal he addressed a large meeting on the wharf, two meetings in the congregational chapel, and the passengers on board the steamboat in crossing to Laprairie. May the Lord go with him in his Christian labours. We thank him for his visit, and hope he may soon come again.

KITTREDGE'S ADDRESS.

This was one of the earliest and most powerful appeals on the subject of temperance ever laid before the people of the United States, and it doubtless contributed in no small degree to bring about the present healthy tone of public feeling there on the question. It was originally delivered to a large meeting in New Hampshire, and has since been very extensively published in Temperance papers, and especially by the American Tract Society, which has very properly directed a considerable share of attention to the publication of temperance tracts. It will be seen that though the address, like all temperance publications of the same date, treats only of ardent spirits, yet the arguments are equally good against all intoxicating drinks and so they have been understood. As the address is little known in Canada, we think it our duty to republish it, which we have in part done in this number.

SHALL THE TEMPERANCE CAUSE BE CONDUCTED RELIGIOUSLY &C.

Owing to the absence of the writer at the time of publication several errors occur in the last sentence of the article under the above head, in last number of the *Advocate*. It should have read as follows:—

"We cannot, however, leave the subject without declaring our settled conviction, that in order to prove a blessing, the temperance reformation must be religiously conducted—and that if there were any necessary antipathy between it and religion, it should at once be abandoned by all religious men. As there is no such antipathy, however, but rather a strong affinity, it is religious men who are chiefly bound to support it, and we trust they will feel the obligation."

RECHABITES.

We have now in this city a numerous and flourishing association of Rechabites, being, as we understand it, tee-totalers united as a mutual benefit society.

TO OUR POETICAL CORRESPONDENTS.

We have received from time to time a large assortment of poetical and rhyming effusions, some good, more bad, and most indifferent. We cannot admit *all* that we receive into our columns—space would not allow it, even if the quality of the article sanctioned it. We cannot undertake to return or preserve articles of this kind; the parties must keep copies.

DELIVERY OF THE ADVOCATE.

Complaints of irregular delivery still reach us from various quarters and cause us very great pain; indeed they have become so serious that we feel it necessary to have the delivery of each parcel to the post office verified by two witnesses, and should any irregularity hereafter occur we trust that we shall immediately receive information in order to examine rigidly into the matter.

CHEROKEE NATION.

We feel much gratified at receiving from such a distance the valuable information respecting this remarkable nation which appears in this number.

EDUCATION.

Old Humphrey's Closing Observations.

To me the thought is pleasant, that my homely observations may, possibly, be received in a kindly spirit and be instrumental, not only in calling forth some of the best affections of the heart, but also in directing many a worn and weary spirit where true joys are alone to be found. Alas! we are poor blind mortals, and oftentimes fill up our minds with vain desires never to be realized. I must leave the matter to unfold itself. It becomes me now, however, to take a glance at the course I have pursued, and honestly to confess some of my manifold infirmities.

It would be a strange thing if any one could express his opinions, as freely as I am accustomed to express mine, without, now and then, offending the prepossessions or prejudices of his friends; how far my trespasses extend in this particular it might be hard to say; but if I knew that any remark of mine had ever called forth an angry feeling, or ruffled the temper of any one of my readers recklessly, thoughtlessly, or without having their good in view, it would be to me a source of very bitter regret.

It would hardly become an old man, who, in his experience with the world, has seen so much of the blessedness of a virtuous course, and the misery of evil ways, to be backward in reproving evil even in the thing in which he himself is faulty. Often have I, with unsparing hand, drawn a bow at a venture, to strike another's faults, when the shaft might with equal justice, have been directed against my own; and indeed, a sense of my own failings has often dictated my advice to others.

But not content with waging warfare against actual sin, I have often taken an arrow from my quiver to urge it home against bad habits, churchly dispositions, and thoughtless behaviour; in doing this, I may, at times have been a little severe, but we have all something to forgive, and you must forgive me.

With shame, also, I acknowledge a disposition to prate about myself, which I fear is too common among old folks. I have said more of myself than I ought to have said, and thought more highly of myself than I ought to think. This is pitiful pride in an old man who ought to know, and, indeed, does know, the worthlessness of all his productions, and that in his best estate he is altogether vain.

There is yet another failing that all must have observed in me, a bad habit of passing too suddenly from the grave to the gay, from the lively to the severe. The natural buoyancy of my thoughts renders me continually liable to this infirmity: let my friends lay hold on what is solid in my remarks, and forgive any thing like levity.

These are failings in Old Humphrey, but the worst of all his faults is yet to be named, and that is that he has not, in a straightforward, right-on course, more constantly dwelt on spiritual subjects: he has beat about the bush, too often contenting himself with an occasional allusion to godliness. Few and far between have been his earnest appeals to your consciences in spiritual affairs: he has followed the will-o'-the-wisps of his own imagination; and has been too much like the thermometer, that accommodates itself to the temperature of the atmosphere that surrounds it. Oh for a godly sincerity, an uncompromising integrity in all things!

Now I am about to take my leave, a sense of my deficiencies oppresses me. I could blush to think of the little that I have done, where I ought to have done much: of the lightness of my language, where it ought to have been weighty! I feel at this moment that an old man has no business to amuse himself in blowing bubbles and balancing straws, when all the best energies of his heart and soul are not enough to enable him to discharge his duty. Pass by, then, all that you have found in me undeserving of regard, my censurable pride, and my foolish levity: and if my pen has ever been that of a ready writer in divine things, if ever a single sentence has escaped me, adapted to make you wiser and better, let it not be forgotten.

In the midst of all my errors and light-heartedness, I have that abiding conviction of the goodness of God, and that love for the Redeemer in my heart, which I would not be deprived of for all that this world has to bestow. Come, then, let us strive together, running the race that is set before us with increased alacrity, in the service of our common Master. Let us cling more closely to the cross of Christ, and seek more earnestly for the sanctifying influence of the Holy Spirit, that, purged from worldly dross, we may be made meet to be partakers of the glorious inheritance prepared for God's people, through Him who has loved us, and given himself for us, that we might live for ever. "Finally, brethren, farewell! be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The Responsibilities of Booksellers.

It is a very common thing to hear of the evils of pernicious reading, of how it invades the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those then, without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet, loudly as we complain of the evil, and can fully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers! As to printers, and booksellers, and library keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading-rooms and libraries, and are habitually sold in almost every bookseller's shop. Seneca says, "He that lends a man money to carry him to a bawdy-house, or a weapon for his revenge, makes himself a partner of his crime." He, too, who writes or sells a book which will, in all probability, injure the reader, is accessory to the mischief which may be done; with this aggravation, when compared with the examples of Seneca, that whilst the money would probably do mischief to but one or two persons, the book may injure a hundred or a thousand. Of the writers of injurious

books, we need say no more. If the inferior agents are censured, the primary agent must be more censurable. A printer or a bookseller should, however, reflect, that to be not so bad as another, is a different thing from being innocent. When we see that the owner of a press will print any work that is offered to him, with no other concern about its tendency than whether it will subject him to penalties from the law, we surely must perceive that he exercises but a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If we were right for my neighbor to furnish me with the means of moral injury, it would not be wrong for me to accept and to employ them.

I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scrupulous fidelity; one Captain Cook's Voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, or suffer them to be seen on his parlor table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and, before he delivers the packet, legibly inscribes upon it Poison. One of these men sells poison to the body, and the other to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but so what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be, that nine-tenths of these manuscripts would be thrown into the fire, or rather, that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration, that although your refusal might prevent vicious books from being published, you are not therefore exempt from the obligation to refuse. A man must do his duty whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might, no doubt, circumscribe a man's business, and so does purity of conduct in some other professions; but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket.

I know that the principles of conduct which these paragraphs recommend, lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or a bookseller, as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller without circulating injurious works may frequently be great, and it is in consequence of this difficulty that we see so few booksellers amongst the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income though he excludes the bad.

He who is more studious to justify his conduct than to act aright may say, that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is—yet there can be no difficulty in judging respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can, nevertheless, perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening can distinguish it from night.

The case of the proprietors of common circulating libraries is yet more palpable: because the majority of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in la-

ing the frivolity, and worse than frivolity, of the age, nevertheless daily and hourly contribute to the mischief, without any apparent consciousness of inconsistency, it is difficult to explain. A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which they had been exempt. The girl who, till now, possessed sober views of life, he teaches to dream of the extravagances of vice; he familiarizes her ideas with intrigue and licentiousness; he sows her disposition for rational pursuits; and prepares her, to be, for a victim of debauchery. These evils, as such as these, inflict, not upon one or two, but upon as many as he can; and this person lays his head upon his pillow, as if, in all this, he was not offending against virtue or against man!—*Dymond's Essays.*

MOTHER'S DEPARTMENT.

Parental Care.

Much depends on you in consequence of the great and permanent influence of early training. The trees of the forest, the flocks of the field, and the birds of the air, are susceptible of this influence. A young tree may be trained in almost any shape. And how much may be effected by early training on the brute creation and the feathered tribes! Elephants and horses have been taught to perform acts that seemed almost like the effects of reason. Dogs are instructed to assist their master in sporting, to point out and fetch their game; thieves have taught them to steal; farmers train them to watch their flocks, and, in some cases, to bring their cattle from the field. Hawks have been trained to assist the fowler in catching other birds. While so much may be effected by early training, even on the brute creation, how much more important must be its influence on children, possessed of rational powers—powers so much more susceptible of receiving and retaining instruction!

In addition to all these considerations, the Scriptures make it fully evident that much depends on parents. Parental care and training are there represented as of high importance. Their influence is described as very beneficial, and as approved by God; and the neglect of parental duty as very hurtful, and as abhorred by him. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he had spoken of him," Gen. xviii. 19. And as Abraham would exert such an influence on his descendants, God honoured him by not hiding from him, what he was about to do, Gen. xviii. 17. On the other hand, God's displeasure was strongly manifested against Eli, because he reprobated not the wickedness of his children; but instead of exerting his authority as a parent and a judge, gently complained of their wickedness, in the easy, and almost indifferent style of many fond and foolish parents. "Why do ye such things? for I hear of your evil doings by all this people. Nay my sons, for it is no good report that I hear," 1 Sam. ii. 23, 24. Though himself a pious man, of him God said, "I will preform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons have made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever," 1 Sam. iii. 12—14. How awful were these denunciations, incurred together by the neglect of parental duties! While God honoured Abraham, and thus frowned on Eli, he testified that much, very much, as to what children become, depends upon their parents.

The views now presented might be confirmed by reference to facts in all ages. In innumerable instances, have pious parents been the means of training up their children for God and happiness; and from generation to generation, religion has descended, just like an heirloom, from parent to child. On the contrary, in other instances, past number, the wickedness of parents has been acted over again by their children, and then again by theirs. Thus sin and misery have continued to flow on from age to age. O reader, forget not that whether your children shall be blessed and saved, or cursed and lost, for ever, depends in a great degree upon you.

A consideration of solemn importance, in connexion with

the preceding statements, is furnished by the fact, that it not only rests with you to train up your children in the way they should go, but that God has entrusted them to you for this very purpose. "Children are an heritage of the Lord," Psal. cxxxv. 3; they are his gift, not the product of chance. This truth is repeatedly taught in the sacred volume, Gen. i. v. 1, 25; xv. 3; xvi. 2; xxv. 21; xxx. 1, 2; 1 Sam. i. 5, 11; Psal. cxxx. 9; Luke. 24, 25. Every one of your children is a treasure, committed to your care by God; an immortal being, that may glorify and enjoy God for ever, is entrusted, in the first stage of existence, to your management. If any one receives an important trust from an earthly sovereign, his responsibility connected with a treasure received in trust, not from man, but God! If he was a wicked servant, who hid his one pound in a napkin, Luke xix. 20—22; how much more wicked is he who neglects such a trust as a child, possessed of a deathless spirit, worth more than mountains of silver and gold! But this servant carefully preserved his one pound, though he improved it not. Wicked as he was, had he wasted his lord's money, he would have been more wicked. What then is the greatness of that parent's guilt, who having a child entrusted to him by God, instead of teaching that child to love and serve the Lord, trains him up, by example, if not by precept, to serve Satan, and to perish for ever! Millions of parents are thus unfaithful to the trust God commits to them. Would you be thus unfaithful? You tremble at the thought.

The responsibility of parents is increased, by God's entrusting their children to them, when most susceptible of receiving the impress of the mould into which they are cast. He commits them to you, when the character is most ductile, and the mind most docile. So much is this the case, as to little children, that the Lord represents it as a peculiar excellency, in which his disciples must become like them. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii. 3. Whatever else in little children he designed his disciples to copy, doubtless their teachableness especially deserves imitation. By the way, it may be observed, God requires such a docile and confiding disposition in all his children. What they have to do, in reference to doctrine and duty, is to ascertain what their Father has declared in his word, and to receive all he declares simply on his authority. Were God to entrust your children to you, to be trained up for him, in the state of mind which exists in the un instructed at fifteen and twenty, it might be a very difficult, and all but impossible task. But this is not the case. They are entrusted to you at a time when you may communicate their earliest impressions; may teach their earliest lessons; and before others can endeavour to pervert them may employ a thousand efforts to train them against all seducers: to instamp holiness upon their characters, and to fix their hearts on God. You have the first opportunity of exerting an influence over their infant minds. And with this, you possess many other advantages. Your children love you. In trouble they flee to their parents, as their best friends. They desire to please you. However little parents may know, their infant children esteem them oracles and models of wisdom. That a father or mother made an assertion, with a little child, sufficient authority, for the most absurd and incredible statements. Let a father tell his little child, that the house they inhabit was built by a fish, that swam from the sea, and brought the materials on his back, and the child would believe him; with him it would be sufficient authority, that it was asserted by his father. In their earliest age, and in this confiding state of mind, God entrusts your children to you. He facilitates your duty, but enhances your obligations and responsibility, by the ductility of their minds, and the docility of their dispositions. And he requires you, thus assisted on one hand, and placed in a more solemn situation on another, to excite in their breasts sacred feelings, and to communicate to them salutary instructions.

God confides your children to you, not only when the best impressions may most easily be made upon the heart, but in the most important stage of their existence. In childhood or youth the character is usually formed, not only for time, but eternity. Eternity amidst its strange, unimagined scenes, through the immense period of endless duration, will present no season so important, in many ways, as the present stage of your children's existence. In this life it must be determined what they are to be, and where they are to be for ever. And, in all likelihood, while under your care, their character and state will be fixed for life. Thus their existence through all eternity, may, most probably, take its colour and its character, as holy and happy, or sinful and miserable, from what they are in the few early years of mortal life. The character borne in the eternal world, will continue for ever the

same; the state then decided, will never change, but here that character is to be formed, and here that state decided. What period in eternity itself can vie with this! What age in its unlimited duration, can, in importance, equal even the moments of a state of being, in which the condition of a deathless spirit is to be fixed for those countless and unmeasured ages? How solemn is your responsibility! How sacred is your trust!

NEWS.

The weather in Britain has been fine up to the latest dates, and the prospects of the harvest most cheering to all but holders of wheat and flour.

The House of Peers have not yet given judgment on O'Connell's case, but Parliament is not to separate until the decision be given.

The British Consul at Tahiti, Mr. Pritchard, has been seized by the French authorities there and after a brief imprisonment banished from the island. This conduct has caused much angry feeling in Britain.

There have been riots in Bohemia in which twenty four persons lost their lives.

A new revolution has been attempted in Spain.

The fighting between the French and Moors in Morocco has been renewed.

Government have obtained an increased grant for education in Ireland, viz., £75,000 instead of £50,000.

The Maynooth College grant is also to be increased. The obsolete acts imposing disabilities on the Roman Catholics are to be swept away.

John Tyler has formally withdrawn from the Presidential contest of 1844.

The tenants on the Van Ransellaer estates, near Albany, have again refused to pay their rents, put the Sheriff into confinement, and threatening with death any one who comes to enforce process of law.

Appearances indicate the return of a season of great business activity—perhaps excitement in the United States.

NAUVOO.—We have intelligence from Nauvoo to the 5th inst. All was quiet. It appears the reports of the appearance of Joe Smith, and the appointment of his son as Prophet, are false, and originated in a desire to injure the Mormons abroad. Sidney Rigdon had returned to Nauvoo from Pittsburg, and preached on the 4th inst. In consequence of the death of Samuel Smith, Joe's brother, since the death of the Prophet, Sidney Rigdon will be chosen Patriarch of the Mormon flock. He is their master spirit, and will make a shrewd and energetic leader. There are five widows of the Smith family now living in Nauvoo; the mother of all, and the late wives of Joe, Hiram, and their two brothers. Accessions to the Mormon strength continue to be quite large. In Nauvoo, the usual activity is apparent, and the Temple is steadily going up in its unique form and shape. Its style of architecture is of the pure Mormon order.—*St. Louis Organ.*

Cotton Manufactures have been commenced in Canada East—Batting and Wadding being made at St. Johns, and a factory for the manufacture of domestic cottons commenced at Sherbrook.

The crops have been to a great extent safely gathered in, in Western Canada. They are abundant.

There is a fine crop in Canada East, but the wet weather renders it doubtful if it will all be well secured.

Races appear to be, like Theatres, in a hopeless state, at least if we may judge by what we hear of the miserable attendance at those lately held in Montreal.

The new Canadian Cabinet is said to be nearly completed.

MONTREAL PRICES CURRENT.—SEPT. 2.

ASHES—Pot 24s 6d to 24s 9d	BEEF—P. Mess tierce \$9 a \$10
Pearl 25s to 25s 3d	Do obls \$6
FLOUR—Fine 23s to 24s 6d	Prime \$4½
WHEAT 4s 9d to 5s	TALLOW 5s½
PEASE 3s per minat.	BUTTER—Salt 5d a 6d
OAT-MEAL 8s 0d per. cnt.	CHEESE— 3d a 5d
PORK—Mess \$13	EXCHANGE—London 2 prem.
P. Mess \$11	N. York 2½
Prime \$ 9	Canada W. ¼ a par
LARD— 4d a 5d p. lb	

Monies Received on Account of

Advocate.—D. Kenedy, Bytown, 1s 5d; J. Christie and Son, Toronto, 3s 4d; G. Lamb, Greenock, £1 4s 0d; Lieut. A. Wright, St. Johns, 1s 8d; Sundries, Montreal, 15s.

Donations and Subscriptions.—A. Buchanan, Montreal, £5; Moullinette Society £1.

Penny Subscription Cards.—Master W. E. Gentle, Port Robinson, 3s 3d; Miss Mary Leah Comer, do. 3s.

Consignments—L. Misner, Marshville, £1 19s 10d.

THE Subscriber has constantly on hand a good assortment of Dry Groceries, for the supply of families;

—ALSO,—

Flour,	Salmon,	Butter,
Indian Meal,	Table Codfish,	Cheese,
Pork,	Herrings,	Hams, &c. &c.

Superfine Pastry Flour in Barrels and Half Barrels.

DWIGHT P. JANES,

Corner of St. Paul and McGill Street
Montreal, July 15, 1844.

FOR SALE, Fifty Barrels Fresh Ground Indian Meal also a few very choice Whitty Hams.

D. P. JANES.

Montreal, August 1, 1844.

TEMPERANCE HOTEL.

THE Subscriber begs to tender his sincere thanks to his customers for the support they have given him, and also to inform them, and the public in general, that he has removed to No. 228 South end of St. Paul Street, where he has excellent accommodations for several Boarders and Travellers, and where he hopes, as his house will be conducted on strict tee-total principles, to share the patronage of friends to the cause.

Montreal, May 1, 1844.

H. MEYER.

DOUGALL, REDPATH, & CO., are receiving a very fine stock of Dry Goods for the Fall Trade. They have also a large supply of Teas on the best terms, Dry Groceries, Sugars, Fish, Salt, Oils, &c., constantly on hand.

Montreal, Sept. 2, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN MURISON'S) St. Peter Street. By the first vessels, he expects a very general assortment of NEW GOODS, selected with great care in the British markets.

Montreal, April 1, 1844.

TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny each number, payable by the Subscriber. To Britain goes post free, and the rate of subscription is 2s. 6d. It is hoped the cheapness of the above publication (costing 6d. for a volume of 384 pages) and the various and important objects to which it is devoted, will recommend it to general patronage, especially in a country so much in want of popular Literature as Canada.

Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis and so on for every additional ten subscriptions.

All communications to be addressed (post paid) to R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.
Montreal, Sept. 2, 1844.