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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. IX.

MAY 16, 1843.

No. 2.

A THRILLING SCENE, ILLUSTRATING TEMPERATE DRINKING.

Permit me to illustrate my views of temperate drinking, by relating substantially a thrilling scene, which occurred in a town in a neighbouring state, while the people were gathered together to discuss the merits of the license question, and decide informally, whether neighbors should any longer be permitted to destroy each other by vending alcoholic poisons.

The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the Clergyman, the Deacon, and the Physician, were present, and were all in favor of continuing the custom of license—all in favor of permitting a few men of high moral character to sell alcohol—for they all agreed in the opinion, that alcohol in moderation, when used as a beverage, was a good creature of God; and also, to restrict the sale or moderate use, was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief, that in the use of alcohol as a beverage, *excess alone* was to be avoided.

The feeling appeared to be all one way, when a single tee-totaller, who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its early settlement; he called the attention of the assembly to the desolation temperate drinking had brought upon families and individuals; he pointed to the poorhouse, the prison house, and the graveyard, for its numerous victims; he urged the people by every consideration of mercy, to let down the flood gates, and prevent, as far as possible, the continued desolation of families, by the moderate use of alcohol. But all would rot do. The arguments of the clergyman, the deacon, and the physician, backed by station, learning and influence, were too much for the single tee-totaller. No one arose to continue the discussion, or support him, and the President of the meeting was about to put the question—when all at once there arose from one corner of the room, a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then her long arms to their greatest length, and raising her voice to a shrill pitch, she called upon all to look upon her. "Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of all drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, as a beverage in health, is *excess*. Look upon me. You all know me, or once did. You all know I was once the mistress of the best farm in this town. You all know, too, I once had one of the best—the most devoted of husbands. You all know I had five noble hearted, industrious boys. Where are they now? Doctor, where are they now? You all know.—You all know they lie in a row, side by side, in yonder church-yard; all—every one of them—filling the drunkard's grave! They were all taught to believe that temperate drinking was safe.—*excess alone* ought to be avoided;

and they never acknowledged excess. They quoted you, and you, and you, pointing with her shred of a finger to the Priest, Deacon and Doctor, as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror; I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons; I begged, I prayed, but the odds were greatly against me. The Priest said the poison that was *destroying* my husband and boys was a good creature of God; the Deacon (who sits under the pulpit there, and took our farm to pay his rum bills,) sold them the poison; the Physician said that a little was good, and *excess* ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape, (there were no Washingtonians then,) and one after another was conveyed to the dishonored grave of the drunkard. Now look at me again—you probably see me for the last time—my sand has almost run.—I have dragged my exhausted frame from my present abode—*your poor-house*—to warn you *all*—to warn you, Deacon!—to warn you, false teacher of God's word"—and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch—she exclaimed, "I shall soon stand before the judgment seat of God—I shall meet you there, you false guides, and be a swift witness against you all." The miserable female vanished—a dead silence pervaded the assembly—the Priest, Deacon and Physician hung their heads—the President of the meeting put the question—shall we have any more licenses to sell alcoholic poisons, to be sold as a beverage? The response was unanimous—No! People of the United States, friends of humanity every where, what would have been your verdict had you all been there also?

This picture may be thought to be overdrawn, but could the history of families be told in *this city*, in all of our towns and villages, or in our hamlets, *tens of thousands* of cases equally striking might be recorded here.

I was once a moderate drinker, but now, thanks to the temperance reform, a Tee-totaller.—*Albany Atlas*.

PROGRESS OF THE CAUSE.

LONDON, March 21.—I beg to assure you of the high estimation in which the London Temperance Society hold the services of the Montreal Temperance Society. They rejoice with you in the signal success which God has graciously vouchsafed to your self denying and persevering efforts—a success which, in several parts of this vicinity, has proved introductory to the possession and extension of vital godliness. Our Treasurer's account shows a balance of four pounds ten shillings, which is here enclosed, to assist the general operations of the Montreal Temperance Society. It would have given the Society much pleasure to have shown you a much better proof of our sympathy in your present difficulties, but, probably, in no part of the Province is the effect of the *hard times* more seriously felt than in this vicinity.—W. CLARKE.

LONDON, March 22.—Together with the £4 10s., mentioned in the above, I send you the additional sum of £4 10s., by order of the Committee, which sums were collected for the purpose of procuring a library, a plan which has been abandoned for the present.—F. TALBOT.

Abstract of the London T. Reformation Society's Report.—The number of members at the beginning of the year, was 770, at the end, 950, showing an increase of 180. A number of small Societies have also sprung up in the immediate vicinity, five of which, probably, number 500 members, thus showing that within a radius of ten miles, there has been an increase of 700 members. F. Talbot, Esq., President; Rev. W. Holtby, James Givens, Esq., Simeon Morrill, Vice Presidents; Messrs. M'Kenzie and Rolph, Secretaries; D. O. Marsh, Treasurer; and a Committee of Twelve. The thanks of the Society were presented to the late President, Rev. W. Clarke, for his efficient labours in the Temperance cause.

LONDON, March 22.—On the 15th of April, 1842, the Rev. Wm. Rose, of the Methodist connection, delivered a lecture on Temperance at the Baptist School House, the twelfth concession township of London—at the close of which, fourteen names were affixed to a total pledge. A few evenings after, we met for the purpose of forming ourselves into a Society, when 16 names were added to those previously obtained. Our Society was named the "West of London Total Abstinence Society." We have gone on (gradually increasing) since that time, and the Society now numbers about seventy. A few of the leading members of our Society, commiserating with the Montreal Society on account of its pecuniary embarrassments, made a collection at our January monthly meeting, amounting to £1 2s. 6d., currency, which I have great pleasure in transmitting. I wish we could prove the blessing of giving to a greater extent, and that every Society in the Province may contribute according to its ability.—R. WILSON.

GUELPH, April 3.—A Convention, consisting of Delegates from several Temperance Societies within the District, met (this day) at the house of Mr. Hezekiah Hall. The meeting was organized by the appointment of Thomas Sandilands, Esq., as Chairman; and Mr. James Peters as Secretary; and the proceedings commenced with prayer, by the Rev. W. P. Wastell, when, after some preliminary business, the following Constitution was adopted:—

ART. I. This Association shall be called the "Wellington District Total Abstinence Association."

II. The object of this Association is to combine the exertions of all the Total Abstinence Societies in the District, that have been or may be formed, in disseminating and establishing their principles, and in promoting the cause throughout the Province.

III. This Association shall consist of Delegates from the several Total Abstinence Societies in the District; each Society to send two or more Delegates, who shall be elected annually.

IV. The officers may be chosen from the several Total Abstinence Societies in the District, and shall consist of a President and a Vice President, selected from each of the local auxiliaries, Corresponding and Recording Secretaries, Treasurer, and a Committee of Ten, with power to add to their number; three of whom, the President or one of the Vice Presidents being one, shall form a Quorum—the officers shall be ex-officio members of Committee.

The Convention then proceeded to organize a District Association, in accordance with the articles of the Constitution, and the following officers were elected for the ensuing year, viz:

Thomas Sandilands, Esq., President; Messrs. C. J. Mickle, Guelph; Frederick Miller, Berlin; James Middleton, Irvinville; Stephen Smith, Bridgeport; W. Tilt, Durhamville; J. Argo, Woolwich; George Masters, Wulmot; James Cowan, Preston; J. Henry, New Hope; James Peters, Eramosa. Vice Presidents: W. Molony, Recording Secretary; Hezekiah Hall, Treasurer—with a Committee of Ten; Charles Mickle, Corresponding Secretary.

[A series of appropriate resolutions were then passed, which we would gladly insert but for want of room. They are, however, we perceive, to be published in a separate form, and extensively circulated; one of them thanks the Niagara District Association for sending their agent, G. W. Bungay, to originate Local Societies and organize a District Union—and another recommends the Advocate to the patronage of Societies within the District.—Ed.]

SENECA, GRAND RIVER, C. W. April 12.—On the 23d January, a meeting was held in the School-House, addressed by some of the Society's members, when forty-four names were received. Our committee sent a delegate to represent the Society in the District Convention, held at St. Catharines, in February, and it was taken into the Association as an auxiliary society. The District Society's indefatigable Agent and lecturer,

Mr. G. W. Bungay, came to our assistance, and, on the 20th February, delivered an able address in the flouring Mill of Mr. Turner. On the 7th March, we were favoured by a call from your Society's agent and zealous advocate, the Rev. R. Saul, who delivered a very impressive address; at the close of which, forty names were added to the pledge. On the 25th March, Mr. J. DeBois, (a Washingtonian,) who is now Agent for the Niagara District Society, addressed a crowded audience in the School-House with effect; twenty-three names were obtained, leaving at the close of the meeting, but three persons in the house who were not pledged tee-totalers. Our meeting for this month took place on the 3d, when eight names were added. The Society now numbers about two hundred and ten members in good standing, including thirty juveniles, belonging to the school in the place. Notwithstanding the regulations of licensed taverns, which expressly enjoin that, "as taverns, are licensed for the accommodation of the travelling public," all tipping, dram-drinking, and habitual resort, thereto, are strictly prohibited, and that the bars of such houses shall be kept closed on the Sabbath day; Many of those houses are kept for and supported almost entirely by the tipping and staggering part of the community; and in them, almost at any time, may be seen enough to sicken and repel any respectable traveller. Nor are such scenes confined to the week days; for it is a notorious fact that there are houses in which more drunkenness and rioting are exhibited on the Sabbath than on any other day in the week. These remarks do not apply to all taverns, for there are exceptions, yet, I fear, that but few of them act up to the letter or spirit of their regulations. When will magistrates and others cease to recommend and license those who keep such pestiferous rum-holes, as fit and proper persons to be intrusted with the administering to their enslaved neighbours the instruments of misery and death? When they themselves cease to manufacture, vend, and use them. Another law exists, which is almost a dead letter, namely—the law prohibiting the sale of spirituous liquors to the Indians; it is daily violated with impunity. About the 23d March last, the frozen corpse of a poor Indian was found near the village of York, and, upon the investigation of a coroner's jury, it appeared that the deceased was drunk at a tavern, where he got liquor, on the previous evening, that the landlord bought his blanket from him, and at a late hour, drove him out into the street to perish. Verdict—found frozen in consequence of excessive drinking—and there the matter ended. When will the laws be enforced for the protection of the poor, abused, and insulted son of the forest?—D. SMITH, Sec.

[Will the Authorities not take notice of the felonious conduct above mentioned?—Ed.]

HUNTINGDON, April 14.—The congregation under the pastoral care of the Rev. D. Dobic, in Huntingdon, opened a new and very commodious house of worship on the 4th April, capable of seating upwards of 400 persons. This Church was organized six years ago on strictly Total Abstinence principles; and its history is a demonstration that the adoption of those principles is no hindrance to the growth of a feeble church, but rather a help. It is an encouraging thought that this new Church is a sanctuary for the Total Abstinence cause. Not a drop of poison was used in the erecting of the building—not a drop has crossed the threshold—and, with the consent of the pastor and people, never will—not even for Sacramental purposes.—A FRIEND.

YAMASKA MOUNTAIN, April 15.—Our annual meeting was held on the 30th March last, and we have held another since. We were, on those occasions, favoured with some very appropriate addresses; the result has been an addition of 28 members, all adults, with the exception of one, seven were heads of families in this place. We thus have another evidence of the almost invariable result of exertion; and for one, I believe, that if but half our members, throughout the country, would redeem what they have solemnly pledged themselves to, that four-fold, both in numbers and influence, would be ours; but while some actually advise us not to hold meetings at all, and others think their duty done by merely not pouring liquor down their own throats, what are we to expect? Surely, but little!—J. CHAMBERLAIN, Sec.

ESQUEWING, April 17.—I have attended and addressed fourteen meetings in the townships of Trafalgar, Esquewasing, and Erin, Gore District, most of them large congregations. I formed four new Societies, and received upwards of four hundred names to the abstinence pledge; among whom were a number of drunkards, who are now sober and happy with their families; and not a few, through the blessing of God, upon the means used, have devoted themselves to the Saviour, and are seen on the Sab-

both day in the house of God, and their children at the day and Sabbath school. I have had many pressing invitations to attend other meetings, but have been obliged to refuse for want of time and strength, not for the want of a will, for I love the temperance cause, and I am willing to do all in my power to promote its interest in every possible way, and, I believe, it is the bounden duty of every minister of Christ to support a cause that has done, and is doing, so much good in the world.

On the fourth Monday in May next, a Township Convention is to be held in Trafalgar, Gore District, at Palermo, and on Tuesday, after the first Sabbath in June, a Temperance Convention is appointed to be held in Guolph, Wellington District.—H. DENNY.

[How rapidly would the Temperance cause progress if we had only one minister of religion in every County who would labour like the Rev. H. DENNY!—ED.]

ZONE MILLS, April 20.—Our march is onward, although we have many enemies to contend with, and what is more than all the rest, a distillery, immediately in our neighbourhood, in full operation. The Society has increased one half since our annual meeting, and at present numbers 140 members. Mr. Hix, Local Preacher, was appointed President; Mr. Arthur Bobier, Vice President; and a Committee of Five.—S. M. KERBY.

NORWICH, April 20.—Less than a year ago was formed the "Norwich Union Total Abstinence Society." Mr. Saul in his Journal mentions the circumstance of holding a meeting in the Dennis Settlement, and obtaining a few subscribers to the pledge. Through the praiseworthy exertions of Mr. James Dennis, the Vice President—Mr. Snyder, the Secretary, and others, the Society has grown beyond all expectation. It now numbers 160 members in good standing. I have every reason to believe that the breaking up of a tavern in the vicinity, is mainly attributable to the moral influence which this Society has worked.

I am myself a reclaimed inebriate—a trophy, or rather one of the many trophies of that noble army which wages the war of love against the most brutalizing and desolating of all vices. Thanks, eternal thanks, to those philanthropic souls, who, although they themselves can drink and not get drunk, yet have nobly set up the standard of self-denial, in order to win souls. They have won mine, and the debt of love and gratitude I owe them, is greater than I can repay. I will give myself to the cause and that will satisfy them. "He that wins souls, is wise;" and I sincerely pray that the fruit, the reward, the victory, and the final crown, all promised to wisdom, may belong to, and visibly attend, every consistent advocate of total abstinence from intoxicating drinks.

After my weak manner, I have endeavoured to make eight or nine addresses to various Societies during the past winter, and have been the joyful witness of more than two hundred and fifty new signers to the pledge, within the past six months. There is a Society, recently formed, in the vicinity of Norwich, called the Sprague Settlement, of more than thirty members—and another, in the Big Creek Settlement, in Burford, consisting of about eighty members. The latter is in a most vigorous and enterprising condition; and I trust that, from time to time, you will continue to hear from this distinct section of the wide spread field of battle, news that will make our friends rejoice and our enemies hang down their diminished heads: while glad some hearths in rapid succession shall ring with the exulting cry:—"Our brother, which was lost, is found; and he that was dead, is alive again."—J. A. TIDEY, Cor. Sec.

[Go on and prosper, Mr TIDEY!—ED.]

SPARTA, April 21.—The Sparta Temperance Society was organized at the house of J. V. Burnham, inn-keeper, in the township of Yarmouth, District of London, on the 24th day of November, 1842—and now numbers one hundred and twenty-five members. The officers are—William Pethrick, President; Hiram Kipp, Vice President; Duncan Wilson, Corresponding and Recording Secretary; with a Committee of Five. The Society is in a flourishing condition. A Lecturing Committee has been appointed and organized in such a manner that a lecture will be delivered at each meeting; the Society is proud to say that intemperance is almost exterminated in this vicinity. It will be proper to state that this Society gives Mr. McDonald the credit of arousing the people of this place to organize themselves into a Temperance Society.—DUNCAN WILSON, Rec. Sec.

BRAMPTON, CHINGUACOUBY, April 21.—The influence of Temperance principles seems to be gaining ground in our neighbourhood, and with the blessing of God upon our humble endeavours, we have reason to believe good has been done; several drunkards

have signed the Total Abstinence Pledge, and are now sober men. A good number of buildings went up last summer—a great majority of which were conducted on the total abstinence principle.—L. WALKER, Sec.

OXFORD, April 22.—The cause of Total Abstinence in this place is still progressing. Our second annual meeting was held in January, when W. A. Rumsey was chosen President; William Bartlett and William Maynard, Vice Presidents; Charles Parkhurst, Recording Secretary; and a Committee of Seven. This Society was organized on the 21st of August, 1841, and at the time of our last report, the beginning of 1842, the number of members was about 400. Since then two Societies have been formed from this, one in Dorchester and the other at Beachville, which considerably lessened our numbers. We have held monthly meetings ever since our Society was formed—at which, I believe, we have never received less than seven names. The friends of old alcohol are still busy; beastly scenes of intoxication are almost daily witnessed in our little village, and at our meetings may generally be seen near the door, a motley group of those who call themselves moderate drinkers, whose venom ever and anon comes forth in hissing and broken sentences of disapprobation. However, now and then, one leaves their ranks and joins us. This stimulates us to go forward, knowing that the cause is a good one, and, we believe, it must and will prevail.—ALEX. McDONALD, Cor. Sec.

NORWICHVILLE, NORWICH, April 23.—A Society, based on the old pledge, was in operation for several years here, and the new system obtained only 44 signatures until within the course of the past year, when renewed efforts were made; and now we have organized three regular Societies within the limits of this township, numbering in all 450 members. Nor does the success appear to be at a stand. Public attention is arrested in its favour; and, in fact, opposers are becoming ashamed of their opposition: so that friends of the cause exercise their influence with more freedom and effect than formerly. While I would add, that within the last mentioned period of success, we have not been favoured with any assistance from abroad, but had to fight our battles alone. But while our public friends here have been encouraged by the success attending their effort, they are always willing to render their "mede of praise" to our active female friends, one of whom has actually obtained fifty-three subscribers to the pledge, between two of our monthly meetings, and some of them what are usually called hard cases. Sir, it is no uncommon thing, among us, for the most apparently confirmed drunkards to join with us, and in only two cases out of many have they proved unfaithful to their pledge. It is with additional pleasure, I enclose to you the sum of £1 7s. 6d., currency: the result of a resolution passed, at one of our monthly meetings, in favour of the funds of the Montreal Temperance Society.—M. SCOTT.

FOREIGN INTELLIGENCE.

The new British National Temperance Society has issued a noble address to the nation.

The importance of exhibiting such plates as Dr. Sewell's of the human Stomach at public meetings is beginning to be appreciated in Britain.

A great meeting took place in Dublin to raise a subscription for a Father Mathew testimonial. The requisition for the meeting was signed by two Dukes, four Marquises, nearly thirty other noble men, four Roman Catholic Bishops, and an immense array of Barons, Members of Parliament, Clergymen, &c. &c. The Duke of Leinster, was in the chair and nearly all the rank and wealth of the metropolis were present. The Duke of Leinster, and Aldermen Purcell subscribed 100 guineas each. The nature of the Testimonial will be decided after the amount of the subscription is ascertained.

The wonderful revivals which have been in progress through a great part of the United States last winter, have gathered in a multitude of reformed drunkards to the churches, so that the very same individuals who were regular in their attendance at the bar-room a year or two ago, are now as regular in their attendance at prayer meetings and public worship. It is, however, a question of great importance to Christians, if these revivals would have taken place at all, had the Temperance Reformation not preceded them. In consequence of the triumphs of Temperance, the traffic is almost universally looked upon as disreputable, and many have

abandoned it. When will such a state of things exist in Canada?

A year or two ago, the law of the State of Massachusetts prohibited the sale of intoxicating drinks, and extraordinary efforts were made by tavern-keepers and drinkers for its repeal. They succeeded so far as to have the matter left to the towns, to decide each for itself, and the consequence is, that only one town has this year permitted the traffic. If such a state of things could be brought about in Canada it would be a new country.

MISCELLANEOUS.

THE POLISH COLONEL.—The Temperance Societies of Alabama have lately been addressed by Col. LUKMANOWSKY, a Pole for 20 years a soldier in the armies of Napoleon, and now a clergyman. One of the southern papers says:

He participated in the sufferings of the French in the disastrous retreat from Moscow, in 1812, and of the 6,000 men who returned from Egypt, of the 60,000 composing the invading army, he is the sole survivor. He rose before the audience, tall, vigorous, with the glow of health in his face, and said: "You see before you a man 70 years old. I have fought in 200 battles, have 14 wounds on my body, have lived 30 days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes to my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my head, feet blistered in the scorching sand, and with eyes, nostrils and mouth filled with dust, and with a thirst so tormenting, that I tore open the veins of my arms, and sucked my own blood! Do you ask how could I survive all these horrors? I answer, that next to the kind providence of God, I owe my preservation, my health and vigor, to this fact that I never drank a drop of spirituous liquor in my life."—*Pittsburgh Gazette.*

HEAR WHAT THE JUDGE SAYS.—"To make or sell ardent spirit, for common use, is as wicked as to make or sell poison for the same purpose. It being admitted that the use of this article is destructive to health, reputation and property, (and the proof of this fact is overwhelming,) it follows, conclusively, that those who make it and sell it, sin with a high hand against God, and the highest interests of his fellow men. The blood of murdered souls and bodies will be required at their hands.

I will only add, that in my view, the great source of intemperance is to be found in grog shops and tipping houses, those "outer chambers of hell." When public opinion shall place those who furnish the means of this destructive vice on a level with thieves and counterfeiters, then, and not till then, may we expect to see our land purged from this abomination."—*Judge Daggett.*

THE TERRIBLE TRAFFIC.—What shall we say of the man who makes it his business to destroy the souls and the bodies of his fellow men, by making and vending intoxicating drinks? How many thousands perish every year, as the result of this unholy traffic! Follow the puncheons, and hogsheds, and barrels and demijohns, and you follow in the wake of ruin. Can ill gathered gains make good the awful waste of happiness and life produced by the distiller and rum-seller! Look into the mirror of 30,000 annual deaths, and see how you look, all you who trade in liquid fire. Look into the glass which we hold up and say, will your consciences lie still in the dying hour?—*Morning Star.*

"The sight of a drunkard is a better sermon against that vice than the best that ever was preached upon it."—*Saville.*

Truly so—and, therefore, we would like to show the inward and outward man of the drunkard, up to himself. The colored photographs and Dr. Sewall's anatomical plates of the drunkard's stomach, will give him a picture true to the life. Ah! you a pretty fellow, now, inside and out. "What a piece of work is man!" Is this it! this blurred, bloated, bruised, pimples, putrified, palsied, diseased, disfigured, disgraced, mutilated, mangled, mammoocked up mass of corruption! Is this the work originally pronounced by its Creator "good."—*S. Car. Ad.*

TEMPERANCE AND RELIGION.—As we expected, the temperance reform which has been sweeping over the country with such power, for the last two years, is now being followed up by the most extraordinary religious excitement this country has ever witnessed. Almost every newspaper we receive has some allusion to revivals in their vicinity—and in very many cases, the fact is mentioned

that reformed drunkards are uniting with the church. It is also an interesting fact that in most places where the temperance reform has made an impression, religious excitements follow. This was long since an established historical fact, and recent events have also shown that the power of revivals is graduated by the previous force of the temperance excitement. These are important considerations for Christians, and should induce them to urge forward the cause of temperance.—*American Paper.*

LEGITIMATE FRUITS OF SABBATH BREAKING AND INTemperance!
—On Sunday last six men went from the City to the Peninsula opposite, in a small boat, where, at the licensed Groggery, (licensed for what good purpose we cannot perceive) they, we understand, all became intoxicated. One of them it appears, refused to return with the others; but the other five, on nearing one of the City wharfs, upset the boat, when two of the unfortunate men were launched into eternity. It is a lamentable fact that Sabbath after Sabbath, in fine weather, parties of young persons in the City take boats for the Peninsula, and spend their time in drunkenness at the authorized bar and in various diversions; thus deprecating that day, and setting the law of God at defiance.—*Toronto Christian Guardian.*

Of the sixty-eight convicts received in the western Penitentiary, Pa. during the past year, ten were temperate men, four moderate drinkers, and fifty-four intemperate. Of the whole now in confinement, (one hundred and sixty-three,) one hundred and thirty-seven ascribe their downfall to intemperance. How true it is, that Drunkenness is the parent of crime.

The town of Vinalhaven, Me. containing 2,000 persons, has not a single place for the sale of intoxicating drink—the last three rum-stores having recently abandoned the business.

The National Intelligencer says that Temperance is still advancing at Washington. During the last sixteen months, 14,000 names have been added to the Total Abstinence Pledge.

TEMPERANCE AMONG SEAMEN.—None have more need of it, and we are glad that it is spreading among them.—The Savannah Republican states that in three ships lately arrived there—the Tamerlane, the John Canning, and the American—the crews are strictly temperate and no liquor is used on board. Several attempts had been made on shore to seduce the sailors into intemperance, and in one case five dollars were offered to one of them if he would get drunk, but he steadfastly refused.

OUT OF BUSINESS.—In Danbury, Conn., the court house, prison tavern, and graveyard, all stand in a bunch. The proprietor of the tavern also acts as jailor. The prison has been empty for the last six weeks, and it is universally attributed to the triumph of Washingtonianism.

The question at the late election in Portland, Me. was not whig or democrat, but license or no license.

The Temperance Societies of Philadelphia number 19,700.

Temperance Ode.

By the Rev. S. A. Worcester, Missionary to the Cherokees, and sung at their Temperance meeting.

STALKS abroad a direful foe,
Spreading death, disease and woe,
Causing tears and blood to flow
Over all the land;
Rise we then with all our might;
Rise, and for our country fight;
Rise and put the foe to flight,
Closing hand to hand.

Shall the orphan cry in vain?
Shall the widow still complain?
Still shall death and sorrow reign?
Are there none to save?
Fly the captives to reclaim;
Save from guilt and woe and shame;
Snatch them, burning, from the flame,
Dying, from the grave!

By the sufferer's suppliant tone,
By the maniac's plaintive moan,
By the murder'd victim's groan,
To the battle fly!
Lay the fell destroyer low;
Strike the last, the fatal blow;
Make no peace with such a foe;
Let the monster die!

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—*Macough'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 DISCOURAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, MAY 16, 1843.

The Rev. R. Murray.

Having received no disavowal from this gentleman of sentiments expressed in his never-to-be-forgotten book against the Temperance Reformation, we shall give a free utterance to our own in reference to his appointment to the responsible office which he fills.

It will be admitted at once, by men of all opinions, that a Superintendent of Education ought to possess qualifications of a peculiar kind. He should be a man whose moral character is unimpeachable, who is untainted with the leaven of party feeling, whose mind has been expanded, elevated and purified by the heavenly influence of Education, and who has become known to the population of this Province as one who takes a deep interest in its advancement, by publicly advocating and enforcing its claims. Does the Rev. ROBERT MURRAY of Oakville possess these qualifications? We have no reason to doubt that he possesses the two first, but we flatly deny that he possesses the two last. We maintain that he has neither the *educated mind*, which the office requires, nor the *confidence with the public*, which can be commanded only by the exhibition of an enlightened zeal in the cause of Education; and if we are challenged to the proof, we refer at once to the memorable book above mentioned.

There are only two things by which Mr. MURRAY was known to the population of Canada, before he received this appointment. The first was, his ministerial office. He is a Presbyterian Minister, in connexion with the Established Church of Scotland. This is greatly in his favor, so far as it goes. To be a minister of the only church on earth that can boast of a Parochial School System, appears to us no trifling consideration, especially in reference to the office now under discussion; but it would be ridiculous to suppose that it is sufficient evidence, in itself, of the fitness of any person for that office. The other circumstance by which Mr. M. was known to the population of this province, beyond his own immediate sphere, was his being the author of a pamphlet containing a series of lectures against Temperance Societies; and we maintain that, though he had possessed every qualification besides, this book furnishes decisive evidence of his being one of the most ineligible men, in the United Province, for the office of Superintendent. It disqualifies him in two ways; it proves him to be destitute of the mental talents, which any really educated person may be expected to possess; and it proves that his influence is likely to be most prejudicial to a cause, so closely connected with morality, as Education.

If any suppose these assertions bold and hazardous, we refer to his Book in support of them; and, lest it should not be at hand, let us present the following *morceaux* as specimens. Speaking of the Temperance Society he says,

"It is the result of this study, my friends, which I now beg leave to submit to you, and I trust when you have heard me to the end of my intended course of Lectures, that your eyes will be opened to see the darkness which this Society is spreading like sackcloth over your religious atmosphere. That you will be

emboldened, like so many Samsons, to bend all your strength against the pillars which support this temple of Bagon, until it tumble to ruins."

"But, if it is found that this Society have been teaching for doctrines the commandments of men, let them not hesitate to change their plan of attack against the common enemy. And if it is found that an extension of the principles of this Society would subvert all human society, and extirpate the human race, will it not be considered a dangerous measure, and unworthy of further support?"

Who but Mr. MURRAY could have imagined or avowed such sentiments! When he visits a school, in his capacity of Superintendent, and sees a number of happy, healthy, merry children, sitting on the benches, does it really occur to him, that if intoxicating drinks were banished from Society, such a delightful spectacle would be presented to him no more! Take another—

"Is it really so that history must tell to generations yet unborn, that near the middle of the nineteenth century, a scheme was hatched and propagated, and extensively patronized by the Protestants in America, for promoting morality and virtue with sealed Bibles! Although many in the United States do look upon it as a national honour that such a scheme had its origin there; yet, as certainly as truth must finally triumph over falsehood, and the doctrines of the gospel over heresies, so certainly shall the time arrive, when the memory of this very scheme shall be retorted upon the Americans as a national disgrace. Oh, happy would it be for the honour of the United States, if they could, at any expense, collect all the books and tracts which have been published there on this subject, and burn them publicly, as the Ephesian converts did their books of magic."

"Since God created man upon the face of the earth, there never was a more downright absurdity imposed upon, and supported by any enlightened, and civilized people, than that of absolute abstinence from all intoxicating liquors."

The *unheard of* project, of "promoting morality and virtue with sealed Bibles, is on a par with Mr. M's own plan, to promote the same objects with unsealed whiskey barrels and bottles.

Again he says that the Manichees, a sect of ancient heretics, "were bound down to rigorous and entire abstinence from flesh, eggs, milk, fish, wine, *all intoxicating drink*, wedlock, and all amorous gratifications, and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulses, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of animal passions, and, also, from a variety of innocent and agreeable pursuits." The conclusion intended to be drawn from this is that the principle of the Manichean heresy is substantially the same with that of the Temperance Reformation; but a more palpable blunder in logic could scarcely be committed. The Manichees abstained from intoxicating drinks; the members of Temperance Societies do the same; ergo, the members of Temperance Societies are Manichees! If this syllogism be correct, Mr. M. cannot have any objection to the following, for the premises are drawn from the same source of evidence, and the conclusion, agreeably to the same rule of reasoning. The Manichees ate "bread, herbs (vegetables) and melons;" the Rev. R. MURRAY of Oakville does the same; ergo, the Rev. R. MURRAY of Oakville is a Manichee!

These specimens will be sufficient to enable our readers to judge whether Mr. M. has himself shared so largely of the advantages which education imparts, as to qualify him to superintend the education of a whole Province; and we doubt not they will leave, on every mind, a painful impression of his utter incompetency. But we have even a stronger objection to his appointment to this office than this; we mean the injurious influence on morality which may be expected to flow from making the author of the lectures Superintendent of Education.

There is no office in the gift of the Crown of greater importance to the best interests of the country than this. There is none from which the Government should more carefully exclude every thing

likely to stain the purity of youth, give their minds a wrong bias, or lay the foundation of future bad habits; or with which, on the other hand, they should more solicitously seek to connect every influence likely to preserve them in the paths of virtue. But how does this consist with the appointment of Mr. MURRAY to superintend their education, who is the only minister or clergyman, in the Canadas that has dared to present himself before the public as an advocate of the practice of drinking; and who is not ashamed, in his capacity of a preacher of righteousness, to preach lectures, and write paragraphs, in praise of "good Canada whiskey?" There is not a greater enemy of the youth, now attending our schools, than the liquors which are sold in our taverns. There is not a temptation in the country which will more certainly cause them to deviate from the right path, perhaps to their temporal and eternal ruin, (if the principles of temperance do not save them) than that same "Canada whiskey" which this Reverend lecturer recommends; and there is nothing, therefore, against which a correct system of Education should put them more anxiously upon their guard. But whether is this more likely to be accomplished or frustrated by the appointment of Mr. MURRAY? Indeed, if it had been the design of the Government to instil an early prejudice in the minds of the young, in favour of the drinking customs that are now so ruinously prevalent, and in opposition to the principle of total abstinence; or to raise up a generation of dram-drinkers, they could not have taken a more likely course, than to appoint this gentleman.

His influence will be no less hurtful amongst the Teachers than the Scholars. Every one knows that intemperance is one of the besetting sins of our Schoolmasters; and as the Government has now placed over them the only clergyman in the province who has volunteered to be the champion of those drinks and drinking usages, in which the germ of intemperance lies, what probability can remain of their reformation? Does not this plainly intimate to them, that if they would win the favour of the Government, or obtain the preferment to which their learning and talents may entitle them, they must beware of turning their backs on that "good Canada whiskey," which their Superintendent has so feelingly eulogised? There may be some teachers at this moment, whom nothing can save from ruin but an immediate adoption of the principle of abstinence from intoxicating drinks, (we could mention several) but if any were to do so, is it not evident that the author of the pamphlet would at once brand them as "Manichees," whose principles would not only empty the schools of children, but "extirpate the human race," and who should therefore be immediately deprived of their situations!!

It may be thought that Mr. MURRAY's book is forgotten and therefore rendered harmless, but this is not the case. Letters from Correspondents in the Country assure us that it is a great stumbling block in the way of the Temperance Reformation, being extensively found in the possession of tavern and store keepers, who rely upon it as a justification of the traffic in intoxicating drinks.

We write these remarks more in sorrow than anger, because the hopes of the country have been so cruelly disappointed, on a subject so vital to its interests as Education. The "Act" itself seems to have been intended only to pacify the country. Brought into the House at the close of the Session, and hurried through with indolent haste, it has issued in a form in which it is found to be impracticable; and, to cap the blunder, a gentleman has been appointed to the office of Superintendent, who, if we may judge, from the Lectures, the only production of his genius which the public have seen, is fitter to be a Superintendent of Excise, than a Superintendent of Education. These things ought to fill every heart with sorrow, that feels any desire for the prosperity

of Canada. And we would entreat every person who has a vote for a Member of Parliament, to make this the rallying question, when he shall next be called to exercise it; a *New Education Act, and New Superintendent.*

WHO SUPPORT DISTILLERIES?

I live in a part of the Quebec Suburbs which is chiefly occupied by working people, such as mechanics, labourers, &c.; their average income, when fully employed, is from 15s. to 20s. per week. At the hours of twelve and six o'clock—that is at dinner and supper time—the junior branches of their families, between the ages of six and ten years, regularly and punctually pass the windows of my house with a loaf under one arm and a bottle under the other, which almost always contains half a pint of the favorite spirit, and frequently double that quantity. Now, Sir, what sort of a picture is this! Solomon says, "Train up a child in the way he should go," surely this is training with a vengeance! Is this the path that a prudent tender parent, to say nothing of moral and religious principle, should wish to lead his child, in almost the dawn of its existence? Surely this is a blind leading of the blind, and a ditch of despondency and woe, must inevitably be the unhappy receptacle of both! I think, Sir, with the aid of a little arithmetic, I shall be able to finish this not very inviting picture. As I take the lowest calculation, 6d. per day is 3s. 6d. per week; what a fine joint of meat and large loaf, at present prices, would this 3s. 6d. supply to many a family not often burthened with such comforts. Surely, surely, such heads of families have much to reprove themselves for. In the name of humanity let them rouse themselves from their sleep of moral death; let them implore the Divine strength to enable them to dash the poisoned cup from their lips; let them set the example of strict Temperance, industry, and honesty to those buds of their dearest hopes—to those blossoms of their tenderest affections; and then as they advance in life, they will not "bring down their grey hairs with sorrow to the grave." I am anxious to urge Temperance men to persevere in their benevolent exertions. The Romans decreed a civic crown to the individual who saved the life of a citizen; what earthly reward can remunerate those who effect but one step towards the supreme happiness of eternity! "Onward," said Bonaparte, at the bridge of Lodi, when surrounded by difficulties that his overwhelming career could not for a moment submit to, "Onward," and the point was achieved. You have met, and will continue to meet, many difficulties in your benevolent march; yet, I would say, "Onward." The word of God is your commission. Tens of thousands of right-minded and sober men are enlisting under your banners. The contest is for a sacred object—no less an object than the temporal and everlasting welfare of Society! and to a generous and truly patriotic bosom, what more exhilarating, what more grateful reward can the human mind conceive, or the heart experience! "Onward," then, I would still echo—always remembering that the greater and more numerous the difficulties, the nobler the conquest; for a conquest, ultimately, it assuredly will be, and that of a most glorious and lasting description.

Montreal, April 5, 1843.

THOMAS JONES.

PENNY SUBSCRIPTION IN AID OF THE FUNDS OF THE MONTREAL TEMPERANCE SOCIETY.

Cards have been distributed throughout the Province, with a view to aid in sustaining Agencies, gratuitous distribution of *Advocates and Tracts, &c. &c.* The societies to which they have been sent, are respectfully requested to confide them to suitable collectors; probably, young, active, and zealous persons of either sex will be best.

In transmitting the proceeds, which should be done as soon as

convenient, the amount of each card, with the name of the Society and collector should be specified, that they may be separately acknowledged in the *Advocate*.

The collectors are to ask no more than a penny, but to receive whatever is tendered, and each sum should be entered on the card at the time of receiving it.

TO SUBSCRIBERS.

The small number of *Advocates* yet subscribed for, this season, not more than 1000 copies, convinces us, that unless the friends of the cause make a vigorous effort in every part of the country, there will be a great loss in publishing the ninth volume at the low price announced. The Committee has done its part to furnish a paper at the cheapest rate, and it now rests with the friends throughout the country to do theirs. When the *Advocate* was published at 1s. 3d., it had only eight pages, once a month—now, it has sixteen pages, twice a month, for 2s. 6d., or, including postage, for 3s. 6d.—and the Montreal Temperance Society still incurs the responsibility of supplying ministers and teachers gratis, in the hope of being sustained by the public. Will the country sustain their efforts? If so, strenuous exertions must be made in every locality to obtain subscribers, paying in advance. If subscribers cannot pay for a year, they will surely be able to pay for half a year, or three months, in advance, and send the balance before the half-year or three months expire.

According to previous announcement, this number of the *Advocate* is only sent to subscribers who have paid in advance, as the only means that can be adopted to secure payment. We trust no one will feel aggrieved at the measure, seeing that all difficulty may be obviated by remitting before the first of June.

If the *Advocate* be not sustained this year, efforts to supply the *Canadas* with a cheap paper, will, necessarily, be paralyzed hereafter.

SECTARIANISM.

In reply to some letters from the country, we have to state that adherence to the pledge is the only condition of membership in the Montreal Temperance Society; and that no one, whatever his nation, creed, color, or character, who was willing to sign and keep the pledge has ever been excluded.

We have farther to state, that, so far as we know, members belonging to every religious denomination in Montreal, who are willing to unite with the Society, are or have been on the Committee, and the only denomination which has complained of being excluded had a leading member on the Committee at the time the complaints were made.

MEMORIAL TO BRITISH UNDERWRITERS SHIP-OWNERS AND SHIP-MASTERS.

The document which was signed in this city, in February last, by nearly all our merchants, recommending Temperance principles on ship-board, has excited more attention than could have been anticipated.

In the British Provinces, the Toronto and Halifax Boards of Trade, have sent similar Memorials, signed by nearly all the merchants in these cities, and the Montreal and Toronto Memorials have been published in a circular, with a copy of which each ship-master, visiting the St. Lawrence, is to be furnished.

In the United States, the *Journal of the American Temperance Union*, and *Sailor's Magazine*, which, probably, find their way to every commercial city of the world, have published the Montreal Memorial entire, the former with all the names. In Great Britain it has been posted at Lloyd's, and other Underwriter's Rooms, and copied with favorable mention in the prospectus of a new company, formed to insure vessels conducted on Temper-

ance principles, which prospectus has, doubtless, had a very wide circulation amongst the business public. It has also been copied into the *Glasgow Courier*, and, we believe, other papers, so that, including those published in this country, probably not less than 100,000 copies of this Memorial have been printed and circulated in the quarters where they are most likely to do good.

If the new Assurance Company, above alluded to, make its terms such as to secure the business of Temperance vessels, the other companies must, we think, follow—so that it will become the interest of all vessels to sail on Temperance principles, and the object in view will be gained.

Alms-Giving, Visiting the Sick, &c.

Concerning Alms-giving, if it be a duty to relieve distress, it must certainly be a duty, at least, equally binding, to prevent distress; and if the same sum expended in temperance efforts is believed to prevent one hundred persons from becoming paupers, which would otherwise be required to relieve ten of these persons after they had become paupers, then is money given to the temperance cause Alms-giving in the most positive and extensive sense of the term. Again, it is a duty to visit such as are sick and in prison, but, if by previous visits, and inducing them to abandon the use of intoxicating drinks, we can, in numberless instances, prevent their sickness and imprisonment, will it not be even more acceptable service in the sight of God? The same mode of reasoning will apply to the case of the widow and the fatherless.

Reader, have you made your gifts and exertions in the Temperance cause a conscientious religious duty? If not, will you do it hereafter?

The Journal of the American Temperance Union, published in New York, is, in many respects, the most important Temperance paper in the world, as it records the progress of the Reformation, not only in America, but in Europe, Asia, Africa, and the Isles of the sea—and its circulation, we believe, extends, by means of missionaries and others, to all these countries. Price \$1 per annum, or ten copies for \$5. Postage to Canada 2d. per number.

The British American Cultivator, published monthly at Toronto, by G. W. EDMUNSON, at 5s. per annum, including postage, is one of the best agricultural papers that we receive, and we are sorry to see that its enterprising proprietor has hitherto lost money by it. We trust the agriculturists of Canada will shew a sufficient regard to their own interests to support him in this most laudable undertaking in future.

We beg to refer our readers to Mr. WADSWORTH'S advertisement of terms for his Temperance Hymn Book, and Roll Book for Temperance Societies.

It is in contemplation to hold a series of open air Temperance meetings, in Montreal, throughout the summer.

EDUCATION.

What is Education.

"WHAT is education?" asked a teacher of a class of girls. Young persons, when asked such general questions, do not reply promptly. They have no thoughts on the subject, and therefore have nothing to say, or, their thoughts not being arranged, they are not ready to answer, or, they may be too diffident to answer at all. On this occasion half the girls were silent, and the rest replied, "I don't know, sir."

"Oblige me, girls, by saying something," urged the teacher. "The word is not Greek—surely you have some ideas about it. What is your notion of education, Mary Bliss?"

"Does it not mean, sir, learning to read and write?" Mary Blinn paused, and the girl next her added, "and cyphering, sir, and grammar and geography?"

"Yes, it means this and something more. What is your idea of education, Sarah Johnson?"

"I did not suppose education meant much more than the girls have mentioned, sir. Mr. Smith said, at the Lyceum Lecture, that the great mass of the people received their education at the common schools; and the girls have named nearly all that we learn at the common schools."

"Does not education mean," asked Maria Jarvis, "the learning young men get at colleges? I often hear people say of a man that 'he has had an education,' when they mean merely that he has been through college."

"You are right, Maria, in believing that to be a commonly received meaning of the term 'education,' but it means much more, and as it is important to you to have right and fixed ideas on this subject, I earnestly beg you all to give me your attention while I attempt to explain to you its full meaning."

A great man, Mr. Locke, said, 'that the difference to be found in the manners and abilities of men is owing more to their education than any thing else.' Now, as you are all acquainted with men who have never seen the inside of a college, and yet who are superior in 'manners and abilities' to some others who have passed four of the best years of their lives there, you must conclude that education is not confined to college walls.

You are born with certain faculties. Whatever tends to develop and improve these is education. Whatever trains your mental powers, your affections, manners, and habits, is education. Your education is not limited to any period of your life, but is going on as long as you live. Whatever prepares you to be a profitable servant of God, and a faithful disciple of Christ. Whatever increases your reverence and love of your Maker—all that in scripture is called the 'nurture and admonition of the Lord,' is a part of your religious education.

Whatever you do to promote your health, to develop and improve the strength and powers of your body, is a part of your physical education."

"What, sir?" interrupted little Mary Lewis, "do you mean that running, and jumping tops, and trundling hoops, and clambering over rocks, is a part of education?"

"I certainly do—but why do you laugh, my dear child?"

"Because, sir, I never knew that education meant any thing so pleasant as that. I wish my mother could hear you, sir; she would let me play more, instead of studying all the time, if she only knew that driving hoops was called education."

The teacher smiled and proceeded—"Whatever calls forth your affections and strengthens them, whatever directs and subdues your passions, whatever cultivates your virtues, and whatever improves your manners, is a part of your moral education."

"Then," said the same lively little girl, "that is what my mother means when she says, 'there is a lesson for you, Anne?' every time any one of the family does a good thing. It seems to me, I am educating all the time."

"You are, Anne—the world is your school, and good examples are your very best lessons. Whatever unfolds the faculties of your mind, improves your talents, and augments your store of knowledge, is a part of your intellectual education."

Whatever improves your capacity for domestic affairs, or for business of any sort, is a part of your economical education. Now you will perceive from what I have said, that education is not confined to schools and colleges, but that, as Anne has very well remarked, we are 'educating all the time.' Nor is the conduct of education confined to professed teachers; we are educating one another.

While I am teaching you geography and arithmetic, you are perhaps trying my patience, or by your own patience calling forth my gratitude. If I make progress in these virtues, you are helping on my moral education.

The knowledge you impart to one another, the kindnesses you receive, the loves you exchange, are all a part of your education. When you learn to sweep a room, to make a bed, or a cup of tea, a shirt, or a loaf of bread, you are getting on in your education.

Every thing around us, my children, may help forward this great work. The sun, the moon, and the stars teach their sublime lessons. Psal. xix. 2—"Day unto day uttereth knowledge." The seasons make their revelations. The rain and snow, dews and frost, the trees and rock, fruits and flowers, plants, herbs, the very stones, and grass we tread upon, are full of instruction to those who study them.

All the events and circumstances of your lives are contributing to your education. Your class-mate, Lucy Davis, has been absent from school the last two months. Reflect on what I have been saying to you, and then tell me whether Lucy, during this time, though she has not looked into a school-book, has made any progress in her education?"

The girls were silent and thoughtful for a few moments. Maria Jarvis spoke first.

"Lucy's 'economical education' as you call it, sir," she said, "has been going on, for she has had the care of the family, and every thing to do all through her mother's illness."

"And I guess she has been going ahead in her 'moral education,'" interposed little Mary Lewis, "for I never saw any body so patient as she was with her mother's cross baby."

"And she has not lost this opportunity for improving in her 'religious education,'" resumed the teacher. "You all saw her yesterday at her mother's funeral, subduing the grief of her little sisters by her quiet resignation and affectionate devotion to them. Ah, she has been taking lessons in more important branches of education than are taught in schools."

So you see, my dear children, that life is a school—a primary school; and that we are all scholars, and are preparing for a day of examination, when the inflexible, all-seeing Judge will decide how we have profited by our means of education."—*Miss Seigewick.*

John Howard.

This illustrious man, whose memory will be forever hallowed in the hearts of all the good of all nations, was born in England, in the year 1727. His early education was exceedingly bad; and the result of it was, that in his youth he was given to many excesses, and his health was very delicate. But subsequent study and reflection induced him to reform his habits, to live temperately and soberly, and thus he regained his health.

On all Saints day, 1755, the city of Lisbon, the capital of Portugal, was almost totally destroyed by a dreadful earthquake. Howard no sooner heard of the disaster than he embarked for Lisbon, with the purpose of succoring its miserable inhabitants, who were without a roof to shelter them, without bread, and destitute of all resource. On his passage, he was unfortunately taken prisoner by the French, conveyed to France, and thrust into a prison; which, as most were then, was low, damp, dark, and badly aired.—He found himself in the midst of criminals of various descriptions, for whom there was neither sympathy, consolation, nor instruction. It was not to reform, but to punish them, that they were imprisoned.

Upon almost any other man such company would have had a disastrous influence, but upon Howard, it had the reverse, he spent all his time in contrivances to render the situation of his fellow-prisoners more supportable, and, if possible, profitable to them. Being set at liberty, he devoted his entire life, subsequently, to the relief of the sufferings of the poor and needy, especially prisoners. "The unfortunate know how to relieve misfortune."

At different periods Howard traversed most of the countries of Europe, England, Ireland, Germany, France, Holland, Italy, Spain, Denmark, Switzerland, Poland, Russia, and Turkey, for the sole purpose of visiting and relieving the prisoners, and persuading the governments of those countries to make such alterations in their prisons, as that the well-disposed might be separated from the corrupting influence of the vicious, receive the consolations of religion, the benefit of instruction, and relieve the monotony and gloom of their confinement, by useful occupation.

Thanks to his benevolent exertions! In the prisons of several of the countries of Europe, but more especially in those of the United States, criminals now, instead of passing their time in idleness, corrupting each others morals, a burden to themselves and to the community, are usefully employed, are taught to read, and to write, and at the expiration of their term of imprisonment, to go forth generally with the knowledge of a good trade, reformed in their habits, and often, too, in their morals, and sometimes with money in their pockets, the fruit of their labors.

For the purpose of defraying the expenses of his many journeys, and to be able to give to the suffering and the poor, Howard limited his personal expenses to the procuring the bare necessities of life. He ate no meat, but bread, butter, and potatoes only, and drank no wine. His greatest indulgence was to regale himself upon ripe fruits when occasionally presented him by a friend. His charity extended even to beasts. The so common fate of horses, which are well fed whilst young and vigorous, but when old and enfeebled by hard service, are without pity delivered over to the flayer excited his compassion. He appropriated to these poor beasts a large pasture, in which they might feed and repose.

A prince once asked him why he was never found at parties, of an evening. "Because," said he, "I have many duties, the discharging of which, affords me more satisfaction than the pleasure of the world."

It was proposed to erect a statue to him; but he refused the honor, and requested that the money contributed for the object, should be appropriated to the relief of prisoners and the poor.

He was ministering to those dying of the plague, when his own death occurred, in Turkey, on the 20th January, 1790. He will ever have the glorious appellation of the *friend to the unfortunate*.—*Emancipator*.

Short Chapter on Giving.

"Let your light shine before men," doubtless refers to such graces as faith, love, humility, long-suffering, gentleness, hospitality, Temperance, &c., but there is one which is specially excepted, and distinctly directed to be done in secret, namely—Alms-giving; yet strange as it may seem, there is oftentimes more ostentation about this one than all the rest put together. It is registered in Subscription Lists, paraded in Newspapers, shouted out at Public Meetings, and trumpeted in so many ways, that even Pharisees themselves, were they to revisit the earth, would almost be put to the blush. They who give to be seen of men do not lose their reward, but that reward, we are told, is an earthly one, and they have none from their Heavenly Father. Is it to be wondered at then, that a great part of the money raised for religious and benevolent purposes is so little blessed, either to givers or receivers.

Are Christians content to continue to give their money and see their reward besides? If not, let them give in secret.

MOTHER'S DEPARTMENT.

On the Moral Education of the Young.

From Dr. A. Combes "Management of Infancy."

In exercising the different powers of the mind, we require to attend to the degree in which they are respectively developed at the different stages of infancy, and to adapt our measures to their relative maturity. Every one is familiar with the fact that the external senses are not all equally developed at the same time, but sometimes appear in succession. The same thing holds with the internal faculties. They also are developed in succession, and arrive at maturity at different ages. This fact, however, is too much overlooked in practical education, and it may therefore be necessary to enforce attention to it by a few illustrations.

In the case of the external senses, the power of perception is observed to be directly proportioned to the degree of maturity of their respective organs. Such animals as both see and hear perfectly at birth, do so simply because the respective organs are already fully developed. Others remain blind for several days, and acquire the power of distinguishing objects only by slow degrees. In man, also, the like phenomena are observed. The infant feels before he sees or hears, and both sees and hears before he shows any power of discriminating smells. These results are always in perfect harmony with the state of the respective organs. The nerves of feeling are well developed before the eye or ear is matured; and the eye and ear are already well organized while the nose remains flat and small, and the nostrils limited in extent.

From this relation between the senses and the organs of which they are the functions, it follows that the power of the sense increases in proportion as the organization advances. In accordance with this, we observe that the infant at first merely shrinks from whatever gives pain. By degrees, its eyes begin to follow the light; by-and-by, they are attracted by bright and shining objects; afterwards, by those which are strongly coloured, and lastly, the infant ends by perceiving the existence, size, and form of objects, from the slightest shades of colour and of light. The sense of hearing goes through nearly similar stages. At first, the infant is merely startled by a sudden noise. By degrees, it seems to listen, but without observing the source or direction of the sound; by-and-by its attention is more distinctly arrested by the qualities of sounds, and it takes pleasure in their sweetness and harmony, and also in making a noise around it.

The cause of this remarkable progression, then, is not merely an increase of attention on the part of the child, but a positive advance in the state of the organization. Without this advance, the child would remain as incapable of distinguishing colours at three years of age as at three weeks. But, on the other hand, if light were to be shut out from the eyes, and the senses were never to be exercised, the development of their organs would be greatly retarded, and their vigour considerably impaired. Hence, both conditions must be taken into account in our educational proceedings, and the exercise of the sense always bear a relation to the condition of its organ.

On observing the operation of the *internal faculties* of the mind, we find that, like the external senses, they also are developed in succession, and that some of them arrive at maturity sooner than others. The child observes long before it reasons and compares. It feels and appreciates affection and kindness before it experiences the sense of justice, the love of praise, or the desire of gain; and it is not till puberty that the sexual feeling begins to be felt. From a very early period, however, the infant shows an irresistible tendency to imitation, or to do as those around it do; and if this be not rightly directed, it becomes as active an instrument in the formation of bad habits as it may be made one of good.

Pleasure always accompanies the legitimate exercise of a faculty, and hence the natural way to procure healthy enjoyment for a child is, to allow the different faculties to work upon their appropriate objects. Not aware of the real constitution of the human mind, many parents act in direct opposition to this principle, and seek to amuse the infant at one time by tickling its external senses, at another by dandling, at a third by some vivid appeal to its wonder. Generally speaking, parents are not sufficiently alive to the value of *self-action* and *self-regulation* as the grand desiderata in the formation of infant character. They are either too officious and anxious, or too careless. They do too much or too little, and cannot make up their minds to leave nature to do anything. "I believe that we often agitate infants too much," remarks, most justly, Madame Necker de Saumure: "we ought not to let them weary, it is true; onui is a lethargy of the soul; but what constantly brings on this malady is, the very excess of distractions with which we think it right to overwhelm the new-born child. The contrasts are reproduced by each other; and the less excited state is the only one which can be indefinitely prolonged. The more serenity an infant has enjoyed, the more will he afterwards have. That disposition may be rendered permanent, but it is far otherwise with excited gait. Even with the children who are fondest of it, gait is but a fleeting visitor. It ought always to be welcomed, and sometimes gently invited; but once present, it ought not to be stimulated to excess. Immoderate, it is followed by fears, and shakes the delicate fibres which soon oscillate in the opposite direction."

I have often observed the injury inflicted by the restless over-anxiety of parents to excite and amuse very young children, and am convinced that, in many instances it lays the foundation of that nervous susceptibility which forms a prominent feature of the constitution for the remainder of life, and ultimately becomes the source of great suffering of both mind and body. Morally, also, it inflicts an injury, by the real, though unintentional, cultivation of the selfish feelings of our nature. When a child finds itself unceasingly the object of the exclusive attention of those around it, it comes, in time, to rely wholly upon them for its comfort and entertainment, and to regard them as present for no other purpose than to gratify its desires and devote themselves to its caprices. Its self-esteem, thus early and exclusively fostered, becomes daily more vigorous and exacting; and, in proportion as the infant feels its power, it shows the tendency to abuse it, and becomes a tyrant in its own petty sphere. The parent who, in the mean time,

lavishes all her affection upon its gratification, in the hope of a rich return of love and regard, is wounded and disappointed in receiving only coldness and indifference. And yet, keeping in mind the principle that every faculty is strengthened by exercise on its own objects, what other result could reasonably be hoped for? The conduct pursued towards the child, of yielding everything to its wishes, is the direct stimulant to its self-esteem and love of power much more than to its affections; and, consequently, the selfishness of pampered pride, and not the beaming of affection, is eminently the characteristic of spoiled children.

When, in our whole intercourse with children, we occupy ourselves exclusively with their feelings and doings, and dress and appearance, and make little or no effort to draw their attention outwards upon other beings or objects beyond themselves, what can we expect but that they should become the constant subjects of their own thoughts? We educate them to selfishness, and we are disappointed at the success of our own efforts! By nature, however, a child is by no means so exacting and selfish. It feels its dependence from an early hour, and, rightly treated, it will repay kindness with kindness and gratitude combined. But where the good feelings of an infant are not called into play by genuine maternal benignity, and its will is yielded to simply as the means of obviating discontent, the amiable emotions necessarily languish from want of exercise. Here, then, we have the selfish feelings actively strengthened, and the higher feelings indirectly weakened;—and what can be the result of such treatment but general deterioration of the infant's dispositions and that perversity of character of which we hear the parents who produce it so pathetically complain?

Contrasting such management with that of an infant treated from the first with the same kind intentions, but directed by greater intelligence and higher moral principle, how different do we find the result! Let the parent exercise a salutary control over the manifestation of the purely selfish desires, and steadily oppose what she feels to be wrong, while, at the same time, every means of legitimate gratification are kindly, cheerfully, and ungrudgingly bestowed; and the infant will display in return, not only an affection, but a confidence in its parent's kindness, which is never shewn in the other case, and which affords a striking indication of the accuracy with which even an infant can discriminate the natural language of human feeling.

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Mountains.

"NATURE is beautiful to all, but doubly so to him who sees in every tree, and herb, and fruit, and flower, a gift of God to man. In his eyes the arch of heaven assumes a brighter blue, the woods are painted with a richer green, and the loveliest forms of created things appear still more lovely. The further I have wandered in this world of wonders, the more deeply have I been impressed with the power, the wisdom, and the goodness of its Creator; nor would I willingly cross moor or mountain, hill or valley, without bending my knees, or lifting up my heart in thanks-giving to the bounteous Bestower of every good and perfect gift."

Such were the words of the traveller, as he sat, with Mr. Lovel and his three sons, in the arbour of the beautiful garden of Elm-grove house.

The traveller was a man of thoughtful cast, and, unlike the generality of persons who have visited distant countries, little disposed to indulge in discourse, unless applied to for information by those around him. This disposition to remain silent was, however, hardly ever observable when young people were with him; for then, with a glow of good humour on his intelligent face, he freely related the wonderful things which he had seen in his travels, and appeared to delight in the pleasure visible in the sparkling eyes of his youthful hearers. He was a man of great knowledge and decided piety, and so agreeably connected his observations on the goodness of this world with the glory of the next, that his remarks were as edifying as they were interesting.

Mr. Lovel had asked his guest to give his sons some account of the different mountains of the earth. Leonard, the youngest of the three boys, had climbed upon the traveller's knee; and Edmund and Gilbert were gazing with the most fixed attention, while he thus commenced his observations:—

"I hope, my dear young friends, that I shall succeed in giving you pleasure and instruction. As you have only been accustomed to ascend the hills of the surrounding neighbourhood, you can form but a very imperfect idea of the high towering mountains of

other countries, whose heads are covered with constant snows, and against whose broad breasts the storm bursts with unrelenting fury. In ascending these, the traveller mounts above the clouds, hears the thunder rolling, and sees the lightning flashing beneath his feet. Such vast objects and sublime scenes impress the thoughtful mind with the wondrous and almighty power of God. Thousands of years have these great elevations been standing; but though such a period may be great to us, it is not so with their great Creator, for 'one day is with the Lord as a thousand years, and a thousand years as one day.'"

Nothing strikes us more forcibly with a sense of our own littleness than the sight of a broad-breasted, high towering mountain; for we are such grains of sand in comparison with it, that we cannot but be struck with the amazing difference. A man or a boy may be filled with pride so long as he moves among his fellow-creatures; but when he goes forth into the wide world, ascending its mountains, traversing its plains, and crossing its mighty waters; he learns to form a more humble estimate of himself. He is such a speck in existence, that the vanity of his heart is reproved by the immensity of the works of God. The Cæsars and Alexanders of the world, in all their pride, cannot but be struck with their insignificance, when gazing on a mountain, a rushing river, a mighty torrent, or a volcano. The mountains of Europe and Africa are not so high as those of Asia and America; but perhaps I had better first mention some of those of our own country. The highest mountain in the British Isles is Ben Nevis, in Scotland, being something more than 4000 feet above the sea, or about four-fifths of a mile. Now, if you can imagine twenty church spires piled up one upon another, you will form some notion of the height of Ben Nevis. Snowden, of which I can show you a sketch, Cader Idris, and Penman-mawr, are the loftiest mountains in Wales. In ascending them, and Skiddaw, in Cumberland, I was much struck with their great height and gigantic bulk, not having then witnessed the stupendous mountains of other countries. In ascending a mountain, we are not always affected in proportion to its height. When in a grateful mood, we have frequently more enjoyment in climbing to the top of a common hill, than in visiting the summit of the highest mountain, if the mind is not alive to the surrounding sublimity. I remember, on one occasion, when on the top of Malvern Hills, being so struck with the beautiful appearance of the heavens and the earth, that I suddenly fell on my knees and burst into tears. The word and works of the Most High declare both his goodness and his glory.

The Peak of Teneriffe, in Africa is 12,358 feet in height, and At'as is 12,500.

Leonard. It must be up above the clouds.

Traveller. Geesh, the highest known mountain in Africa, is more than 15,000 feet above the sea; and Mont Blanc, the highest in Europe, is still more lofty. The tops of these stupendous masses are always covered with snow; for it has been discovered that snow will not melt, even in hot climates, when it is more than 14,000 feet above the level of the sea.

Leonard. Mont Blanc! why that is the very mountain which is on the corner of my copy book. It is surrounded with other high hills, but it lifts up its head above them all.

Traveller. Mont Blanc is one of the Alps; and, no doubt, you have heard how the chamois, or mountain goat, is hunted on the Alps.

"Please to tell me about the chamois;" said little Leonard. "Yes, do let us hear all about it," cried Edmund and Gilbert.

"The chamois," said the traveller, "inhabits the most inaccessible parts of the woody regions of the great mountains of Europe, and is remarkable for its dexterity in climbing and leaping from one rock to another. It will throw itself fearlessly from a height of twenty yards, and light on a ledge of the rock where there is scarcely room for it to land. This extraordinary power renders it very difficult to be caught, as the mountains it frequents are rugged and slippery, being partly covered with frozen ice and snow."

"But when it takes such dangerous leaps," asked Gilbert, "do the hunters jump after it? why it must be enough to break their necks!"

"It is a very dangerous occupation to hunt the chamois," replied the traveller; "but I will describe it more particularly. I cannot depict mountainous scenery without being taken back in my imagination to the sublime scenes which I have witnessed;

Even now, where alpine solitudes ascend
I sit me down a pensive hour to spend;
And placed on high above the storm's career,
Look downwards where a hundred realms appear.

"The chamois hunter sets upon his expedition generally in the night, in order that he may get above the plains where the chamois comes to feed at break of day. The hunter is armed with a double-barrelled rifle gun, wherewith to shoot the chamois, and a knife to strip off his skin. He carries a long pole to enable him to leap from rock to rock, to climb the rugged eminences, and to throw himself across the chasms he may meet with. He has a telescope to discover his game; a hatchet to cut steps in the icy rocks; a cord for various purposes; and a wallet with his provisions. Thus provided, he sets out on his hazardous enterprize, with a pair of shoes on his feet, the soles of which are stuck all over with sharp iron spikes, to prevent him from slipping."

"The hunter seems to forget nothing that he is likely to want," said Gilbert. "If he were to forget anything," replied the traveller, "it might cost him his life. As soon as it is light, he looks all around him, through his telescope, and when he discovers a chamois, he immediately begins his pursuit. Winding round the rocks, he contrives to steal within gunshot of his game, hiding himself behind the projecting parts of the mountain; then resting his piece on the rock, he discharges it at the unsuspecting chamois, and is seldom known to miss his aim."

"But what can he do with the chamois when he has shot it?" inquired Gilbert; "he must have enough to do to climb up the slippery rocks with his pole, and all the rest of the things which he carries, without dragging a chamois after him."

"If he be far from home," continued the traveller, "and the route he has to go be very difficult and dangerous, he satisfies himself with taking the skin off the animal, and tying it round him; but if there be any prospect of overcoming the difficulties in his road, he throws the chamois over his shoulders, and returns over the slippery precipices with his additional load. When a chamois hunter is alone, his difficulties are very great; but when he has a companion with him, they can assist each other, by means of their poles and cord; but even then, chamois hunting is one of the most dangerous pursuits in the world."

"But what does he do when he misses fire?" said Edmund. "In that case," replied the traveller, "he is obliged to continue the chase until another opportunity presents itself to discharge his piece. Sometimes he crosses the snows, plunges into the most difficult passes of the mountains, and leaps from rock to rock without once considering how he shall return. Then, oftentimes he sleeps on the naked rock, or on a heap of rough stones, without any kind of shelter. Think for a moment of a chamois hunter on the slippery ledge of a rock when darkness overtakes him. The thought is enough to make one shudder; but the hunter, though without fire or light, takes a bit of cheese, from his wallet, and breaks a piece of hard barley bread with his hatchet; for it is too hard to be broken with his hands; then putting his flask to his mouth, he soon finishes his frugal meal, lays his head on a stone, and drops asleep. On the morrow he is up, long before the sun, to continue the chase."

"There is some difference, my young friends, between a good warm feather bed and a hard icy rock; and if we thought of it more frequently, it might make us more grateful for the comforts we enjoy."

"I will never be a chamois hunter," said Leonard, removing himself to the other knee of the traveller; "for I should not have a wink of sleep all night long."

"Notwithstanding the privation they endure," said the traveller, "and the dangers to which they are exposed, chamois hunters are passionately fond of their calling. A celebrated traveller, who went several journeys on the Alps with a young man, heard him declare, though his father, and his grandfather before him, were both killed in hunting the chamois, and though he felt persuaded that he should be killed too, (for it is said that no chamois hunter expects to die in his bed,) yet if any one would give him a fortune, he would not abandon chamois hunting. In about two years after, in taking a leap, this young man's foot failed him, on the brink of a precipice, when he fell from the rock, and was dashed to pieces."

"Well," said Gilbert, with a shrug of his shoulders, "you won't catch me chamois hunting."

"You would cut but a poor figure as a chamois hunter," rejoined the traveller, "until you had acquired the hardy habits of a mountaineer."

Mr. Lovel then made a few suitable remarks as to the state of mind, which, all must allow, an immortal being should habitually possess who engage in such a perilous life; as it was impossible for him to expect an interval to seek reconciliation with God when

the moment of death approached. He then reminded his children that, in fact, all persons, of every age, were as liable to sudden death as the chamois hunter; and sought to impress on their minds, the importance of being reconciled to their Saviour, at all times and in all circumstances.

"On the tops of the high mountains of Switzerland," continued the traveller, "an intense cold almost constantly prevails, with hard gales of wind, and damp fogs. During the greatest part of the year the clouds hang beneath the peaks of the mountains, and resemble a sea, from which the peaks rise like so many islands. A cataract, and sometimes two or three, may be seen tumbling from every mountain; and, as the clouds frequently hide the tops of the rushing streams, the water appears to pour down from the skies."

Edmund. That must look very odd! I should much like to go to Switzerland.

Traveller. The water, in falling from one rock to another, makes an astonishing noise, and a mist round it, on which the sun beams frequently exhibit rainbows of the liveliest colours. Notwithstanding the intense cold of Switzerland, the summer months are scarcely bearable in the valleys, and the inhabitants betake themselves to the mountains. In many places, within a small compass, the four seasons of the year may be observed at the same time, and summer and winter are so near each other, that it is said, snow may be taken up with one hand, and flowers plucked with the other.

Gilbert. I never heard of so strange a place before.

Traveller. Switzerland is visited by thousands of people, who go from curiosity to witness its mountainous and romantic scenery; but it is one thing to visit a place and enjoy its beauties, and another to dwell there and endure its privations. The inhabitants of mountainous countries are necessarily poor, so far as respects property, but health is more valuable than flocks and herds, and contentment is better than silver and gold. It has been remarked, that the inhabitant of a mountainous country is always ardently attached to the place of his birth, the very storms around him bind him the more strongly to his native home.

And as a babe, when scaring sounds molest,
Clings close and closer to the mother's breast;
So the loud torrent, and the whirlwind's roar,
But bind him to his native mountains more.

Many persons have lost their lives in attempting to get to the top of Mont Blanc. The glaciers, (rocks of ice which are formed on the sides of the mountains,) and the avalanches, (masses of frozen snow which hang in all directions,) are so dangerous, that few have been daring enough to venture on so fearful an expedition.

At every step the danger greater grows,
And loud the piercing wind in anger blows.
'Mid rocks of ice and everlasting snows.

Dr. Paccard, who first succeeded in getting to the top, was almost blinded by the wind and snow; his pulse was quickened, he felt a burning thirst, his lips were swollen, and his face, in many parts, was stripped of the skin.

Some, who have attempted to climb to the summit of this mountain, have slid into the deep clefts and fissures in its sides. Some have been overwhelmed, in an instant, by the falling avalanches, and others have perished with cold.

Little Leonard lifted up his hand, saying, that he would not go up such a terrible mountain for the world.

"Great as the height of Mont Blanc undoubtedly is," continued the traveller, "the mountains of America and Asia raise their heads far above them. Cotopaxi, Antisana, Disca Cassada and Chimboraza, in South America, are amazingly elevated; the latter is more than 21,000 feet high, and yet there are nineteen peaks of the Himalaya mountains still higher. Zamatura, and the Peak of Himalaya, in the East Indies, are above 25,000 feet, and Dhawalagira more than 26,000; nearly five miles high!"

Here Gilbert took out his pencil, and, after figuring for a short time on a piece of paper, said, that the mountains must be a hundred and thirty times as high as the weathercock on the top of the church.

The traveller added, "My dear boys, these are only small parts of His works who is wonderful in counsel, and excellent in working; the more we know of him and his creating power, the more we should love and serve him."

AGRICULTURE.

CULTIVATION OF THE SUGAR-BEEY.

We have no idea that it will ever be worth while to cultivate

the best in America, for the purpose of making sugar; but as to table-economy, and especially as food for stock, we have found it on certain soils, the most profitable root that can be grown. Although it has been extensively cultivated for the last half century on the continent of Europe, its value in husbandry has been singularly overlooked in England and America, and it is not till within the few past years, that it has become one of the general course of root crops. The cultivation of the sugar-beet is now rapidly on the increase, since public attention has been more particularly called to its merits, by a series of experiments made by Earl Spencer and other distinguished agriculturists, on its comparative value with mangold wurtzel, and turneps, in feeding stock; the beet, so far as our information extends, having invariably proved much superior to the two latter roots in nutritive qualities. In addition to its greater value as an article of food over turneps, its yield is equally large, if not larger, acre for acre; and on account of the destructive ravages of the fly, it is a much more certain crop.

Latitude of Cultivation.—Beets may be grown from the equator as far up as the 45th degree of north latitude, but from 39 to 44 degrees is their best range in America. Farther north than this it does not ripen well, and to the South it is subject to be injured by the blister-fly and grass-hopper; the summers also are too long and hot for it as a winter crop, and corn and potatoes answer a better purpose; still, if planted as early as garden vegetables in the southern latitudes, it may be brought forward for green food for the stock, about the time that grass gets parched up and fails, and thus answer a very good purpose. We think beets might succeed well among corn, planted sufficiently wide apart to admit a row of roots in the centre. In this case, the corn would protect the beets from the too scorching rays of the sun at the South, and we should think add to their juiciness and sweetness by the shade of the stalks.

Soil.—The best soil for the production of the beet, is a deep, light, and moderately rich loam, resting on a clay subsoil; yet, as it has the power of drawing much of the food necessary to its growth from the atmosphere, by means of its large leaves, it will do very well in thin sands, a leachy gravel, or hard clay; a good manuring, however, on such soils would be essential as a preparation for the crop, and frequent stirring of the earth during its growth. A very rich soil, such as the deep alluvials of our river-bottoms, is not a proper one for beets, inasmuch as the roots grow too large and rank in it, and are consequently coarser and less nutritious, and do not abound with as much saccharine matter, as is found in those growing on poorer soils.

Preparation.—Plough deep, and roll and harrow the land fine, and throw it up into beds about one rod wide, and if the subsoil be at all tenacious, have the furrows between the beds well hoed out, so as to drain off all falling water.

Kind of Beet.—The white Sicilian is the best variety which we have cultivated, it being the sweetest and finest grained of all others, and to these good qualities, it joins that of producing an equally large crop.

Preparation of Seed.—It is essentially necessary that the seed be soaked at least three days previous to planting, and if it be a whole week, it is no matter. This should be done in soft tepid water; and just before planting, roll the seed in ashes or plaster of paris, so as to prevent their sticking together, and facilitate the sowing. The beet seed has a thick, hard pericarp or shell, and till this softens and breaks, it is impossible for it to vegetate; and unless one can be sure of wet weather immediately after sowing, it will frequently not come up at all, or be so long about it, as to be the means of losing half the crop.

Planting.—The beet may be sown broadcast like the turnep, but as weeds are likely to spring up in moist soils and prevent its growth, and the labour of exterminating them is much greater in this way, it is preferable to sow in drills. For this purpose, the drill-barrow may be used the same as in planting the Ruta Baga, but the beet-seed is much more difficult to deliver evenly through a small aperture than the turneps, and though we have used a great variety of barrows for this purpose, we have never yet had one that worked well and could be depended upon, especially in tenacious or heavy loamy soils. It is preferable, therefore, to take a piece of joint four inches square, or a round stick of the same diameter, half or just as long as the lands are wide, fill this with iron or wooden teeth in wedge shape, as far apart as you wish to have the rows, put a pair of files to this, and lutch on a stout man or steady horse, and passing once or twice over the land, completely drills it from one to two inches deep. Then follow immediately with the seed, dropping it by hand, or from a long necked

bottle, or tin cup with a hole in the bottom, and a handle attached to it, shaking the cup or bottle as you walk along, and following sharp with the eye to see that the seeds are evenly dropped. Faithful children of ten years old, can do this with more ease and facility than grown persons. As fast as dropped, cover with the hoe; in heavy soils about half to three fourths of an inch deep, in sand or light gravel twice this depth.

The rows may be from two to three feet apart for a field crop—two and a half to three feet is the best. This distance enables one to use the cultivator for weeding, without danger of cutting or covering the plants by the dirt being thrown up as it passes through the rows. The product is not so great per acre from wide rows, but land being cheap and labour dear in America, we must study to facilitate manual operations, at the same time that we have some calculation to a good yield. Four pounds of seed per acre, is generally considered enough, but it is better to have a dozen extra plants to thin out, than to be obliged to transplant one. Those transplanted do not thrive half as well as those that remain where they vegetate; besides, the labour of so doing is more expensive than extra seed and time of thinning. We therefore mean in sowing to have a good seed dropped as near as every two or three inches in the drills.

After Culture.—As soon as the weeds begin to appear, run the cultivator through the row and follow with the hoe. It is very essential that the ground be kept clear of weeds, especially for the first two months, and three hoeings with the use of the cultivator are generally sufficient for the season. As the plants attain a height of about three inches, they should be thinned to a distance of about four inches, leaving the strongest and healthiest; then during the season as they grow, gradually thin out the remainder, leaving the roots in the rows at least about nine or ten inches apart. If left too thick, they shade and choke each other in growth, and the product is not so great as when well thinned. These thinnings are valuable to feed to stock during the summer, and are frequently considered equal to half the expense of the cultivation of the whole crop.

Harvesting.—When the leaves begin to decay and turn yellow, is the best time to gather the beets, for if left longer than this in the ground, the roots grow hard and strong, and do not yield so great a per cent of saccharine matter. This of course will take place earlier or later in different climates, and is undoubtedly as good a rule as can be given, it being adopted after a strict chemical analysis of the beet in its various stages of growth. If the soil be light, as the roots generally grow so much out of the ground, they can be pulled up by taking hold of the tops with the hand—but if more tenacious, the dung-fork is the best instrument that we know of for digging them. Let part of the hands be at this operation, and the other part follow with large knives or bill-hooks; taking up the root with one hand, top off the leaves with the other, and toss the roots into small heaps to dry through the day, and if left out over night and there be danger of frost, let them be lightly covered over with leaves or straw; a hard frost injures the roots, and makes them more liable to decay. They may then be taken to a well-ventilated cellar, or be pitted in heaps of 100 to 200 bushels. The beet is rather apt to heat and commence sprouting if thrown into large heaps, or packed away in the cellar. If put in the latter place, any other roots except the turnep may be placed at the bottom, and the beets on top, and if in pits the same roots or straw in the centre. All the beets then have a good ventilation, and an opportunity of throwing off the impure air; and to facilitate this, after covering the heaps with dirt, holes should be made every few feet on the top of them, and wisps of straw be placed in such holes. In this way we have experienced no loss or deterioration in the value of the root, but have preserved them till May, as fresh, sound, and sweet, as when first taken from the ground the preceding fall. In a climate as far as 39 degrees south, they might be preserved all winter in tolerable tight sheds and barns.

Feeding.—Throw them on the ground or floor, and take a hay knife or spade, and a man will slice up a bushel a minute sufficiently fine to prevent cattle choking on them. The best way to cook them for stock is by steaming, but they can not be kept so over two days in warm weather, and a week in cold, without undergoing a fermentation, and losing the saccharine matter so grateful to the taste and so essential to nutriment. Either raw or cooked, stock frequently prefer them to meal or corn. Raw, we think them as nutritious as any root whatever, and as far as our experience extends, three bushels of beets with neat stock, is equal to one of Indian meal. Hogs demand less bulk to fill themselves

than cattle, and perhaps, their value to them would not be in as great a proportion.

Product.—Four hundred bushels is a fair yield in field culture, but six or eight hundred per acre is about as common. We have grown at the rate of 1300 bushels to the acre on a hard clay soil, and our average field product is usually 600 bushels. We have heard of 3000 bushels being produced to the acre of rich loams. The roots will frequently weigh from 17 to 20 pounds each, and 10 pounds is not unfrequent; now admitting this last weight to each root, and that seven rows stood in the width of a rod, which would make them about two feet apart, and the roots one foot apart in the rows, and allow 60 pounds to the bushel, we should have the enormous product of 3080 bushels to the acre, but roots so large are coarse, stringy, and not unfrequently hollow, and have much less saccharine matter in proportion to their bulk, than smaller ones. Those of about 5 pounds weight are far superior; and those standing one foot apart in the rows, and five rows in the width of a rod, making them about three feet apart, give the large yield of 1100 bushels per acre, which is quite as great a product as it is desirable to strive for, and upon the whole, perhaps the most profitable.

Raising the Seed.—There is as much in choosing proper roots for this purpose, as in selecting animals to breed from, and the same general rule holds good in both cases—a medium size and fine true form. Roots weighing four to six pounds, and of four to six inches diameter at the top, and nine to thirteen inches long, and smoothly and evenly tapering to a point, without straggling branches, and of a creamy white colour and smooth grain, are the most desirable. "Like produces like," and with such selections followed up, the crop will soon run evenly of the same shape and size as the roots from which was grown the seed. Plant out the seed-roots about the 1st of May, three feet apart; and as the stalks grow, set small stalks round them in a circle, and to a cord from stake to stake for their support. When the seed shells easily, which if planted in May, will be in September, is the proper time to gather it. It ought to be spread out a few days on the floor of some high, dry, room, or on boards in the sun till well dried; it may then be packed away in boxes or barrels, or be put up in bags. We have generally found this essential to a proper preservation of all seeds. If not well dried before packing, they are apt to heat and mould, and lose their germinating powers. Two or three dozen roots will grow seed enough for acres, and at one tenth the cost usually asked for it at the seed-stores. When grown at home, one knows what he gets, and as it comes to him abundantly and cheap, he can, without grudging, give to his neighbours, and thereby greatly promote the culture of this most valuable of roots.—*American Agriculturist.*

SAINTFOIN.

The saintfoin is a taprooted perennial plant, which, like to lucerne, strikes very deep into the soil, and is considered by many as a most valuable crop. The late Mr Brown of Markle states, that he tried it in East Lothian, but altogether unsuccessfully; and no instance of its cultivation occurs since. Sandy, chalky, and gravelly soils, resting on a calcareous bottom, are thought best adapted for its growth, and are the lands it is most commonly grown on in England. Manure is considered improper for it in England and when any is applied, it is generally a top-dressing of peat, turf, or coal ashes. The ashes of coal are considered the least likely to do harm, having less tendency to wear out the plants by bringing them too suddenly forward. Sir John Simelair looked upon this as a highly valuable plant, and mentions that poor soils, not worth more than from 2s. 6d. to 5s. per acre, will, under this crop, yield a ton and a half, or even two tons and a half of hay, worth a guinea per ton more than meadow hay. He considers that a number of lands might be brought to grow saintfoin, by being manured with calcareous matter. The time of sowing should be about the end of February or beginning of March, as the plant will not vegetate when the weather is very dry. In England the common practice is to sow saintfoin at the close of a seven or eight crop rotation, along with barley; and if kept properly free from weeds, it will yield good crops for seven or even ten years. The quantity of seed required is from three to five bushels per acre; and some farmers mix with it a small quantity of white clover and rye-grass which are said to improve the crop. Saintfoin does not arrive at perfection till the second year; and although not considered equal to clover, it has this advantage, that it will grow on soils where clover will not succeed.—*Agriculture and Dairy Husbandry.*

LUCERNE.

The lucerne is a deep-rooting perennial plant, analogous to the trefail, and is much cultivated in France the south of Europe, and England. It has had strange vicissitudes in Scotland. At Portobello, near Edinburgh, it has produced crops equal to any in England, while in higher and exposed districts it has proved a complete failure. The soil considered best adapted for its growth in England is a rich, deep, light loam, while at Portobello it grows upon thin poor sand, resting on a bed of clay. The seed is either sown in drills or broadcast, the former being the method most commonly practiced. The drills should be from twelve to eighteen inches apart, and they should be kept perfectly free from all weeds and grass. If drilled, from 10 to 15 lbs. of seed per acre will be sufficient, according to the width between the drills; the greater this is, the thicker should the seed be sown. If sown broadcast, 20 lbs. will be necessary; and although this method is practiced with success in England, the crop by it has never been so abundant in Scotland as by drilling.

The land should be hoed or scarified between the drills every time the plant is cut, which will be generally three times a year; but four and even five cuttings are not uncommon. At Portobello, we have seen it growing eight years old, and still yielding a very fine crop. The lucerne is almost exclusively used for soiling, and for this purpose it is very valuable, as it is found greatly to improve both the quantity and quality of milk. In the Transactions of the Highland Society it is stated, that the milk of cows which alternately fed on pasture and Lucerne was invariably more abundant on the latter.

This plant gives no taste to either milk or butter; and it is stated, that in the above experiment the butter was of the finest quality. It is thought not right to allow animals to graze upon lucerne; and great care should be taken, as with clover, not to give it when moist, or it is apt to produce in cattle the disease called *hooving*. Like clover, lucerne loses nearly half its weight when converted into hay, and it is therefore thought most profitable for soiling; but it makes very good fodder when dry.—*ib.*

NEWS.

TRUE BENEVOLENCE.—Our readers may remember that on the night before the late dreadful storm four of the Brighton fishing boats put to sea, and were in consequence exposed to all the fury of the tempest, escaping narrowly destruction by running for Hastings. Yet on that evening, as is well known, the barometer had fallen unusually low, a sure indication of the approaching change in the weather, and therefore it would, if consulted, have shown the danger incurred by our hardy fishermen. To guard against such occurrences hereafter, a barometer has within these few days been placed by Sir Adolphus Dalrymple at the Custom house, with the permission of the Customs' authorities, as the most convenient spot for the purpose, where it may be inspected at any hour of the day or night, being fixed within a window fronting to the cliff, which is without shutters, so that by the aid of a lantern the barometer may at all times be seen. Such a plan is acted upon we believe, at Whitby, where the barometer is invariably consulted by the fishermen before putting to sea; and it is the object, we understand, of some influential parties interested in nautical matters to have a similar measure adopted in all our ports, and even where required at the intermediate coast guard stations. We sincerely trust that this benevolent scheme may be carried into effect, for there can be no doubt whatever, that it would be the means of saving many valuable lives.—*Brighton Gazette.*

[Should not the above plan be adopted in our Lake ports, such as Kingston, Toronto, Port Dalhousie, &c.?—Ed. C. T. A.]

The *Solway West India Mail Steamer* has been lost near Corunna in Spain, thirty-five of the passengers and crew, including the captain, perished. This is the third steamer, belonging to the same company, that has been lost.

The prices of wheat, flour, and pork, have further declined in Britain. Butter is in good demand, at higher prices. Care and attention, on the part of dairy farmers, might make butter an important article of export from Canada.

There was a considerable improvement in the manufacturing districts generally, particularly in Paisley.

Mr. Charles Buller had, in a masterly speech, introduced in Parliament a plan of systematic colonization, which had excited much attention.

The Wesleyans of London have addressed a firm remonstrance to Parliament against the usurpation of Civil Courts upon the religious independence of the Church of Scotland, and sent a letter of condolence to those who, for adhesion to righteous principles, are about to be thrust out of doors.

The London Missionary Society have presented a strong Memorial to Parliament, upon the sanction and encouragement given to Idolatry in India, by the procession in honor of the gates of the Temple of Somnauth, and men of all politics and creeds, in Parliament, have united in condemning the act as one of unmitigated folly. Twenty years ago it would have been admired as excellent policy.

The same society has passed resolutions strongly condemning the Opium Trade, carried on in China by the East India Company, and other British merchants, as derogatory to the British character, and obstructive of all efforts to extend Christianity, and they have directed their missionaries to investigate and publish all facts bearing on the subject. This is well, but it would be only just to include in the resolution, the home and foreign traffic in intoxicating drinks as, at least, equally baneful—but, perhaps this would not suit some of their contributors.

The British Indian Government have published the draft of a law, which, when carried into effect, will finally annihilate all kinds of slavery in that mighty empire.

A bloody battle has been fought between the British troops in Northern Western India and the Amcers of Scinde and Beloochistan, which resulted in favor of the former. Hyderabad, a very important position has fallen into the hands of the British.

It is expected, that the Jews in Prussia, who have hitherto possessed no political privileges, are to be placed on a footing with the rest of the community.

The churches in the Sandwich Islands numbered about 1000 converts in 1836, since which time they have received 24,000 members. These islands have been acknowledged as an independent sovereignty by the United States and Great Britain.

The Pope has sent out thirty-four missionaries to China, and a number more are ready to go.

There has been a partial insurrection among the slaves in Cuba, in which five estates, and property to the value of \$300,000 have been destroyed. A number of whites and negroes were killed during the outbreak, and after its suppression about one hundred of the latter were executed.

The Bill, abolishing trial by jury in the State of New York, for persons claimed as fugitive slaves, passed the House of Assembly too late to be concurred in by the senate this year, so that for one year longer, the colored population are in comparative safety.

The question, whether a man may marry his deceased wife's sister, is extensively agitated in the American churches.

A considerable number of the spring ships have arrived, and the business season in Montreal may be said to have commenced.

The rates of forwarding, between Montreal and Canada West, have been materially increased, which will, so far, operate against the interest of the country.

Monies Received on Account of

Advocate. IX Vol.—J. H. Johnson, L'Original, 10s; E. Marshall, St. Eustache, 3s 6d; A. McDonald, Bloomsfield, £1 15s; W. Lemoc, Stamford, £1 1s; T. Smith, Seneca, £2 5s; C. Williams, Rainham, £1 15s; D. Wilson, Spadina, £1; N. R. Stride, St. Hyacinthe, 3s 6d; C. B. Knapp, Bytown, £2 12s 3d; and £1 18s 6d; J. Lockery, Ormstown, 14s; O. Hopkins, Altonburgh, £1 5s; J. Lockwood, Brighton, 14s; H. R. Goodman, Grimsby, 10s; W. H. Blanchard, Elizabethtown, 17s 6d; J. Littlewood, London, 2s 6d; A. Young, Port Sarria, £1; J. E. Tidy, Norwich, 15s; A. McDonald, Oxford, £2 10s; W. Hewgill, Gore of Toronto, £2 10s; R. Smith, London, £3 10s; B. Furlong, Percy, £1 5s; M. Scott, Norwich, 17s 6d; J. Bainborough, St. Johns, 3s 6d; W. Dickson, Lochaber, 14s; J. Hopkins and A. Chisholm, Wellington Square, 5s; W. Fitch, Canboro', 12s; J. W. Fell, Chippewa, 15s; L. Walker, Brampton, £2 2s; L. Campbell, Laprane, £1; Sergt. Dooley, 74th, Laprairie, 17s 6d; A. F. Mickle, Stratford, 10s; C. S. Bellows, Westmeath, 13s; J. Allen, Perth, £9 10s 6d; J. G. Friel, Newmarket, £1 15s; W. E. Pointer, Drummondville, 10s; P. S. Timmeran, Mill Creek, £1; J. Manning, Mannugville, 2s 6d; H. Wans, Henryville, 9s 6d; A. Clark, Smithfalls, £3 10s; J. McDonald, Pictou, 10s; G. Davidson, Berlin, £1 15s; L. H. Johnson, Wallaceburgh, 5s; R. Eastman, Van Kleeck Hill, 3s 6d; T. Turnbull, St. Laurent, 2s 6d;

J. Brodie, Bytown, 3s 6d; R. English, Woodstock, N. B., £7; J. L. Greene, Waterford, £2; H. Wideman, Stouffville, £1 5s; A. Christie, Toronto, £4 8s. 6d; W. Biggar, Huntingdon, 2s 6d; R. Poden, Amherstburgh, £2 5s; S. B. Whitcomb, Lochaber, 5s; J. Hinton, Richmond, £1 5s; J. Gamble, Three Rivers, £2 16s 3d; S. Ingham, Otonabee, £1 6s; F. C. Delesderniers, Point a Cavignol, 5s; W. Tallman, Wolford, 17s 6d; T. Graham, Kingston, £2 12s 6d; Sundries, Montreal, £2 15s 7d.

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Open Accounts.—E. S. Lyman, London, £4 12s 5d; J. Milne, Montreal, 3s 9d; J. Dougal, do, £2 6s 10d; J. & J. Dougal, Amherstburgh, £12 10s; D. M'Laren, Tarbolton, 10s; W. A. Schofield, Beverly, £1; C. Wagner, Montreal, 5s; Rev. J. Edwards, St. Andrews, 3s.

Donations and Subscriptions.—Peterborough Society, £3 1s 3d; N. R. Stride, St. Hyacinthe, 1s 6d; Elizabethtown Society, 12s 6d; Grimsby Society, 15s; West of London T. A. Society, £1 2s 6d; London Temperance Society, £4 10s; Sub-committee, for purchase of Library, London, £4 10s; Norwichville Society, £1 7s 6d; R. Neil, St. Geneva, 5s; Two Juvenile Tee-totallers, Westmeath, 7s; Miss Dumber, St. Andrews, 3s 6d; 93d Tee-totallers, Toronto, £1 9s 6d; Rev. Mr. Cook, Vicar General, Three Rivers, 5s; Otonabee Society, £1 6s 4d; Barrie Society, 15s; Wolford Society, 8s 9d.

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Montreal, May 1, 1843.

SPOOL THREAD.

THE Subscriber having been appointed Agent for an Extensive SPOOL THREAD MANUFACTURER of high Celebrity is desirous of selling all varieties of Spools by the case as well as in smaller quantities and will supply dealers on the most favourable terms.

JOHN DOUGALL.

Montreal, May 1, 1843.

THE Subscriber is prepared to receive Consignments of Produce, such as ASHES WHEAT, FLOUR, OATMEAL, PORK, LARD, BEEF, TALLOW, BUTTER, and CHEESE, and sell them to the best advantage, and on moderate terms.—Advances will be made if required.

JOHN DOUGALL.

Montreal, May 1, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, MCGILL STREET.

A LARGE Assortment of the VALUABLE PUBLICATIONS of this Society constantly kept on hand. Many new Books have been added during the year.

JAMES MILNE,
Depository.

Montreal, May 1, 1843.

THE Subscribers offer for Sale:—

- 10 tons Fine Vermont Red Clover Seed
- 12 do White Dutch “ “
- 600 minots Timothy or Herds Grass “
- 100 lbs. Fine Yellow Onion “
- 250 do Cabbage (assorted kinds) “
- 1500 do Turnip “ “
- 1000 do Fine Red Onion “

Together with their usual assortment of GARDEN, FIELD, and FLOWER SEEDS. Assorted boxes for Country Merchants constantly on hand.

WILLIAM LYMAN & Co.

Montreal, Jan. 10, 1843.

St. Paul Street.

REMOVAL.

HARD-WARE, TIN-WARE, PAINTS, &c. &c.

M. WHITE, & Co. have Removed to the premises lately occupied by Messrs. ANDREW COWAN & Co. opposite the CITY BANK, St. Paul Street, where they will be happy to receive and answer with punctuality and despatch all Orders which their Old Customers and the Public may please to favour them with.

Montreal, May 1, 1843.

JOHN SMITH,

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

133, Saint Paul Street and at 113, Nuns' Building, Notre Dame Street, Montreal, Wholesale and Retail: Chimney, Pier, Toilet and Common Looking Glasses in Great Variety, always on hand.

Intending Purchasers by calling at this Establishment will be enabled to make their selections from the most extensive Stock in the Province at lower Prices than similar goods can be imported for.

Montreal, May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT,

EXTREMELY LOW FOR CASH.

NO. 9, 11th concession, SOMBRA, 200 acres, No. 9, 12th concession south half 100 acres; (on the River Sydenham, well timbered with White Oak) No. 100, 9th concession, MALDEN, 195 acres; No. 3, 1st concession, MALDEN, (part about 40 acres) near the town of Amherstburgh; No. 22, 5th concession, GOSFIELD (part about ten acres) in the village of Colborne; No. 21, 6th concession, COLCHESTER, 200 acres. Apply to J. & J. DOUGALL, Amherstburgh, or to CHARLES BAILEY, Esq. Sandwich.

May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

10 LOTS and parts of lots in the Township of SANDWICH, 4 lots in SOMBRA, viz: No. 23, 14th concession, east half; No. 18, 2d concession, south half; E, 6th concession, do.; D, 6th concession, west half; No. 10 and east half of No. 11, 6th concession, MOORE; No. 28 and 29, front of PLYMPTON, 200 acres; No. 11, 14th concession, COLCHESTER, 100 acres. Terms of payment easy. Particulars will be made known by

J. & J. DOUGALL.

Amherstburgh, May 1, 1843.