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# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. XI.

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**Red Indians and White Rumsellers.**—Under this head, an interesting article from a correspondent will be found, respecting the treatment of Indians, which we especially commend to the attention of Legislators. Such a state of things as it presents is enough to sicken any one who has a spark of humanity, and yet the magistrates and inspector of licenses of the district of S— neither stand alone in their cruelty towards Indians, nor in their unaccountable wresting of law and justice in favor of tavern keepers.

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## The Broken Pledge.

A TALE OF TRUTH.

The friendships formed in our early youth, leave, usually, the most abiding influence upon our minds, and we feel a deeper

interest in the welfare, and more poignant sorrow at the ruin, of the friends of our childhood, than of those into whose society we are thrown in the succeeding portions of our earthly pilgrimage. Such were the feelings entertained by the writer, at the sad career of Henry G. Possessed of a high order of intellect, rare personal beauty, and an amiable and affectionate disposition; universally beloved, and surrounded with all the advantages which wealth and fashion could bestow, none seemed more likely to spend life pleasantly than he. But it is well Divine Providence has cast a veil over the future, and hidden from mortal man his destiny. Were it otherwise, how many should we see whose youth is cloudless as a summer's morn, to whose future career is reserved the thick and murky cloud, the fierce tempest and the wasting tornado; whose sun sets ere it reaches its meridian, and no ray of light pierces the thick veil of darkness which hides it from mortal vision! How many, on the other hand, whose cradle has been rocked by the winds, and on whose infant heads the howling tempest has wreaked its fury, have had the evening of life calm and serene, and its last hours lit up by a resplendent so holy and pure, that it seems like a reflection of the glories of a second Eden!

But to return to our narrative. Henry, as he approached the age of manhood, evinced a decided predilection for a nautical life, and his father who had himself followed the sea in early life, offering no opposition to his wishes, he shipped on board of one of the first class London Packets, as a common seaman; and such was his activity, intelligence and amiable demeanor, that he was rapidly promoted, and at the age of twenty found himself first mate of a packet ship of 600 tons burthen. Soon after his promotion, Henry's father died, and by his will left him ten thousand dollars in money, besides a large amount of real estate. Possessed of so considerable a fortune, he resolved to abandon a nautical life and live upon his income. Hitherto he had maintained, under all circumstances, a strictly moral deportment, and was regarded as a young man of unblemished character. But there was one weak point in his disposition. He could not refuse the solicitations of his companions, even when his better judgment decided that they were in the wrong. He yielded, although he protested against their course. This proved his ruin.

Having in his new position, much leisure time began to hang heavy on his hands, and he soon formed the pernicious habit of taking a social glass with his companions, to while away the time. Gradually his potations became more frequent and copious, and in two years it was whispered that Henry G. was becoming very irregular in his habits.

Previous to relinquishing a sea-faring life, he had formed an attachment for Julia M., the eldest daughter of a distinguished member of Congress, residing at F—, Henry's birth place. This attachment, which had commenced at an early age, was mutual, and had grown with their growth and strengthened with their strength. It was with the utmost pain, therefore, that Julia observed in his more recent visits, Henry's face was flushed, his step unsteady, and his manner constrained. She was convinced of his intemperance, but vainly hoped that others had not discovered it. Soon, however, the evidences of his intemperate habits became too palpable to be mistaken. He was seen on the public streets in a state of intoxication; and finally, after reeling about for some time, fell into the gutter, where he lay helplessly drunk. Soon after, while inebriated, he called at the house of Hon. Judge M., the father of Julia. These circumstances so much incensed Judge M., that he forbade his daughter to receive any further attentions from Henry. Heart-broken at this stern command (for she had loved us only woman can love, with an affection which no earthly power could destroy or diminish,) yet not daring to disobey her father's mandate, Julia determined to attempt the reformation of her lover, hoping that his irregular

habits having been abandoned, her father might consent to the renewal of his visits.

It was the era of the Washingtonian reform, and the hearts of the philanthropic beat high with hope, as they saw the degraded and besotted drunkard throwing off his fetters, and breaking his allegiance to the destroyer, and with his own hand signing that second Declaration of Independence, the *Washingtonian Pledge*. It seemed that the Millennium was about to dawn on our benighted and sin-ridden world, and the songs of the redeemed take the place of the Bacchanalian shout, and the notes of thanksgiving from hearts before bowed down with sorrow, be substituted for the voice of revelry. No change seemed too great, no reformation too wonderful; and there were not wanting those who prophesied that ere long Alcohol would be banished from our shores, and we be freed from the curse, the wretchedness and misery of intemperance. But experience has proved that these were too sanguine; and that the car of reform, though destined to eventual triumph, must move slowly yet surely.

But to return. Julia attempted time and again to bring her lover under the influence of the Washingtonians, but in vain. He would not listen to their arguments, nor be prevailed on by their entreaties. "He could govern himself," he said, "he knew when he had taken enough; he did not drink for the love of the liquor, but merely for the sake of being social."

Undismayed by defeat in this attempt, Julia resolved to change her mode of attack; and accordingly, having drawn up a pledge of total abstinence from all that can intoxicate, differing somewhat in its form from that used by the Washingtonians, she solicited the aid of her younger sister, in attempting to persuade him to sign it. Ellen M., one of the most beautiful and gifted girls I ever knew, possessed that rare combination of energy, decision and prudence, which admirably fitted her for this duty, and she entered upon it with zeal. Seeking him at those seasons when he was least under the influence of alcohol, she portrayed, in language of the most artless eloquence, and touching pathos, the consequences of the course he was pursuing; the wretchedness he was bringing upon himself and his friends, and her sister's anxiety in his behalf. anon she would change the subject, and paint, in vivid colours, the happiness of the reformed, the ease of reformation, and the bright hopes of the future which awaited him. Poor Henry at first refused to sign the pledge, but as she continued to urge upon him its claims, his stubborn heart relented, and brushing a tear-drop hastily from his eye, he affixed his signature to the instrument with a trembling hand.

Words cannot express the joy of Ellen M., at her success. She flew with eager haste to her sister, and exhibiting the precious document, exclaimed—

"'Tis done! 'tis done. Henry is free!"

Julia could hardly trust the evidence of her eyes, as to the fact of the signature; but having obtained from her sister even the minutest details of her successful efforts, she seemed at length to comprehend its truth, but the emotion was too much for her feeble frame; she fainted from excessive joy, and it was with difficulty that animation was restored.

For eight weeks Henry kept the pledge most solemnly. He remained at home, frequenting no longer the house of dissipation, but devoting his attention to the adorning and improving of his estate, which had suffered from his neglect. But he was not thus to escape from the snare of the fowler. The fiend in human shape, from whom he had formerly purchased the poison, had missed him from his accustomed haunts, and indignant at losing so valuable a customer, had resolved to inveigle him back to his old habits. For this purpose he repaired to his house one morning early, and proposed a fishing excursion. Henry consented, and the two sauntered along the banks of a beautiful stream, near the village, where they angled for an hour or more with indifferent success, when the rumseller pulling from his pocket a flask of brandy, offered it to Henry, observing that he must be thirsty. Henry declined, however, despite his repeated solicitations, and his own desire for the liquor, refused and quenched his thirst from the brook.

Defeated but not disheartened, T——, resolved to lay another stratagem. Accordingly, he directed his daughter to issue invitations for a large party, and to invite Henry G. among the guests. He furnished some choice wines for the party, and instructed his daughter to persuade Henry to drink with her. Actuated by the same demoniacal spirit with her father, she performed her part to perfection. She requested Henry to take a

glass of wine with her, and when he respectfully declined, she urged it strongly, and rallied him so much on his want of gallantry, that he, who never could bear ridicule, at last drained his glass. *That glass was his ruin!* It roused his dormant thirst for alcohol, and ere he left the house that evening, he was intoxicated. The next morning early he was found at T——'s store, calling for a morning dram, and the heartless wretch smiled fondly at the success of his stratagem.

Numerous attempts were made to induce Henry again to abandon his cups, but in vain. He plunged deeper and deeper into dissipation, and at length, some two years after, during a carousal of more than ordinary duration, he was seized with *delirium tremens*, and, in a paroxysm of the disease, put an end to his own life.

In one corner of the grave-yard at F——, may be seen two graves; the one that of Henry G., the other that of Julia M. When all hope of Henry's reformation had ceased, she began to droop and wither like the flower smitten by the breath of the tempest. Her disease had already made fearful progress, when Henry's death occurred, and in a short weeks after that event, she, by her own request, was laid by his side, the victim of consumption!

O ye, who by your magic smiles and frowns rule the world, be warned by this simple but true narrative, to wield your influence on the side of temperance, and not, like the bleb siren, to lure, by your enchantments, the unwary to destruction! T.

### Abstract of Report, American Temperance Union.

*Presented at the Anniversary of the Society, held in New York last month.*

This document stated that the operations of the year were of no inconsiderable interest. The issue of *Journals* and *Advocates* had been much as heretofore; and by the publication of tracts, almanacs, small temperance books and scientific treatises, the Union are endeavoring to furnish the public with a valuable temperance literature. Several voluntary agents have lent their assistance, and the Committee have engaged Mr. J. P. Coffin, who has thoroughly explored several counties in the State of New York, lecturing and scattering abroad temperance publications, and obtained over twelve thousand signatures to the pledge. The tour of the Secretary with Mr. J. B. Gough the last summer through Central and Western New York; their united labours in the city of New York in the winter, and their subsequent visits to Trenton, Philadelphia, Baltimore, Washington and Richmond, Virginia—everywhere meeting with great kindness and attention, and finding crowded and attentive audiences, have been among the prominent operations of the year. The expenditure of the Committee the last year amounted to \$8,206, which they were enabled to meet by the sale of their publications, by donations, collections, &c.—they have also paid part of their debt of \$1600.

By the continued donation of \$100 from Orn Day, Esq. they have been enabled to send 200 journals monthly to Foreign Missionary Stations; and by the same sum from C. Bulkley, Esq., two hundred to Home Missions. Members of Congress, and Members of the New York Legislature, have also been supplied through the liberality of J. J. Knox, Esq.

Wherever they cast an eye, the Committee see an onward progress even amid all the adverse influences of the late Presidential election; and they view it as a subject of thankfulness, that the successful candidate in that election, in his first public tour and public movements, openly discarded all intoxicating drinks from his table.

Three new State societies have been organized during the year—one in Ohio, one in Indiana, and one in Illinois.

The Congressional Society has held no public meeting the past year; and only one Legislative society, that of Massachusetts, has been convened; and the people, in their local associations, have actively sustained the interest in the enterprise, and various popular lecturers have been listened to with an interest not surpassed in former periods. If the Washingtonian movement has spent its force, still its results are great and good. Multitudes of reformed men, standing firm to their pledge, are monuments of the goodness of the cause, and also efficient agents in its extension.

The press has everywhere been with us, and temperance jour-

nals of an elevated character have been well sustained. No divi-  
sion of the caterpillar is more interesting and prosperous than that  
concerning seamen. In the length of our coast, 40,000 seamen  
have been enrolled in temperance societies, and of these, 80,000 have  
been added the past year. The Marine society of this port num-  
bers 17,000; at the port of Charleston 10,000 have been enrolled the  
present year. The results of temperance are seen in the fact that in  
1842-3, 784 vessels and 1,244 lives were lost, while in 1844  
only 208 vessels and 105 lives have been lost,

Notwithstanding the continuance of the spirit-ration, and in  
spite of its evil influence on the navy, several of our men-of-war  
have become temperance ships. Of the crew of the Columbia,  
the flag-ship in the Mediterranean, of 450 seamen, 445 have re-  
nounced their grog

Of 1200 men of Capt. Smith's squadron, who went on shore,  
not one broke his liberty, and only one got drunk. From many of  
the officers, and 250 of the ship's company of the Cumberland,  
a petition has been forwarded to Washington, praying for the  
abolition of the spirit-ration. "We are satisfied ourselves," say they,  
"from a year's experience of the temperance system on  
board this ship, that grog is not necessary to the performance of  
our duty, in point of health, comfort or happiness, and we are in-  
finitely better without than with it." In view of these things,  
who will not give three cheers for the American Navy?

In foreign countries, the cause is attracting much attention in  
behalf of seamen. At a public festival in Liverpool, Mr. James  
Haughton made a long and earnest appeal on the subject to mer-  
chants and ship-owners; and Sir Henry Pottinger, late Commis-  
sioner to China, pressed it as a request of Keying, High Commis-  
sioner and blood relative of the Emperor of China, that they  
would banish drunkenness from the English ships. In a late  
speech at Exeter Hall, Sir Edward Codrington declared that the  
subject elicited the attention of the naval service, for of all the  
dangers that hung over that service, there was hardly one that  
did not arise from the use of liquor.

In her monarchs, her court, her aristocracy, and even her clergy,  
England's drunkenness finds its patrons and supporters; and yet  
in England, the temperance movement is mighty, and a million of  
her population, or five and a half per cent, have broken caste, and  
abjured the use of intoxicating drink. Of these, 103,000 are re-  
formed men. Great diminution is acknowledged by the dealers  
in the home consumption. In six years, in malt liquor, a falling  
off of 26 per cent; in rum, about the same, and in wine, 22 per  
cent; and in two years, the falling off in the use of French brandy  
has been 14 per cent. The annual returns of drunkenness in  
the metropolis in 10 years, or since the commencement of tem-  
perance societies, have diminished from 31,853 to 12,328.

In Ireland, temperance has become the settled habit of the  
country. "There are," says Rev. Mr. Mathew "in Ireland, five  
millions of teetotallers, and the proportion of backsliders or sec-  
eders, is not one in five hundred. The whole of the rising gener-  
ation are being educated in the strictest habits of temperance."

The Report sustained his claims on the British nation, in view  
of his pecuniary difficulties, for the immense benefit he has con-  
ferred on this portion of the Empire.

What the proposed temperance effort in Scotland for 1845, may  
yet accomplish, remains to be seen. If carried out, it would end  
in great results. Scotland's free church has broken the chain of  
civil domination. How glorious would it be for her to subdue  
herself, and break the chain that binds her to intemperance.

The new Sabbath temperance movement promises much for  
England and the cause. Petitions are widely circulated for sub-  
scriptions and presented to Parliament, urging the suspension of  
all sales of intoxicating drinks on the Sabbath. In this, hundreds  
and thousands of the clergy and laity are taking an interest, who  
would not look at temperance as an isolated concern. Many of  
the scientific are aroused from their slumbers by the lectures of  
Dr. Grindrod, the able author of the prize essay "Bacchus," who  
has improved upon Dr. Sewall's plates of the stomach.

The Report also alludes to the temperance cause in various  
parts of Germany, Holland, and other points on the Continent.  
In Poland, the efforts of the clergy, which had been successful  
were put back by the financier of the Autocrat of the North.

From the Sandwich Islands the reports come in with undim-  
inished interest—and only foreign influence prevents the whole  
group from becoming entirely temperate. In the British Arm  
in India, temperance has now a predominant influence; and a  
Sydney, Mauritius, and Madras, the cause is constantly gaining  
new converts. In Liberia, one fifth of the population are teeto-

talers. At Jamaica, and other islands in the West Indies, most  
of the Methodist churches adopt the total abstinence principle,  
and several distinguished planters have expelled rum from their  
estates. The Oregon territory is settling under temperance prin-  
ciple—a distillery has there been broken up and thrown into the  
river, by the Agent of Indian affairs. The cause is flourishing in  
Canada; also in Nova Scotia and New Brunswick, and is  
supported on rational and decidedly religious principles.

In addition to this general view of the progress of the cause,  
the Report suggests several considerations to the friends of tem-  
perance.

1st. The importance of looking more closely at the power of  
the enemy they combat. More than sixty-five million gallons of  
intoxicating drinks are manufactured, imported and consumed  
annually amongst us. Nine tenths of our steamboats, hotels and  
taverns are furnished with bars, and sell to all who are ready to  
buy. Celebrations of all sorts, political, agricultural and even  
literary and historical, are the patrons of intemperance. Social  
parties among the rich and luxurious sustain the evil. Many of  
the church and clergy throw their influence into the adverse  
scale. Seventy thousand foreigners annually land among us,  
most of whom crave intoxicating liquors and many become traf-  
fickers in them; while an army of three hundred thousand com-  
mon drunkards, whose God is their belly and who glory in their  
shame, are sustaining the traffic, until they go to be sustained  
themselves in the poor houses, or are cast for crime into jail, or  
fall into drunkard's graves. Such is the enemy we combat  
everywhere present, wily, deceitful, sustained by pride, and fashion,  
and appetite, interest and poverty, sin and hell.

2d. The duty of prompt, decided and energetic measures, so far  
as they may be consistent with the rights of liquor sellers, to rid  
the nation and the world of the traffic in intoxicating drinks.

This traffic is universally acknowledged the scourge of man-  
kind. It can be removed and ought to be removed by the voice  
of the people. Moral reason should be used to the utmost. It  
has accomplished much; and where there is a conscience, it will  
accomplish more. But while there are men who, for gain, will  
defraud, steal, and murder, there will be men who, for gain, will  
sell rum. And shall the people never be relieved and protected,  
until all are disposed to sacrifice gain for justice or the good of  
men? All promise well if we let them alone; and we may al-  
most hear Satan saying, "Treat me kindly and I will deceive the  
nations no more, but let not the Lord God Almighty bind me  
with his strong chain."

The Report enters into a lengthy discussion of the rights of the  
traffic; of the wisdom, expediency and justice of suppressing the  
traffic by Legislative enactments; of the constitutionality of sup-  
pressing it in the States, as recently contested before the Supreme  
Court at Washington; the wisdom and propriety of moral Legis-  
lation, and the justice, expediency and utility of referring the  
license question to the people, to be decided at the ballot box. It  
expressed little hope that the forbidden traffic will be broken up  
by fines upon the offender while it is among the most profitable  
branches of trade, and inquires whether a business so fraught  
with ruin to the souls and bodies of men, the cause of most of the  
murders, manslaughters and appalling casualties in the communi-  
ty, should not be made a penitentiary offence. Blood poured out  
at its altar, and often some of the best blood of the nation, calls  
upon us to break it up for ever. Kindness to the vendor, huma-  
nity, justice, patriotism and religion, all bid us stay not our hand  
till the work is accomplished.

3d. An increased activity and devotedness to the cause, is  
greatly needed from the Christian church. The church is the  
great reforming power in the earth, and morality will never rise  
higher in the world than in the church. If it stands aloof, the  
cause will die, and the church with her baptized offspring may  
be engulfed in the ruin. The fall of distinguished ministers dur-  
ing the last year has given solemn admonition of danger and  
duty. To the Home and Foreign Missionaries great praise is  
due for active exertions. By the former, 107,000 persons have  
been gathered in Missionary temperance societies. Foreign Mis-  
sionaries are doing their utmost.

4th. Society demands a more systematic, thorough, and un-  
iversal temperance training of children and youth. The reforma-  
tion of the drunkard, and changing of the drinking usages of the  
adult population, is but lopping off the branches. We must strike  
at the root, and forestall the enemy in the early habits of another  
generation. The juvenile effort throughout the country is accom-  
plishing much. It needs to be more effective and universal.

5th Temperance organizations should be sustained with all the energy and constancy of which they are capable. They are the embodiment of temperance, the refuge of the reclaimed; and should be open, attractive, not secret, hidden, mysterious prominent in gaudy trappings or high sounding titles, but simple republicanism, sustained by fair appeals to the understandings, hearts and consciences of men.

6th. Temperance among seamen, and the entire abolition of the spirit ration in the Navy, should be pressed with daily increasing energy. The temperance spirit already exhibited, is surrounding the Navy with a bright halo of glory, and should it become completely perfected, would be a conquest which the hero of the Nile and Trafalgar well might envy.

7th. The deep foundations of intemperance should be well understood, that we rest not contented with a slight and superficial cure of so wide spread and fatal a malady. Its seat is in man's moral ruin; and nothing but religion, a subjection of the race to the laws of its Creator, will banish intemperance. The Almighty must be invoked, that His spirit may pervade the earth, and the great dragon be bound, that he deceive the nations no more.

8th. The highest motives for persevering and powerful action are before us. The world's deliverance from the curse of intemperance, that man may stand in his nobleness, discharging all his obligations in sobriety, and the earth be filled with the knowledge and glory of the Lord, is unsurpassed in grandeur and importance by any moral or philanthropic enterprise.

### What is the Gospel?

By H. JEFFREYS, ARCHDEACON OF BOMBAY.

Q.—What is the Gospel?

A.—It is 'good news,' or a message of mercy to lost mankind, so offered as to be in harmony with the whole New Testament.

Q.—Why must it be so offered as to be in harmony with the whole New Testament?

A.—Because God is not honored when one part of his word is honored at the expense of another part, or so understood as to give the lie to any other part, and if the Gospel be so understood or so delivered, it is no longer the Gospel, but a delusion of Satan.

Q.—Explain your meaning.

A.—Such a Gospel, for instance, as encourages men 'to continue in sin that grace may abound,' either for the pardon of sin or for deliverance from the power of sin, is not the Gospel, but a delusion of Satan. Such a Gospel as allows a man to continue in that which, though not sinful in itself, is fearfully inexpedient, as being the universal occasion of sin;—such a Gospel as allows a man to retain the 'offence,' the stumbling block, the snare, the trap, which leads himself or others into sin, and does not require him to part with any favorite indulgence or earthly comfort, dear as the 'right hand, or necessary as the right eye,' when he perceives that it is leading millions into sin, is not the Gospel, but a delusion of Satan, even though it be delivered in our Lord's own words, because our Lord never intended his own words to be so understood, or so delivered, as to give the lie to any other part of his word.

Take another example. If the Gospel be offered on such terms as practically to give the lie to every petition of the Lord's Prayer, it is placed in a false position, and is no longer the Gospel, but a perversion of the Gospel. As thus:—The first petition of this beautiful prayer is, *Hallowed be thy name.* Now, to encourage the use of that which occasions men to curse and swear, and take God's Holy Name in vain, which is the occasion of almost all the horrid oaths and imprecations that are uttered in Britain, is a mockery and an insult to this petition; and a Gospel founded on a principle which countenances the use of this instrument under the circumstances of the present day, is not the Gospel, but a perversion of the Gospel.

The next petition is, *Thy kingdom come.* Now there is an agent which more than any other upon earth, opposes the spread of Christ's kingdom, keeps millions away from the house of God, so that they never hear the Gospel, and hardens the heart and sears the conscience of those who do hear it, and is the most powerful agent of Satan's kingdom, that Satan himself has ever yet contrived. To preach a gospel which countenances the use of this agent in the present day, is to give the lie direct to this petition, and therefore such is not the true Gospel, but a perversion of it.

The next petition is, *Thy will be done on earth as it is in Heaven.* To countenance the use, then, of an agent which is

the occasion of nine-tenths of all the crime (robbery, murder, arson, gambling, prostitution, and sabbath-breaking) of England is to give the lie direct to this petition, and a Gospel which countenances the use of it in the present day, is not the Gospel, but a perversion of the Gospel, unless indeed we are prepared to believe that the angels in heaven commit all these crimes.

The next petition is, *Give us this day our daily bread.* Now there is an agent which robs millions of children of their daily bread, and breaks the heart of the wife, while it starves her children,—which robs the aged father, or the widowed mother, of the bread they used to receive from their once dutiful, but now drunken child, and brings down their grey hairs in hunger and want, as well as in sorrow, to the grave. Surely then such a Gospel as countenances the use of this agent in the present day, gives the lie direct to this petition.

The next petition is, *Forgive us our trespasses as we forgive them that trespass against us.* Now instead of harmony, and love, and gentleness, and forgiveness of injuries, quarrels, broils, riots, assaults, batteries, murder, and revenge, in their most horrid form, are brewed and concocted over intoxicating drinks. The spirit they contain, is the very spirit of hell, and such a Gospel as countenances their use, in the present day, gives the lie direct to this petition.

The last petition is, *Lead us not into temptation but deliver us from evil,' or 'from the Evil One.'* Now there is an agent which especially leads men into temptation, and delivers them into the power of the Evil One, to be carried away captives at his will. The evidence before the House of Commons proves it. The records of our prison, penitentiaries, and jails, prove it. The annals of Newgate prove it. The experience of every man in India who knows any thing at all about our soldiers and our hospitals, or what it is that ruins our seamen and sends them down in shame and misery to an untimely grave, proves that this agent does lead men into temptation, and delivers them into the power of the Evil One, with an evidence which it is impossible to gainsay or resist. Surely then to pray,—'Lead us not into temptation, but deliver us from evil,' while we countenance the use of that which leads millions into temptation is a mockery of our prayer, and such a gospel as countenances the use of it in the present day is not the Gospel, but a miserable perversion of it.

Q.—But is not the Gospel a single and a simple message, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' without any other condition than simply—believe?

A.—Yes, most assuredly it is. But then in order to understand and comply with this message, we must sincerely ask the question—'What is it to believe? Or in other words. What is faith? A selfish and a sensual self-indulgence, which can look on and see one hundred thousand souls every year drop through the drunkard's grave into everlasting death, and two hundred thousand educated in vice and crime of every die;—the broken hearts—the ruined families—and the millions of human tears shed from this cause alone, rather than give up a needless gratification of the flesh, is perfectly consistent with a dead faith. But both St. Paul and St. James declare that a dead faith will not save a man; and a living faith worketh by love, and 'love worketh no ill to his neighbour,' not only no intentional ill, but no ill of any kind; a living faith would part with any earthly comfort, dear as the right hand or necessary as the right eye, rather than countenance and encourage such a stumbling block as this! 'Examine yourselves whether ye be in the faith,' says the Apostle. But in order to do this we must have a test or standard whereby to 'prove' our faith; and St. Paul, St. John the beloved disciple, and the Lord Jesus Christ himself, have given love—pure, ardent, self-denying love—as a test of that living faith which unites the sinner to Christ, and overcomes the world.

We have taken but one illustration, but it would be easy to multiply these examples in endless new varieties, and to shew that the Gospel, though a simple message of mercy to lost mankind, is a message in harmony with the whole New Testament of the Lord Jesus Christ, and claims to lay hold of every thought every word, every action of the believer's life, by that 'faith which works by love,' and 'constrains him to love, not to himself, but to Christ who died for him.' If then we tear it out of these connections, and 'put asunder what God hath joined together,' if we endeavor to make the Gospel an isolated thing, consisting of some favourite chapters or pet verses, so understood as to give the lie to other parts of the New Testament, it is no longer the Gospel but a delusion of Satan, even though it be delivered in the very words of Christ himself. For Satan has no objection what-

ever to preach the Gospel, even in the very words of Christ, if only he be permitted to quote scraps of the Gospel, and palm them off upon us instead of the whole, and thereby deceive and ruin men's souls.

Let the Christian professor, then, distinctly understand what he means by the Gospel, when he takes this word into his mouth. The Prophet Isaiah says, 'Cast ye up, cast ye up, prepare the way, take away the stumbling-block out of the way of my people.' Ah! there is a stumbling-block, the proven stumbling-block of England,—proven before the House of Commons,—proven by the evidence of Judges, Magistrates, and Ministers,—proven by the experience of millions, with an evidence more brilliant than the noon-day sun! But some who profess to love the Lord Jesus Christ in sincerity say—'Oh no, don't take away the stumbling-block, preach the Gospel to cure the intemperance of England.' Let the people put their fingers in the fire, it can't burn them, if you preach the Gospel to prevent it.\*

To hear that dear and sacred word, 'the Gospel,' prostituted to an argument so utterly disgusting, is enough to make angels weep.

### Father Mathew.

We are inclined to think that the statement in our last Journal from the *Sentinel*, respecting the great failure of Father Mathew's subscription, is not entirely true. A considerably larger amount than that mentioned has come to our knowledge; but how large the whole is we know not. The following letter has been addressed to him by the Earl of Stanhope, travelling on the continent:—

*Botzen in Tyrol, March 17, 1845.*

MY DEAR FRIEND,—I have been grieved to learn, which I have done by a foreign newspaper, but not by a communication from any person who is connected with a temperance society, that your patriotic and pious exertions in that cause have occasioned to you some pecuniary difficulties. You have, under the blessing of Divine Providence, reformed the habits and improved the character and condition of millions of your countrymen, who cannot be too grateful for the benefits which you have conferred upon them, and your name will be transmitted with honour to the latest posterity, as the zealous apostle of temperance. The influence of your example has extended even to foreign countries, and it will afford you much gratification to hear that in Galicia and in some other districts on the continent, the temperance societies which were formed are much encouraged by the clergy, and have been attended with great success, although they have had to contend with opposition arising from interested motives.

It is the bounden duty of those who duly appreciate your admirable exertions, and more especially of those who, like myself, have adopted the principles and followed the practice which you have so successfully recommended, to assist you in your undertakings, and I entreat you to accept the present which will be sent to you herewith. If I were now in England, I should be very happy to attend a public meeting, in order to have again the satisfaction of expressing, though I could not do so in terms adequate to your merits, the sincere veneration which I entertain for your character, and the gratitude with which I am deeply impressed for your invaluable services in the cause of temperance. That the Almighty may prosper all your works and bestow upon you both now and hereafter every blessing, is the fervent wish of your most faithful friend,

STANHOPE.

To the Very Rev. Theobald Mathew.

—*Jour. Am. Temp. Union.*

### EXISTING LAW.

The following is the Act relating to excise, and to licensing retailers of intoxicating liquors, passed in the Legislature of New York, and signed by the governor May 14th, 1815.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

Sec. 1. On Tuesday next preceeding the first Monday in the month of May next, the electors of the several towns and cities in this state, shall determine by ballot whether the board of excise, in their respective towns and cities, shall or shall not grant licenses for the sale of intoxicating liquors.

\*This metaphor has the sanction of Scripture; for tampering with sin, or even with that which is the known occasion of sin, is compared in Scripture to meddling with fire.

Sec. 2. The officers in each town or ward, who hold town meetings, or ward elections for charter officers, at the usual place for holding such meetings and elections, shall, on the day specified in the first section, proceed at the time of day, and in the manner provided by law for such meetings and elections, to receive the ballots of the electors, in which shall be written, or printed, on the inside thereof, the words, "license," or the words, "no license," and deposit the same in a box provided for that purpose, and the same shall be canvassed by said officers, and the result thereof shall be entered in the book kept by the town clerk, or other officers, in which the proceedings of town meetings and charter elections in cities are usually entered.

Sec. 3. If at such meeting or elections, a majority of such electors in each town or city shall cast their votes for "no license," it shall not at any time thereafter be lawful for the board of excise of said town or city, to grant to any person whatever any license to sell intoxicating or spirituous liquors or wines, in such town or city, until such determination shall have been reversed by vote, as hereinafter provided.

Sec. 4. Whenever a decision shall have been made by the electors of any town or city, as hereinbefore provided, and whenever one-fourth as many legal voters of such town or city, as shall have voted at the last preceeding election, shall, in writing, request the justice of such town, or mayor of such city, to present the question of "license," or "no license," again to the electors, then such justice, or mayor, shall, at least four weeks previous to such election, notify the electors by public notice, posted in three conspicuous places in each town, and in each city, published three times a week in a newspaper, that the same question will be again presented for their decision; and the same shall be again decided in manner, and at the time provided for in the first and second sections of this act.

Sec. 5. Whenever, by the provisions of this act, the electors of any town or city shall have determined that no license shall be granted in such town or city, whoever shall sell by retail, or dispose of any intoxicating, or spirituous liquors or wines, or in any manner, or by any device, shall sell or dispose of the same within such town or city, shall be liable to all the penalties imposed by title nine, of part first, chapter twenty, of the Revised Statutes, for selling of strong or spirituous liquors or wines, without licence; provided, that this restriction shall not extend to any licensed physician prescribing or administering such liquors or wines for medical purposes.

Sec. 6. Whenever a majority of the electors of any town or city shall have voted to grant licenses according to the provisions of this act, the board of excise of such town or city shall have the same power and discretion to grant or refuse licenses, which they had prior to the passage of this act, but no charge shall be made for such license.

Sec. 7. Provides that if the overseer of poor neglect for ten days to prosecute, any other person may prosecute in the name of such officer, giving security, &c., for costs.

Sec. 8. This act shall not extend, or in any way apply to the city and county of New York.

Sec. 9. All laws conflicting with the provisions of this act are hereby repealed.

Sec. 10. This act shall take effect immediately.

*Report of the Third Presbytery of New York, on Secret Societies. April, 1845.*

*Report of the Middlesex South Conference, Mass., on the Revival of Secret Societies. April, 1845.*

When the tide of public sentiment swept these combinations from western New-York, at the startling disclosures, that a brother was bound to deliver a brother from difficulty, whether right or wrong, it was supposed that in this enlightened country we should know no more of them. But through love of association, mystery and show, they are again reviving; and have powerfully fastened themselves upon the cause of temperance, as one of its most beautiful auxiliaries, and, in fact, the great preservative of this glorious reformation. As interfering with Christian obligations, where they embrace professors of religion, "drawing them into a cogent system of duties that interfere with engagements previously assumed as church members;" "fostering a fondness for parade and display, decorations, and titles, unbefitting the Gospel of Christ;" "a waste of time and money," "engendering unkind feelings," and above all, "fostering a spirit of dependence on something besides obedience to the Gos-

pel of Christ for salvation," leading men to say, "Temperance is religion enough for us," "our brotherly union and charity make up our religion," and us already placing themselves in contrast with moral and benevolent institutions with the Christian church, these public bodies have here come out and expressed their dissent and fears; with how much cause the public will judge. Says the New-York Presbytery:—

"We think it no inconsiderable evil that our members should bind themselves to observe the rules of any secret order, ignorant as they must previously be, of what they pledge themselves, by an oath, to be or to do. To take such vows we cannot but consider inconsistent with the principles of civil and religious liberty.

"Secret societies are not necessary to accomplish the objects for which they are said to be formed. Is the advancement of temperance the avowed object? This cause has been well promoted without the aid of secret associations. And we know that to countenance the attempt to promote it by their aid is highly objectionable. We fear that the disunion thus introduced among the friends of temperance, will more than counterbalance any good that may arise from secret organizations.

"Is it the design of secret societies, to provide a fund for the relief of the aged, the infirm, or the bereaved? This object can be effectually secured without the obnoxious feature of an oath of secrecy. Funded institutions for mutual aid already exist, free from any objection on this score."

The Middlesex Conference are more disturbed with the spread of Odd Fellowship, but on the Order of the Sons of Temperance, they make the following remarks:—

"The Committee have no farther knowledge of the Order of the Sons of Temperance, than they derive from noticing the high sounding titles of its officers. It appears to be spicing the ridiculous taste of foreign secret societies, to covet the honours of a titled nobility. It appears from the public papers, that this order is making rapid progress in some parts of the country. Your committee consider this order as highly objectionable, on the simple ground of its interference with the progress of a great reform, which belongs to the whole country and the whole world and not to any sect or clan. It ought not to be seized upon to promote any other object. And the tendency of this thing must be to alienate the friends of temperance, and to obstruct its progress—very possibly, to throw the control of the great temperance movement into the hands of those who will make shipwreck of it or pervert it to the worst of purposes. Secret societies have ever been inimical to temperance. Their convivial character, together with their secrecy, present strong temptations to indulgence; and however they may be guarded against it at first, there is no security that they will not in the end be perverted to this purpose, as they have been heretofore. The lodges of Free-masons, in former times, were in many instances the hot-beds of intemperance.

"All the benefits to be derived from secret associations, in the way of mutual benefit, may be secured by other means, not liable to any of these objections. Our religious and literary institutions, together with the ordinary intercourse of society, furnish all the means of social intercourse that are needed. A man may as well provide for his family in case of his decease, by a life insurance, as by giving his money to a secret society. And an institution on a similar principle might be formed, by which, in consideration of an annual deposit, an allowance might be made in case of sickness or disability. And as to benevolent care for the poor and distressed, the principles of Christianity enjoin it on all, and will secure it where they prevail.

"With this view of the subject, the Committee recommend the passage of the following resolution, viz.:

"Resolved.—That this Conference view with regret the revival of secret societies among us; caution the young against entangling themselves therewith; and recommend to the churches to keep themselves pure from all such associations."

Our readers will now have the opportunity of seeing what is the public sentiment that is forming. Our own views we have already sufficiently expressed. We love our brethren. We go

\* See contract drawn by P. S. White, Esq., Grand Patriarch of the Order of the Sons of Temperance for Pennsylvania.

heart and hand with them in the great work of reforming the drunkard, suppressing grog-shops and distilleries, and saving the rising generation; but we ever have viewed and ever must view all these high sounding titles, decorations, parades, closed-door meetings, and secret signs, as the POPERY OF TEMPERANCE.—

## PROGRESS OF THE CAUSE.

MR. ROBLIN'S REPORT.

SHANNONVILLE, MAY 18, 1845.—The roads during my labours as a lecturing agent, were sometimes almost impassable, in consequence of snow; then, again, mud to the horse's knees; one day snowing and blowing, enough to perish man and beast, next day raining in torrents—a trying season for men of slender constitutions; yet in the order of a kind Providence, I was enabled to meet all my appointments, 92 in number, except four; and to make good that loss, I have held seven extra meetings since my time was up, viz., 28th April, making in all 95 lectures, and eight addresses, or sermons, on the Sabbath. Some of the meetings were well attended, others again were not, in consequence of the almost impassable state of the roads; nevertheless, on the whole, my tour was quite prosperous in getting subscribers to the total abstinence pledge—632 gave me their names, and pledged their influence to the cause in which we are engaged. The Societies at the different localities are doing well in general—the violations of the pledge during the last year have been very few, as far as I can ascertain—the officers have been diligent—meetings have been kept up through the year past, and the increase in a number of the Societies has been great, some upwards of 100, and one society's increase last year was 149, expulsions for violation of the pledge in the same Society 6. The agent was introduced in almost every meeting by the presiding officer, with apparent thankfulness and gratitude to the Montreal Society, and the congregations listened with attention and apparent profit; and many voices of thanks were given to the Society and their agent, for their zeal in this good cause. But mark how this good feeling is carried out in regard to assisting the Society in carrying on its grand operations. In a financial point of view this looks like the dark side of a picture, for in all my efforts to obtain funds to assist the Society in carrying on its grand enterprise, I only obtained £38 4s. 1d., £23 16s 8d of which was for Advocates and money due, and only £11 7s 6d free gifts. I fear there is something wrong in this respect in some quarters, for in congregations of more than 150 people, a collection of 2s. or 2s. 6d. is all that would be got; now the cause is too good to be used so; if the friends are sincere in their feelings with regard to the cause, I would say to them, one and all, feel in your pockets for one penny a piece each year, and see what an amount of money will be raised to assist in sending forth agents, tracts, and useful publications. This small sum for each member, taking Mr. Wadsworth's estimate 150,000, would place in the hands of the Committee £625; and surely we can raise one penny a piece. I would recommend, yea, I would urge it on the Presidents and Officers of each Society throughout United Canada, to make the trial; set the time far enough ahead, say the first of October, then press your claim for one penny from each member of your Society by that time, so that you can forward the number in each Society, with the penny a head, to the Treasurer of the Committee of the Montreal Society. This will serve a double purpose—it will give the strength of the Society's members, and place means in the hands of the Committee for the employment of more agents than two for the Province. I shall now make a few remarks on each District separately.



1. *The Newcastle District.*—In many parts of this District the total abstinence principle has had a beneficial influence in high quarters; many of the leading men see and feel the pernicious effects of the traffic in alcohol, consequently very few tavern signs meet your eye in the country places; in the township of Haldimand, containing an area, I believe, of 12 miles square, there are but three taverns; in towns and villages there appears to be enough. One in Cobourg has my best thanks for taking care of me all night in that dreadful snow storm; great pity there was not a temperance house in Cobourg. Port Hope led the van in collections; the friends were very kind here. The friends in Peterborough will accept the thanks that I now offer them for their kindness towards me, and for the use of their pulpit twice on the Sabbath. Many thanks are justly due, and are now offered, to the Rev. John Black, Wesleyan Minister of Colborn, for the zeal and diligence with which he published my appointments throughout the bounds of his circuit; other names might be mentioned, such as Father Walsh in Cavan, Curtis in Percy, Wilson in Haldimand, (Four Corners,) &c. &c., all of whom I shall long remember with gratitude; this District is doing well in the temperance cause. On the whole the Societies are in a healthy state in general; officers very active; three Societies in this District, namely—Haldimand, (Four Corners,) Colborn, and Brighton, number 1755 taken together.

2. *The Prince Edward District.*—This is one of the finest Districts in the Province in many respects; the inhabitants are wealthy and respectable in general; good morals appear to be the motto of a majority of the leading men; John P. Dublin, Esq., M.P.P., Jacob Howell, Esq., Warden of the District, with a number of the Councilmen, magistrates, and others, lead off nobly in the temperance cause, and, as might be expected, to see the number of the inhabitants that follow in the wake, is truly gratifying. The cause is prospering well in almost every neighbourhood; the increase in many of the Societies during the last year is great—many good and diligent advocates for the cause are to be found in this District. The best meetings I had were in Demorestville and North Port; at the former place I obtained 31, and at the latter 61 names to the pledge, many of whom were of the most respectable class of society, and others of the hardest drinkers, over whom there was great rejoicing. I think the day is not far distant when a majority of the inhabitants of this District will be total abstainers, men and women; nevertheless, "there is much land to possess," and diligence on the part of the members and friends will accomplish the object in due time.

3. *The Mulan District.*—With regard to this district it is to be feared that the cause has been wounded in the house of its friends, though, I hope, to a limited extent. The discussion of the magistrate's question does not appear to have been conducted with that due regard to the feelings of each other, that caution and prudence should have dictated, and the consequence is, that there is quite a party feeling on both sides. However, the leading men on both sides are men of great minds and intelligence, and I entertain a good hope that they will not allow the enemy to divide and destroy. The Societies have a great deal to contend with in this District; a majority of the magistrates appears to be regardless of consequences in granting licenses; take an instance—the magistrates of Richmond, four or five in number, held a meeting previous to licensing day, for the purpose of recommending a sufficient number for the township; out of the many applicants they recommended six, and no more. The disappointed applicants went to other J.P.'s, and got their signatures, and, notwithstanding all the exertions of the magistrates of the township, there are from ten to fifteen places authorized to sell alcohol. There will

be an awful amount of responsibility resting soon where in this matter, and the Judge of all the earth will do right. But notwithstanding all that the Societies have had to contend with, in many places the friends have done well, especially in Earnestown, Camden, and Sheffield. We had many very interesting meetings, and obtained a good number of names to the pledge; the most at any one meeting was 31. The friends appear to be determined to redeem their District from the fell monster if possible; they have it in contemplation to employ an agent themselves this Fall to travel through the District, and hold meetings in school districts. I think this a good plan. Let other Districts "go and do likewise."

4. *The Victoria District.*—A great change has taken place in this District for the better, within two years past. We have a number of firm friends in and about Belleville, who have extended their labours through the surrounding country to great advantage. In many parts of this District the cause of total abstinence is going ahead with a rapidity that is surprising to its opponents. I formed a new society in the 3d concession of Thurlow in Jan., at which I obtained 45 names, whose exertions have been such that they now number over 200. I think, on the whole, this District is going ahead in the good cause; still there is a great work to be done—many hard drinkers have got to be reclaimed or lost; and I am sorry to say that I believe the magistrates have not duly considered the responsibility that rests upon them, in regard to licensing so many improper persons to vend alcohol. They cannot be ignorant of the many who have not the requisite accommodations either for man or beast, and who keep such houses apparently for no other purpose than drunkenness, debauchery, and crime. I think a hint to the wise is sufficient.

In conclusion, I would say, that I believe every obstacle can be removed, and every difficulty surmounted with diligence and with care; and when I see alcohol making inroads on all classes of society, regardless of age, rank, or sex—paying no attention to religious scruples, or political views or sentiments, but winding his serpentine fangs into the vitals of the high as well as the low—the great as well as the small—I call upon all the members of the Societies to strengthen the things that remain. Arm to battle—lay no longer—slay or chase the traitor out.—PHILIP J. ROBLIN.

TEMPERANCE JUBILEE.—It may well be doubted whether the cause of Temperance has ever obtained a more signal triumph than it has achieved in Sherbrooke within a few weeks past. Although King Alcohol is not quite dead among us it is believed he has received a blow from which he will never entirely recover. Through the unwearied exertions of Mr. Coles, whose weapons have been those of sympathy and benevolence, seconded by the efforts of almost our entire community, the pledge of Total abstinence from intoxicating drinks, has been adopted, and signed by nearly 500 individuals in and near Sherbrooke, and with the exception of one or two, our merchants, have expressed a determination to banish the enemy from their stores.

On Tuesday, the triumph of the cause was celebrated by a general Jubilee. The company met at the Court House at 3 o'clock, P. M. when a procession was formed under the direction of G. F. Bowen, Esq. as Grand Marshal.

Unmarried Ladies.  
Married Ladies.

A man bearing a brandy cask, on a polo, with both heads out, and just beneath it the motto, "So Perish Alcohol."

Married Men.

A Banner, borne by two young men, with the following device,

THE TEMPERANCE

MAY IT NEVER SET.

Single Gentlemen:



Among the gentlemen there was also a banner, bearing the motto, "Sampson the oldest and strongest Teetotaler."

The procession closed by a grand banquet, at which much hilarity prevailed, and many appropriate sentiments were given.

Places had been laid for 410, 403 of which were occupied, there being nearly an equal number of ladies and gentlemen; and we have a happier company never met since our first parents left Paradise.

Today, (Wednesday) the Juvenile Cold Water Army hold a Jubilee in the same Hall, when we expect a happier, because a more innocent company will be assembled. In the evening Mr. Coles will deliver a farewell address. In the language of one of the flags: The Temperance star has arisen bright upon Sherbrooke. May it never set.—*Stanstead paper.*

**SANDWICH ISLANDS.**—The *Times* of October 23rd, contains the following extracts from a letter from Messrs. Peck & Co. merchants, at "Lahaina Maui," (Sandwich Islands), to Mr. Luther D. Cook, of "Sag Harbour," under date of the 20th of March, 1841, (received Sept. 14th). "Since the restoration of the Island by Great Britain, there has been no local news of importance.—France not having acknowledged their independence, government feel bound to adhere to the former treaty with that government, and countenance the traffic in ardent spirits. *One license only was granted for this Island, which was sold by auction this day: we were the purchasers at 1,310 dollars, and should have bid 2,000 rather than let it fall into other hands; our object is to lay it upon the shelf, and, if possible, suppress the sale of it in this Island. Nine-tenths of the difficulty that masters of ships have with their crews at this port, originate in the "groggeries." Last year there have been but two licensed houses, but after the first of next month (April) we hope and trust a sailor will not be able to procure a glass of liquor at this port."*

S. Tapscott, Colb'urg, writes that there are three Societies in the vicinity of Colb'urg. One with about 101 members, the second with 77, and the third with about the same number, all desirous of the visits of lecturing agents. We trust they will keep up meetings among themselves, until the District union, or some other organization, send agents.

We learn with much pleasure, that Mr. Bungay is now lecturing in the Johnstown District, under the auspices of an active Committee. We hope to hear from him.

## MISCELLANEOUS.

### Intemperance in St. Domingo.

[From J. Candler's 'Brief Notices of Hayti.']

"The great seat of the spirit manufacture in Hayti is Cayes, as Schiedam is in Holland. Here are manufactured 37,000 barrels of proof spirit yearly. In the whole island, more than 60,000 barrels are made. Besides this, there are imported, it is said, 20,000 barrels from Cuba; but the authorities deny the fact. Taking the general consumption, therefore, at only 60,000 barrels of 60 gallons each, we have an average consumption of four gallons and a quarter, to every individual of the whole population! Thus, it is true, is the only strong drink of the country, except the wines of France, which are consumed to some extent in the towns and cities. In Great Britain and Ireland, each individual on an average, consumes more than one gallon of proof spirit, and half a hoghead of beer, besides cider and wine. Which of the two countries consumes in proportion the most alcohol, it would not perhaps be very easy to determine; both are deeply guilty in this respect; but the practice of Hayti receives some palliation, in the mind of a considerate man, from the circumstance, that its people are ignorant of the nature of true happiness, and have no idea in what it consists. Temperance Societies have been attempted among them; but there being no religious principle in the land to fall back upon, they fall for want of support. The want of education, and the state of the church, and of the army, tend to injure

and demoralise Hayti: ardent spirit is another grand cause of the national degradation." p. 133.

**NINK TO ONK.**—The number of licensed dealers in intoxicating liquors in Tewkesbury is 54. The population of the same town is about 5800, and it contains 9 places of worship. Thus it may be said—

'Where God erects a house of prayer,  
The Devil builds six beer-shops there!

T. F. O.

**INCENTIVES TO INTEMPERANCE.**—The folly of drunkenness is strikingly shown on occasions when workmen receive their monthly 'pay.' A portion of the weekly wages is too generally devoted to drink, but payments at a longer interval seem greatly to aggravate the evil. The sundry pay—, never passes over without much drunkenness. Fighting, too, is not unfrequent; and the interference of the police, with the apprehension of some of the parties, is often necessary. The men have abundance of employment, working a great deal of over time, and are paid monthly. We know some of them to be worthy people, and quiet neighbours, but disorder predominates, and the folly of drunkenness is most egregiously exposed. A laborer at the works, by his own account, spent 25s. in drink, from the time of receiving his pay on Saturday evening lately, to the following Monday morning. At the preceding day he spent 12s. on Sunday alone. Now we happen to know that this thoughtless man, when afflicted some time since, had to be taken care of at the public expense; and were sickness or accident to disable him for work, even for a week or two, he would be upon the parish for support. Teetotalers may well complain, that whilst they drink only water themselves, they are compelled to pay for other people's ale and stronger drinks.—*Gateshead Observer.*

The Criminal Court commenced its session at St. Louis with one hundred and seventy cases to try from the previous term, in addition to the new indictments which would be found by the grand jury. Nearly three-fourths of the above cases were for various violations of the license law of the State.—*New York Ev.*

We learn from the National Intelligencer that the Temperance cause is reviving in Washington. Several stirring meetings have recently been held at the Club House, which have been well attended, and a number of persons have come forward and signed the pledge of total abstinence. At the trial of King Alcohol, who was not only indicted for various crimes and misdemeanors, but for arson, and even for murder in the first degree, he was for some time left without a single champion or advocate, and it was not until many invitations and entreaties were given to the speakers in attendance, that one of them stepped forward to say a word or two in behalf of the rum king.—*Id.*

### IRELAND.

Various interesting meetings have been held lately in different parts of this country, at some of which Father Mathew has attended, instructing large crowds by his precepts, and exciting them to zeal, diligence, and perseverance by his example.

On the 1st of January, a fine meeting was held in the Corn Exchange, Cork, which was crowded in every part. Father Mathew spoke at considerable length, and in the course of his admirable speech, made, amongst others, the following important observations:—"I have been met to-day by two men, employers, and their first exclamation was to me, 'Oh the teetotalers are breaking their pledge.' 'Why,' said I to them, 'you have set them a very bad example yourselves—you have not taken the total abstinence pledge—you have not fulfilled, as you ought to do, the duties of your high station. You should be an example to those under your care..... In the suburbs of Cork I see new public houses opened, and licensed snares for the people—where if those persons who granted the licenses—if they had a due regard for the morality or happiness of the people, or for the security of the neighbourhood, they would be far from granting licenses to public houses in these by-places."

"If I had the power to do so, instead of bringing the drunkard—the degraded, wretched, naked drunkard—of bringing him to Bridewell, I would bring him to the drawing room of the advocate. I would bring the body of that wretched young man that died drunk in Meetinghouse-lane, and lay it upon the table of those advocates for strong drinks. This would be the way to shew them the consequences of their principles and of their exertions. I would bring them and shew them their work, for the drunkard is the work of these persons: every man that lies drunk is the victim of their cupidity. In every other part of Ireland, men who are making fortunes by the misery of the poor, blush

while they are hoarding up their gains, blush while they are locking up that money which is wet with the tears of the widow and orphan, which is stained with the blood of the poor. But in Cork those persons pride themselves, boast of their increasing acquisitions, rejoice over the misery of the people. You will see them congratulating one another when they see the drunkards dragged through the streets. 'Oh!' they say, 'the people are giving up the pledge, and they are breaking it—let us build another distillery.' Well may I say of those who rejoice to make fortunes out of the woe of the people, and I am sure what I say will be verified—well may I apply to them the words of the prophet, 'The glory has departed from thy house.' Such money can have no stability; there is a sacred curse undermining it all. The angels of the poor are constantly laying before the throne of a merciful God, their neglected sufferings and sorrow, until at length pressed by the hot breath of the divine displeasure, the blood-cemented edifice will melt away and be seen no more. No fortune can have stability but that which is honestly acquired."

## POETRY.

## The Gambler's Wife.

"Gambling and drunkenness are two fiends."

Dark is the night! How dark! No light! No fire!  
Cold, on the hearth, the last faint sparks expire!  
Shivering she watches by the cradle side,  
For him who pledged her love—last year a bride!

"Hark! 'Tis his footstep! No—'Tis past: 'Tis gone;  
Tick!—Tick! How wearily the time crawls on!  
Why should he leave me thus? He once was kind!  
And I believed 't would last—how mad!—how blind!

"Rest thee, my babe!—Rest on!—'Tis hunger's cry!  
Sleep!—For there is no food!—The fount is dry!  
Famine and cold their wearying work have done,  
My heart must break!—And thou!—the clock strikes one.

"Hush! 'tis the dice-box! Yes, he's here, he's there,  
For this!—for this he leaves me to despair!  
Leaves love! leaves truth! his wife! his child! for what?  
The wanton's smile—the villain—and the sot!

"Yet I'll not curse him! No! 'tis all in vain!  
'T is long to wait, but sure he'll come again!  
And I could starve and bless him, but for you,  
My child!—his child!—'Oh, fiend!' The clock strikes two.

"Hark! How the sign-board creaks! The blast howls by!  
Moan! Moan! A dirge swells through the cloudy sky!  
Ha! 'tis his knock! he comes!—he comes once more!  
'Tis but the lattice flaps! Thy hope is o'er!

"Can he desert me thus? He knows I stay  
Night after night in loneliness, to pray  
For his return—and yet he sees no tear!  
No! no! It cannot be. He will be here.

"Nestle more closely, dear one, to my heart!  
Thou'rt cold! Thou'rt freezing! But we will not part?  
Husband!—I die!—Father!—It is not he!  
Oh God! protect my child!" The clock strikes three.

They're gone! they're gone! the glimmering spark hath fled!  
The wife and child are numbered with the dead!  
On the cold hearth outstretched in solemn rest,  
The babe lay frozen on its mother's breast!  
The gambler came at last—but all was o'er—  
Dead silence reigned around—the clock struck four!

## A BEACON HAS BEEN LIGHTED.

ATR.—"Greenlands Icy Mountaine."

Sung at the Anniversary of the American Temperance Union.

A Beacon has been lighted,  
Bright as the noon-day sun;  
On worlds of mind benighted,  
Its rays are pouring down,  
Full many a shrive of error,

And many a deed of shame,  
Dismay'd, has shrunk in terror,  
Before the lighted flares.

Victorious! on, victorious,  
Proud beacon, onward haste,  
Till floods of light, all glorious,  
Illumine the moral waste.

Intemperance has fondered—  
The demon gasps for breath—

His rapid march is downward  
To everlasting death.

Old age and youth united,  
His works have prostrate hurled,  
And soon himself, affrighted,  
Shall hurry from this world.

Victorious, &c.

## 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—*Magnifi's Translation.*

## PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JUNE 16, 1845.

INDUCTION DINNER.—On Friday last the Congregation of Knox's Church, Toronto, entertained the Presbytery of Toronto, on occasion of the induction of Rev. Dr. Burns to the pastoral charge of that Church. About fifty individuals sat down to dinner, at six o'clock, in the Wellington Hotel lately opened by Messrs. Inglis & Bell. James Harvey Price, Esq., M. P. P., was in the Chair, and Messrs. Badenach and Spruell, Croupiers, Rev. Messrs. Lalle, Esson, Rintoul, Gale, and Harris, were present. After the usual loyal toasts were given, the Chairman, in an elegant and appropriate speech, proposed the health of Dr. Burns, which called forth an admirable reply from the Doctor. A variety of sentiments were given, accompanied by appropriate speeches, among which were "The Free Church of Scotland," and "The Presbyterian Synod of Canada." The dinner and wines were excellent, and give fair promises of success to the Wellington Hotel.—*Toronto Banner, May 30.*

Deeply we are grieved to read the above notice, which cannot but have a disastrous effect on the morals of the people of Canada, seeing that they are but too prone already to frequent taverns, and drink intoxicating liquors, without the additional encouragement thus given to these practices by Ministers of the Gospel.

We are aware that ordination dinners were formerly almost proverbial for drinking, but we trusted that this custom, more honoured in the breach than the observance, had not been brought by the Free Church of Scotland, out of what they call Egypt; at all events, little did we expect to see it raising its hateful head in Canada.

It will be remembered that the chief personage on this occasion, Dr. Burns, was last year a delegate from the Free Church of Scotland to the United States and Canada, at which time, it is believed, he received a very favourable impression of the temperance cause, and was especially made aware of the small influence for good, and the great influence for evil, that moderate drinking Ministers would be likely to exert on this continent. His favourable impressions were manifested by the excellent addresses which he delivered on the subject after returning home, both at meetings of the Church Courts, and of his own congregation, in which we understand he strongly recommended attention to the

subject in Scotland, and hinted that, as public opinion stood in Canada, it would be a Minister's duty there to abstain entirely.

But, alas for human nature, it is easier to see what is duty, and to talk about it, than to do it; and accordingly one of the first public acts of the Doctor, on reaching the scene of his future labours, is to attend a public dinner, where "the wines were excellent."

Much as we grieve over Doctor Burns' part in this affair, however, we do not think it so inexcusable as that of some of the other guests at this tavern dinner. The Doctor was only *a'most* persuaded to be a tectotaler, but some of the gentlemen whose names we see in the above extract, have for years been *altogether* consistent, zealous, and honoured tectotalers; and yet, though of course, they would not partake of the "excellent wines" themselves—they thus sanction the drinking of them by others. Is not this like Naaman who went into of the house of Rimmon, not to worship but to bow down with his master. Truly we cannot wonder that Doctor Burns, who is only newly come from a country where intoxicating drinks are regarded as necessities of life, and used on all occasions, should attend such a dinner, previously arranged, be it observed, by his future flock, when such men as Mr. Rintoul and Mr. Lillie attended it. The first of these Rev. gentlemen, a minister of the Presbyterian Church, stands deservedly high in the temperance cause, in which he has long laboured, and we believe not a little suffered; but on this account, his presence at the dinner in question, is only the more to be deplored. The second of these gentlemen is the tutor of the Congregational Theological Institute, and well has he used his office hitherto. Not only have his students turned out, as far as we know, pious and devoted ministers, but all of them tectotalers. In future, however, when he counsels the young men committed to his charge, to keep away from temptation—not to look on the wine when it is red—and to avoid even the appearance of evil in the matter of intoxicating drinks—will not the public tavern dinner be the first thing to recur to their minds, and will not these words, "the wines were excellent," ring in his own ears.

E earnestly do we hope that these beloved and highly honored ministers of Christ, will, one and all, confess that they have done wrong in this matter, as the only means of staying the evil effects produced by what will otherwise be considered as their deliberate example, set before the country at large. More especially do we beseech Doctor Burns to adopt this course, otherwise the extensive and beneficial influence which, to our knowledge, he exerted in Scotland during the past year, by his temperance speeches and conversations, will be wholly upset by the report of his tavern dinner in Toronto.

The writing of this article has been to us a most painful duty—but had we been silent now where would have been the consistency of our past condemnation of public dinners, when attended by the opponents of the temperance cause? Besides the remembrance of a recent political dinner in Toronto, also attended by temperance men, makes us the more desirous of coming to a clear understanding upon this point. On that occasion, we were silent, on account of a doubt whether intoxicating drinks had been used at all, but not because we had any doubts of the inconsistency of temperance men attending a festival where they were used.

#### RED INDIANS AND WHITE RUMSELLERS.

I believe there is such a thing in this Province as a law making it criminal to sell spirituous liquors to Indians—that there is a fine inflicted on those who violate this law, and that it is the

duty of every magistrate in the Province to receive information on this subject, try the case, and levy the fine according to the circumstance of the trespass.

Now, one would think this law a very great protection to the Indian, and view it as a humane act of the white man, to save the once lord of this soil from that sink of ruin, intemperance; but, strange to say, it is not so—it is a mere humbug, at least so far as my acquaintance goes, which is not small. The Indian that drinks will not inform in one case out of a hundred—first, from their natural easiness or indifference—2d, from fear of tavern-keepers, who always threaten, delude, or beat them for it. Again, the persons who drink with them *wil not*; they are in their glory when they say, now Indians *drink, drink*. The virtuous have little or no opportunity of witnessing its violation, that they might assist in making it useful. Allow me to state a few cases by way of illustration. Not many miles from this place there are two Indian villages, population above 300, under the care of the Methodists; and though they have been under instruction for some years past, there still are some eight or ten men in each village who drink when they can get it. One of these unfortunates in the beginning of last month, from some cause or other, took it into his head to inform on one of the tavern keepers of O—. The day of trial came on, three magistrates sat on it, the Indian sustained his information. A young man who was present when the Indian got the liquor, came forward and witnessed the truth of the charge. And what, gentle reader, think you was the fine? *Nothing less than the enormous sum of five shillings*. It may be asked, why was it so light? The answer is, the law is good for nothing. Conniving magistrates can do as they like with it, for it is notorious that this tavern-keeper sells to the Indians whenever he can make anything by it. The magistrates during the trial allowed this man, and others who had no connexion in the case, to use threatening language towards the Indian, so that they put him to great fear. These magistrates were no doubt aware that this Indian, only a few days before this, was drinking in O— at this man's; went home to R— drunken and, attacked the Mission-house in the night, when the Missionary was absent, and when no help was nearer than half a mile, in the most threatening manner and most vile language, learned in the bar-rooms. Allow me to add, when this Indian was queted a little, he said, in palliation of his conduct, that a certain church divine, not an hundred miles off, told him "no harm for Indian drink little—don't know where they go when they die." Another case:—A young Indian of promise, educated, intelligent, and not many months since hopefully pious, was employed by a merchant of Toronto, and supplied with cash, &c., to trade with his Indian brethren for furs about the back lakes. While engaged in this business he had to put up at a tavern; he there met temptation; he there fell, and in one night lost seventy dollars. Here was the hope of years blighted in an evil hour—here was trust betrayed—trust induced by his hopeful education and piety. My informants, two pious Indians, were asked why they did not inform, as they witnessed his drinking? Their reply was—"No good, no use, very few magistrates do anything for Indian." The fact is, very few will do anything in the matter—they are greater than the law, not the executors of it. Another Indian, very much given to drink, was lately in the village of O—, drinking many days. Coming home, one morning he brought two bottles of whiskey with him; his wife finding him asleep, took the bottles, and lodged them in the Mission-house. She then desired the Missionary to write her information to a magistrate in O—, offering to swear that she repeatedly heard her husband say he got whiskey at Mr. F.'s, a tavern-keeper in

O—; that the sugar and calico was her's that this man had, and that she would bring the whiskey itself as proof; but all would not do, the magistrate would do nothing. The husband finding wife and whiskey gone, followed to O—, and got drunk again at the same tavern; his wife again appeared, but to no purpose, the magistrate saying he could do nothing unless the person came voluntarily and gave his own information, and some assurance that he would prosecute. Here we see the law lame and useless; yet this gentleman could have brought this drunken man before him, fined him 5s. for being drunk, and drawn out some information as to where he got his drink. One more,—a person in this vicinity who feels interested in the welfare of the Indians, seeing so many of them drunken in March last, wrote to the Deputy Inspector of Licenses for the District of S—, giving information against the three taverns of O—, the time of getting the liquor, and the names of the seven Indians who got it, as witnesses. Here was abundant proof offered that the tavern keepers ought to forfeit their licenses—here it is evident there is law, for the Inspector can call on who he thinks fit as a witness in the matter, but no action is taken in it. Thus all the tavern keepers in O—, and C—, and P—, can sell or give fire water to the poor Indian, which keeps them their dupes. The few Indians in R— and S— that love whiskey, can get drunk and come home, kick their mothers and wives, rob their children, yell like mad men through the night, and destroy themselves, until a law is passed, to empower any of their friends meeting them drunk to take them up, and trace the evil to its source, and punish the guilty, till they trespass no more in the matter. For my part I am no advocate for heavy fines, if light ones will do,—if 5s. fine will in each case stop the plague, I will be content; but from what I know of these unprincipled gentlemen, *it will not do*—they must be wrung till they feel it. The framers of the present act must either have been ignorant of the Indian character, and those who drink with them, or they must have passed this law merely to quiet the demands of the friends of the Indian on this subject; indeed there might be a little of both in it. But I would assure the friends of the Indian they must do a little more before a sufficient bulwark is thrown around them, to protect them from this destroying vice. I send out this word to the temperance men of Canada, the legislator, the philanthropist, and christian, to rouse up and do something in the next parliament for the weak, but otherwise noble-minded Indian.—SPECULATOR.

We have to apologise to our Subscribers for the inferior paper upon which this and the last number is printed, in consequence of having been disappointed in securing our supply, which will not occur again.

## EDUCATION.

### LIFE FROM DEATH.

BY PROF. J. ALDEN, D.D.

"Thomas, dear, don't go on the ploughed ground. Papa said you mustn't."

"I know it," said Thomas, coming off from a plat of ground which was sown with some rare seed which his father had received from abroad. One of Thomas' rabbits had escaped from the warren, and in trying to catch it, he ran across the plat without thinking of his father's command.

Now this was not a great fault. He should, indeed, have paid such attention to what his father said as to prevent him from forgetting it. But if he had told his father how it happened, I think he would have excused him. Thomas, however, thought it would be better to conceal it from his father. Now it is very unfortunate when such an idea gets into a boy's head,—the idea of con-

cealing things from his father,—of cheating his father. The boy who attempts to do this, always gets into trouble.

But Thomas thought he would try it. He saw he had made tracks on the plat; so he took a rake, and raked them out. But in so doing he raked up some of the seed which was sprouted and just ready to come up.

Then he saw that the spots thus raked over looked unlike the rest of the ground, and would be more likely to be seen than the foot-prints. So he took a watering-pot and wet them all over, that they might look like the rest of the surface on which the rain had fallen. Then he was afraid they would not get dry before his father came home. All this trouble and anxiety might have been saved by simply resolving to tell his father the truth. His father then would not have been displeased in the least.

His father did not come home until the spots were dry, and though he went to see if the seed was coming up, yet he did not notice that any part of the surface had been disturbed.

Thomas now felt a little relieved, and prided himself on his skill in concealment. He told it at school, and said, in quite a manly way, as he thought, that nobody could find out what he did if he had not a mind to let them know. "I suppose you think God can't see you," said a quiet little girl, but in so low a voice that no one but Thomas heard her. He blushed and made no reply.

Thomas' father noticed when the seed came up, that there was some vacant spots. He saw that these had been disturbed by the rake. "Thomas," said he, "have you been using the rake here?"

"No sir,—that is—only some time ago Sam Fenner ran across there, and made tracks, and I took a rake and smoothed them out."

This statement seemed so natural that Mr. Harvey had no doubt of its truth. He said, "I wish you had let it alone; the tracks would not have done any hurt; you raked up the seed after it had sprouted, and thus killed it."

"I thought," said Thomas, with a faltering voice, "you don't want tracks on it; you told me not to go on it." Mr. Harvey noticed his son's embarrassment, but supposed it was owing to a fear that he had displeased his father in what he had done; so he said, "I do not blame you, my son, you meant well; but always consider a thing well before you do it."

Thomas was not relieved by this remark, as his father supposed he would be. His countenance did not brighten up, as a child's commonly does, when he fears he has been to blame, and is told that he has not. He continued to feel and look very uncomfortable; and he retired from his father's presence as soon as he could. He went into the house and went up to his chamber.

The conversation which we have related took place so near the house, that it was overheard by Thomas' sister. Her heart sunk within her when she heard her dear Thomas tell a lie. He was her only brother. He was several years younger than she was. He was always with her till he was about eight years old. Then, because she had become too old to play so much of her time, he began to associate with the boys of the neighborhood. He thus contracted many rough and unpleasant habits, which she endeavored to correct, but always in so gentle a manner, as not to offend him.

She never supposed it possible that her dear Thomas could dare to lie. When she heard him do so, she retired to her chamber and wept. And when she heard him coming up stairs, she locked the door of her chamber lest he should come in. She felt that she could not see him with the stain of falsehood upon his brow. He heard her lock the door, but he had no design of entering her room. He did not wish to see any one. He wished it was night, so that no one could see him. Did he forget that Being of whom it is said, "*the light and the darkness are both alike to thee?*"

The truth is, he had never told a wilful falsehood before. He had been brought up to reverence the truth. His sister, who was his only playmate for so many years, was the very soul of sincerity. How did it come to pass then, that he now fell into so grievous a sin?

I will tell you. When he was eight years old, as I said before, he began to associate with the boys of the neighborhood, and of consequence to contract some of their habits; for we are sure to contract some of the habits of those with whom we associate. He did some things which he saw the boys do because he thought it was manly, and he did other things without thinking of it. The first time he heard a boy tell a lie, he was astonished, and would have run home, if he had not been afraid of being laughed at.—The circumstances were as follows:

He was with a boy named Isaac, who had been playing with his father's axe, and dulled it very much by cutting a nail.

"What will your father say?" said Thomas.

"I don't mind what he says; he will never find it out."

"What is the reason he won't?"

"Because he won't. Does your father know all you do?"

Before Thomas could answer, Isaac's father came along, and took up the axe. "Who has had my axe?" said he.

"Susan," said Isaac.

"How did she dull it so?"

"She hit it on a stone."

"I wish she would let my axe alone," and he went away to his work.

"P'ks, how dare you lie so?" said Thomas, with his eyes much larger than usual.

"Oh, you fool you, do you think I want to be whipped?"

"I should rather be whipped than tell that big lie," said Thomas. And he was about to go home, but at this moment another boy came up, and asked him what he was going for? Thomas was ashamed to tell the true reason, and so he stayed. "Hallo, Ben," said Isaac, "here is a chicken who says he has rather be whipped than tell a story," imitating the voice of a small child, as he uttered the four last words.

"You let him alone," said Ben, "he'll get over that if he is with you much." Ben spoke the truth that time, though he was not apt to do it very often.

Thomas was glad when it was time for him to go home, for he was almost afraid to be with Isaac. He thought he would never go to see him again.

But after a while he did go to see him again, and the next time he heard him lie it gave him less pain, and finally he came to hear him lie without fear or disgust. Finally he ventured him self on the experiment related above. If any one associates with a lying boy, he will be sure to learn to lie. For see the way in which Thomas came to lie.

When Louisa had prayed for her brother, she dried her tears and came out of her chamber. "Thomas, dear, I wish to see you."

"I can't stay now, I'm going away."

"Where are you going?"

"Oh, I have got to go."

"Thomas, how could you tell father that wicked lie?"

"What business had you to listen?" said he, in an angry voice. Louisa could scarce refrain from tears at this, but she made an effort, and replied as calmly as she could, "I was not listening, but I could not help hearing—oh, brother, where did you learn to lie?" and she wept with such distress, that he could not refrain from tears—but they were not tears of repentance. He came up to her and said in an entreating tone, "You won't tell papa?"

"No, but you must."

"No, I mustn't."

"Then I shall be obliged to"

"If you do I will never love you any more."

"Brother, dear, if you ever expect to be happy, go to your father and confess your fault and ask his forgiveness. Go to your room again, and think it all over, and see if that is not the best way. Oh, what would dear mother say if she was alive, and knew what you have done?"

He went back to his chamber, but he was too stubborn to resolve to confess. He chose to keep the burden, rather than to lay it down in the proper way. He tried to look indifferent and composed, and before tea-time he had, in some measure, succeeded.

As they sat around the table, Louisa looked so distressed that her father inquired if she was ill. She replied that she had a bad headache; which was true, and was caused by the events of the afternoon.

The next morning Thomas was about as cheerful as usual.—You would not notice any difference in him, except that he was very busy, and did not like to look his father or sister in the face. He was preparing to go out, when Louisa said to him, "Thomas won't you tell papa?"

"No."

"Are you going to those wicked boys again?"

"They are no more wicked than any other boys."

"Brother, if you will not tell father, I must. Don't go to those boys this morning."

He would not listen to her and was going, when she called Mr. Harvey and said to him, with tears in her eyes, "Papa, Thomas ought not to go with the boys so much, he learns bad things."

"What things?"

"I have tried to get him to tell you—he did not tell you the truth, yesterday, about the ground."

"Tell me how it was, my daughter," said Mr. H., in a tone which showed how fully he appreciated his daughter's motives, and approved her conduct. She then made a statement of the whole affair, throwing as little blame as possible on her brother.

Mr. Harvey took his son with him into his office, and made him sit down, hoping that reflection would bring him to repentance. Thomas sat down and looked pretty uncomfortable for some time; but as his father did not speak to him, but kept on waiting, he began to look about for amusement, and finally took up a book, and appeared to be very busy reading it. When his father had finished writing, he turned to him and said, "Have you anything to say to me?"

"No, sir."

"Then you will remain here till I return."

He was gone for some time. Louisa went to the door and spoke to her brother, but he pretended to be very busy with his book, and did not answer her. He tried to persuade himself that she had treated him very unkindly, by making known his conduct to his father. He thought of all that Isaac and Ben had said about the meanness of telling, and judging his sister by their code, he found her guilty. Isaac and Ben had never said anything to him about the meanness of lying—of failing to honor one's father—of treating a kind sister with cruel injustice.

Evening came and Mr. Harvey returned. He found Thomas in the same state of mind in which he left. There were no signs of sorrow for what he had done. He therefore chastised him severely as he deserved. Louisa heard the strokes of the whip, and they gave her almost as much pain as they gave Thomas. He cried loudly, and promised that he would never do so any more. Do you suppose he kept his promise? or would have kept it if the events which I am about to relate had not happened? I am afraid he would not, for amid all his cries and promises there was no confession; no proof that he felt in his heart that he had done wrong, and was sorry for it. There will never be any real reformation without repentance.

The next morning Louisa met Thomas with one of her sweetest smiles, but she received no smile in return. He was sullen, and would not speak to her. She took care to give him no occasion to display his temper before his father, lest he should receive another chastisement. There is a great difference between taking care to avoid being the occasion of one's doing wrong, and concealing wrong actions from those who have a right to know them.

Louisa was going that day to visit her aunt, who lived in the next village, and she expected to stay several days. Before she went, she spoke to her brother most kindly, and endeavoured to convince him that she had only done her duty in relation to him by informing his father of his conduct. He made no answer to what she said. When she was ready to set out, she said, "Godie, Thomas, dear, kiss me before I go."

"I won't."

"Brother, I may never come home again alive."

"I don't care."

A change passed over her countenance, expressive of the pang which shot through her heart. He saw it, and his heart began to relent. He was on the point of yielding, of confessing that she was right, and asking her forgiveness. But she turned away from him before the purpose was quite formed, and he let her depart without knowing that he felt the least compunction. She went away with a very heavy heart, and often turned her head to see him, and once stopped and turned, as if she was about to come back to him. Thomas hoped in his heart that she would do so, and meant, as soon as she had come a little way, to go and meet her. But she knew not what was passing in his mind, and as he gave no sign of encouragement, she turned again and went on her way. Reader, when you have treated one unkindly, and feel an impulse to confess and ask forgiveness, do not hesitate for a moment. Do not let pride, or stubbornness, or shame, hinder you from yielding to the better feelings of your heart.

Thus parted the sister and brother who loved each other more than anything on earth. When she was gone, Thomas felt very lonely and sad. He wept all over the house as though he expected to find her. He went to her room, and looked at her things and wept. How he wished she were there that he might tell her how sorry he was that he had treated her so cruelly. He resolved that as soon as she came home, he would tell her that she had done just right, that he would ask her forgiveness, and

promise never to treat her so badly again, "I shall never feel happy," said he, "till I do so. I know she will forgive me, for she is the kindest"—and here the sentence was ended in weeping.

He looked out of the window, and saw Isaac coming for him; he hid himself in the garret, and did not come out till he thought Isaac was gone. He resolved that he would have no more to do with him.

The next day, as he was in Louisa's chamber, he saw a carriage drive slowly up to the door. There were a good many persons following it. "Who has come?" said Thomas, and he ran down to see, but when he came to the door, everybody looked so sad that he was afraid to ask any question. He saw them lifting something out of the carriage. It was the lifeless body of Louisa. She had been thrown from her horse that morning and instantly killed.

The messenger had met her father in the village, and in the distraction of his grief, he had forgotten to send the sad news to his son.

How did Thomas feel as he saw the pale countenance and drooping limbs of his sister, as they lifted her from the carriage, and bore her into the house? He did not say *I don't care* then. I can't tell you how he felt. It would be necessary for one to feel just as he did, in order to describe his feelings fully. He felt perfectly wretched. Wherever he was, that distressed look of his sister seemed to meet his eye, and that cruel expression, *I don't care*, to sound in his ears.

When the friends had laid out the body, and had retired, he went to his father and said, "Papa, I must tell you all, or I shall die." He told him all his guilt and unkindness towards his sister. His father wept with him, and prayed with him, and comforted him, so far as the assurance that his sister had forgiven him. But he endeavoured to deepen his sense of guilt, and to point him to the only means by which it could be removed.

The lesson thus taught Thomas was never forgotten. He found no rest, till he found peace in believing: till he had evidence that God had forgiven all his sins; till he could look forward to a reunion with his sister in heaven. From this time it would seem as if the gentle spirit of the departed guided the lone boy. In every season of doubt as to the propriety of what he was about to do, he would ask himself, "How would sister have me do, if she were here?" and as he knew that she always took the Bible for her guide, he would go to the Bible for directions. Thus he walked with God. When he became a man he led a life of usefulness, but the remembrance of his unkindness to his sister often made him sad. "Oh!" he used to say to himself, "when I get to heaven, next after my Saviour, I shall want to see my sister." Reader, have you a sister!

**A WORD TO MOTHERS.**—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the far coming ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible, and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the sea-shore when the tide is out, and you form characters, or write words or names in the smooth, white sand, which has spread out so clear and beautiful at your feet, according as your fancy may dictate, but the returning tide shall in a few hours wash out and efface forever all that you have written. Not so the lines and characters of truth, or error, which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor Death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be of herself in her treatment of her child. How prayerful, and how serious, and how earnest to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God.

**"MY SAINTED MOTHER."**—The mother of John Randolp taught his infant lips to pray. "This fact he could never forget. It influenced his whole life, and saved him from the dangers of infidelity. He was one day speaking on the subject of infidelity, to which he had been much exposed by his intercourse with men of infidel principles, to a distinguished Southern gentleman, and used this remarkable language:

"I believe I should have been swept away by the flood of French infidelity, if it had not been for one thing—the remembrance of the time when my sainted mother used to make me kneel by her side, taking my little hands folded in hers, and cause me to repeat the Lord's Prayer."

Every mother who reads this anecdote may read an important practical lesson, which she ought to put to use in the case of her own children. No mother can ever know how great and salutary will be the influence on her little son, on all his future life in this world and in the world to come, of teaching him to pray. How appropriate, how beautiful the conduct of that mother who teaches her little son to kneel by her side as he retires to rest, to lift up his young heart to the God that made him, and on whose care and mercy he must rely in all the future years of his existence! If all mothers would teach their children to pray, and pray with and for them, how soon would this world's aspect be changed, and bud and blossom as the rose! And the mother who does not teach her children to pray, has no good ground to believe that she shall ever meet her children in heaven, or that she will ever reach there herself. Prayerless mothers never find admittance to heaven.

## AGRICULTURE.

### REMARKABLE DISCOVERY—ELECTRICITY AND AGRICULTURE.

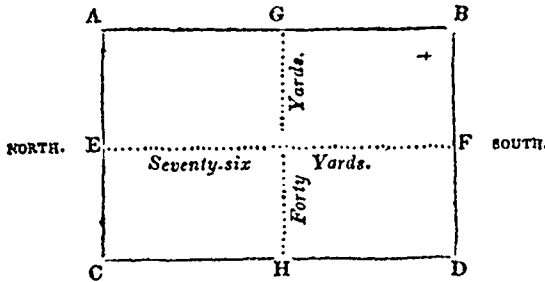
The element which now promises to be turned to the increased uses of man in the most extraordinary way is electricity. Already we find communications made, and conversations sustained, between parties fifty miles apart, with nearly as much rapidity as could be performed by any system of symbols in the same room. By means of the electric telegraph, London is brought into instantaneous proximity with Windsor, Southampton, and other places, and before long there is every reason to expect that communications may be made between all the important parts of the country in a few seconds. We have already seen some extraordinary examples of the effect of this rapid communication, not the least striking of which was the capture of the late unhappy man Tawell. Hitherto it has been thought that a man having the start for any object by railway was secure from pursuit, but now this new agent will arrest his progress or anticipate his arrival at any point with more ease than a man on the fleetest horse could overtake another on foot.

But of all the uses to which this new and marvellous agent has been applied, none promises such remarkable results as to agriculture. It is a principle which has been long admitted and understood, that electricity had a considerable effect on vegetation, but it has not been till now that any practical application of that aid has been attempted. Of late many experiments have been made, in a manner, too, which afford means of judging not only the comparative result but comparative cost. And we are bound to say that they are such, that we look upon this new agent as one likely, before long, to produce as great a revolution in agriculture as the inventions of the steam-engine or the spinning-jenny have done in manufactures.

We have before us the result of one experiment on a considerable scale, which, we think, cannot but prove highly interesting to our readers. It took place in the north of Scotland.

A portion of a field of barley, to which the electric application was made, produced last year at the rate of *thirteen quarters and a half* to the acre, while the surrounding

land, similarly treated in other respects, produced the usual quantity of five to six quarters to the acre. The following is a detail of the very simple mode in which the electric fluid is collected and applied to influence the land. A field is divided into oblong squares, 76 yards long and 40 yards wide, and containing, therefore, just one acre each. The following is a plan of such square:—



At each of the points A, B, C, and D, pegs are driven into the ground; the external lines represent strong iron wires, extending from and fastened to each of the four pegs, and communicating with each other, so as to form a square of wire, sunk 3 inches below the surface; at the points E and F poles are fixed in the ground 15 feet high; a wire is connected with the cross wire beneath the surface, at the point E,—carried up the pole and along the centre of the square to the top of the pole at F, down which it is conducted and fixed to the cross wire beneath the surface at that point. We must here remark that the square must be so formed, to run from north to south, so that the wire passing from E to F shall be at right angles with the equator. It is well known that a considerable body of electricity is generated in the atmosphere, and constantly travelling from east to west with the motion of the earth. This electricity is attracted by the wire suspended from E to F, and communicated to the wires forming the square under the surface of the ground, from the points A, B, C, and D.

It has, however, been suggested to us, by a very competent authority, who has at this moment a number of experiments going forward to test this extraordinary new power in a variety of ways, that any quantity of electricity could be generated that might be required, by placing under the ground, at the point G, a bag of charcoal, and plates of zinc at the point H, and to connect the two by a wire passing over two poles similar to those at E and F, and crossing the longitudinal wire passing from those points.

The cost at which this application can be made is computed at one pound per acre, and it is reckoned to last ten to fifteen years, the wires being carefully taken up and replaced each year.

We may mention the result of an experiment on a small scale of the effect of electricity on vegetation. Two small parcels of mustard seed were sown — to one electricity was applied, the other was left to its usual course: the result was, that while the former grew three inches and a half, the latter grew only one inch. We should also state, that the barley produced at the rate of thirteen quarters and a half to the acre, weighed nearly two lbs. more to the bushel than any other in the neighbourhood.

This discovery is certainly likely to present a very full compensation for the exhaustion of Ichaboe. The results of the further experiments which are going forward, we will from time to time report.—*Economist*, April 26, 1845.

**Sulphate Ammonia and other Manures.**

The value of some manures on drained land is sometimes astounding. We subjoin an instance of the value of sulphate of ammonia. The experiment was made last year by Mr J. Spedding, of Birchouse, Bassenthwaite, Cumberland. "The land was

of very bad quality, a cold, wet, strong clay, but well drained, subsoiled, and well tilled, according to the custom of the country, being summer-fallowed without any crop, and well dressed with lime and fold-yard dung, the whole exactly alike, and the crop in the spring looked very promising. The wheat was sown the 23d September, 1843, and a top-dressing of the undermentioned manures was applied the 10th April, 1844:—

	Per statute acre.	Bush.	St.	Wheat.	Straw.
Left without top-dressing, . . . . .	produced	25	..	126	
Rape-dust, 5 cwt . . . . .	£1 7 6	..	27½	..	144
Nitrate soda, 1 cwt. 2 qrs. . . . .	1 4 0	..	29½	..	157
African guano, 4 cwt. . . . .	1 14 0	..	30½	..	171
Peruvian ditto, 4 cwt. . . . .	2 3 0	..	36½	..	210
Sulphate ammonia, 1 cwt. . . . .	1 10 0	..	43	..	247

The product of wheat in Winchester bushels, and the straw 14 lbs. to the stone." Our readers will here see the great value of sulphate of ammonia. Now, they will naturally ask, why sulphate of ammonia should have had this extraordinary effect? An intelligent chemist would tell them that oxygen, sulphur, hydrogen, and nitrogen, of which sulphate of ammonia is composed, are all component parts of wheat, that not a single grain of wheat could be grown without these and several other elementary substances; and that if the soil of Mr. Spedding had been carefully analysed, it would have been found deficient in these substances, or, more probably, in either the sulphur or ammonia alone (the oxygen and hydrogen being procurable by the plant from water,) as the two sorts of guano containing the next greatest proportion of these ingredients, produced the next best crops. The next thing the farmer would require to know, would be, how he was to ascertain in what particular ingredient of fertility his soil was deficient. He can do this in one of two ways. The best mode is to set to work and learn chemistry, even a slight knowledge of which will prove of great service to him in pointing out the mode by which he can save money and gain money. The other mode, and one which will be attended with little trouble and expense, is to do as Mr Spedding has done, to buy a small portion of several manures, and try their comparative effects on every crop, carefully recording the result. He will then know, unerringly, when the same crop comes round again to be grown on the same land, which is the best manure to produce it. We do not hesitate to assert, that every farmer who follows this plan, will be astonished and, doubtless, mortified, at reflecting on the greatly increased crops which he *might* have grown; when he compares some one or other of these experimental patches, with the inferior crop in the breadth of his field. The natural punishment of want of knowledge is opportunity unembraced, and time and money unconsciously expended. Let him not, however, be discouraged, the amount of money which he *might* have gained will be well lost, if it serve to convince him of taking the "first step" in acquiring that knowledge which will prevent similar losses in future; for, after all, in chemistry, as in every other branch I know of, it is really, only the "first step" which costs anything like an effort.—*Maidstone Gazette*.

The above statement suggests strong reasons why chemistry should be taught in our rural schools in Canada.

**Profit of Pasture.**

Those countries where the climate is moist, but long droughts rarely felt—where neither the summer heats nor the winter colds are excessive—the conditions, in fact, which are met with in the beautiful pasture-lands of England, in especial—are those that prove most favourable to the rearing and feeding of cattle. The pasture-lands of Normandy and Brittany in France, of Switzerland, Holland, several of the provinces watered by the Rhine, &c. are also remarkable for their luxuriant herbage. In such situations, and with such advantages, the grand object with the farmer is the production and fattening of cattle. Whenever it has been possible to lay down extensive and productive meadows, it is now beginning to be clearly understood that the introduction of even the best system of rotation were to make false application of agricultural science. In my opinion, there is no system of rotation, however well conceived and carried out, which will stand comparison in point of productiveness with a natural meadow favourably situated and properly attended to. The reason of this



is obvious, and follows from the very principles which we have laid down in treating of rotations. The whole object in the best system of husbandry is to make the earth produce the largest possible quantity of organic matter in a given time. But in such a system we are limited by the climate, inasmuch as we are obliged so to arrange matters that our crops shall always attain to complete maturity; the consequence of which is, that with all our pains the soil remains unproductive during a certain number of weeks and months towards the end of autumn, in the early spring, and through the whole of the winter. But upon meadow-lands vegetation is incessant; the winter even does not interrupt it completely; it still revives and makes progress on the bright days; and in the spring it proceeds when the mean temperature is but a few degrees above the freezing-point of water, and never ceases until it is checked again by the severe cold of winter. It is therefore easy to obtain conviction that a given surface of meadow-land must necessarily produce a larger quantity of forage than land laid out in any other way. It is true that the forage thus obtained will not, like the cereal grasses, answer immediately for the support of man; but it nevertheless concurs powerfully in this by producing milk, and butter, and cheese, and in breeding and fattening cattle, let there be added to all these advantages of what may be called a permanent vegetation, that the cost of keeping it in order is infinitely less, and that there is no risk to be run from failures of crops, and the vast advantages of meadow or pasture-land will meet us with all their force.—*Boussingault's Rural Economy.*

## VALUABLE AGRICULTURAL TESTIMONIES.

**ALTON, Hants.**—On the 4th of October, a supper was given at the Temperance Hall to those labourers and their families, who had gone through the harvest work without the use of intoxicating drinks; they were joined in their repast by many other teetotallers. In all about 100 sat down at five o'clock to a plentiful provision of plum-pudding, roast beef, &c., which appeared to afford general satisfaction, many countenances indicating the pleasure they felt in meeting together in so harmonious a manner.—At seven o'clock, the Hall having been cleared of the provisions, a public meeting commenced, at which some of the agricultural labourers, gave their testimony to the advantages of total abstinence from all intoxicating drinks. John Toone, surgeon, of Salisbury, who had kindly consented to assist in the proceedings of the evening, gave an interesting and appropriate address of considerable length, which was listened to with much attention, and made a powerful impression in favor of our cause. The following are the labourers' testimonies:

**George Page** stated that he had been a teetotaler four years, and had gone through three harvests without intoxicating drinks. He can do his work better without these drinks than he could with them; does not feel so tired at night. He used to take tea and coffee, but for some months had drunk water only, which he found suited him better than any thing else. He is more equal to read and reflect on serious subjects now than before he was a teetotaler. He was induced to try the system from reading some tracts on the subject, sent to him by his brother. He thought what he read appeared sensible enough, but he should be better able to judge if he tried the plan himself, which he accordingly did, and could now speak well of it from four years' experience.

**Thomas Han**, a teetotaler fifteen months; could do his work quite as well without beer as with it. He had been a drunkard fifteen years, during which time he did not know what real enjoyment was. His wife was uncomfortable, and his children half clothed; but now he has a comfortable wife, and his children are well clad, according to his way, and he could say that he had had more comfort in the fifteen months that he has been a teetotaler, than in all the fifteen years that he had been a drunkard. He is generally employed in threshing, which he can do quite as well now as when he took beer. He is sometimes engaged in bagging hops, (a laborious employment) but he has twice gone through it without inconvenience, and gives satisfaction to his employer, who is not a teetotaler.

**Henry Rowell**, a teetotaler four years; was induced to abstain from all intoxicating drinks before a society was formed in this neighbourhood, in consequence of a serious conviction of the awful situation in which a drunkard stands. He signed the pledge at our first meeting, having adopted the principle some time before. Since then he had been employed at almost all kinds of work, and can do it better than when he drank beer. When sheep

shearing, he could keep pace with any of the beer drinkers, offering to take the largest and the strongest sheep, and found no inconvenience from going without intoxicating drinks. He is a basket maker by trade, and not unfrequently, when it is a busy time, continues at his work most of the night; being able to keep awake more easily now than when he took beer, and feels less fatigue.

## NEWS.

Emigration to British America from Great Britain seems to be rapidly on the increase. The fifth vessel was to leave Hull on the 11th ult., in which emigrants for the Canadas were to sail, and in all 320 persons, chiefly mechanics and agriculturists, had within a few days left that port. There were also four more vessels there, about to sail with emigrants for Quebec.—*New York Evangelist.*

The British commander-in-chief at Madras has issued a general order declaring that the private conduct of officers comes within the cognizance of their military superiors, and that gambling is strictly prohibited—and that the prohibition shall at all events be enforced.

From late parliamentary returns, it appears that the number of African negroes landed on the continent and island of America, as slaves, from 1815 to 1843 inclusive, was 639,145, of whom 555,831 were landed on Brazilian, 76,653 on Spanish, 3423 on French, 1880 on Monte Vidcan, 1123 on Dutch, and 200 on Danish territory.

The inhabitants of Ballemena, Ireland, have requested the Postmaster General to discontinue the practice of delivering letters by the carrier in that town on the Sabbath, and to have the Post Office closed on that day from half past eleven o'clock; and his Lordship has been pleased to accede to the wishes of the inhabitants.

Four hundred tenants on one estate in Ross-shire have received notices of ejection. The effect of this measure, doubtless, growing out of the animosities of landlords against the people, on account of their joining the Free Church, will be to expose 2000 individuals to great extremities.

The importance of agricultural chemistry is becoming generally recognized in Scotland, inasmuch that not only are lecturers sustained but the teachers of common schools have, in several places, introduced chemistry as a regular branch of education. If this be required in Britain where so large a portion of the population are supported by manufactures and commerce, how much more necessary is it in Canada where agriculture is almost the sole business of the country.

Music has long been generally introduced as a branch of common school instruction on the continent of Europe, and the advantages attending this course have been so manifest, that in Britain and several parts of the United States, the same plan is extensively introduced. We have yet heard nothing of music in connection with common school instruction in Canada, but trust that the Superintendent of Education for Canada West, who has been travelling in Europe, will not fail to introduce it if he be satisfied that the advantages are such as are represented.

The speech of President Polk claiming an unquestionable right to the Oregon Territory whilst negotiations were pending, has stirred up no little wrath, on the part of the Government and people of Great Britain, and roused the long dormant war spirit to such an extent that there would have been no question of a united and general co-operation on the part of all classes had a war been deemed necessary. Very happily, however, the organs of American public opinion cooled down, and explained away matters in about the same proportion that the British papers were disposed to take them up warmly, so that harmony seems again to be restored. We trust these two great nations will continue to be like the husband and wife who were never both angry at the same time.

The British Government have introduced into Parliament a measure for supplying Ireland with colleges which in its leading feature of excluding all religious instruction is very similar to that introduced into the Canadian Parliament last winter. The bill seems to meet with no favour in any quarter. The protestants denouncing it as a gigantic scheme of Godless education, and the Roman Catholics whom it is intended to conciliate, being un-

willing to part with the education of their youth out of their own hands.

The third reading of the Maynooth Bill was to come on immediately after Easter. There is no doubt but that the bill will be carried, although not by so large a majority as the second reading. It is asserted by the *European Times* that the principle opposition to the Bill in England is among the Dissenters.

There is no likelihood that the Queen will visit Ireland this year. Her Majesty is going to Germany, and will afterwards visit Louis Philippe.

In the commercial and manufacturing world things are more favorable than by our last accounts from England. The Funds, which had been depressed, on account of the threatened rupture with America, had become steadier, after the favorable news brought by the "Caledonia."

The French ministry have declared, that if the Jesuits do not give up their attempts to re-establish their order in France, the existing laws against them will be enforced.

Pitchin, the elective chief of the 25,000 civilized Choctaws, beyond the Mississippi, will probably visit Washington next winter, for the purpose of applying to Congress in behalf of his nation for the admission of the Choctaw country as a Territory of the United States, with a delegate to Congress.—*Id.*

The Davenport (Iowa) Gazette says that nearly 1000 persons have assembled at Independence on the point of starting for Oregon, and that others are continually gathering. One hundred and fifty Mormons were also on their way.—*Id.*

**HORSE RACE.**—Seldom has so great excitement been produced in this city and vicinity, as was occasioned by the late horse race. 100,000 persons it was supposed were present, and \$300,000 probably exchanged hands. The waste of time, the dissipation, the profligacy, blasphemy and drunkenness, was perhaps without a parallel in our country.—*Jour. Am. Temp. Union.*

Mr. Gough has, during the month, addressed several large meetings at Boston, Lowell, Newburyport, &c. A liquor dealer has been prosecuted by him for reporting that he violated his pledge by drinking beer in his shop—confessed the entire falsehood of his report, and paid expenses; whereupon Mr. Gough withdrew the suit.

The receipt of \$120 093 has been acknowledged at Pittsburg, for the relief of the sufferers by the great fire.

The old school Presbyterian Assembly, recently met at Cincinnati, have decided by an almost unanimous vote that the holding of our fellow men in slavery is not a sin—and consequently constitutes no bar either to church fellowship, or to the ministry, or missionary work; and further that they as a church have nothing to do with slavery which is a civil institution. This is a very convenient mode of disposing of a national sin with which it would require much courage and self-denial to grapple.

**RUPTURE OF THE METHODIST CHURCH IN THE UNITED STATES.**—This great body, second only in point of numbers to the Baptists, has been divided. A new "ecclesiastical, missionary, and publication organization," designated the "Methodist Episcopal Church South," has been formed by the withdrawal of a large body from the Methodist Connexion. This growing distrust manifested between the Southern and Northern States, which was still more strikingly seen in the late division of the Baptist denomination in the Republic, must, we feel assured, be viewed by our neighbours with some anxiety and alarm. May not these ruptures, distressing though they may be at the time to the Christian mind, hasten the approach of that period, when the slave shall no longer tread the soil of America, and when slavery itself shall be found only among the records of the past!—*Register.*

The great fire in Quebec by which about 1600 houses were destroyed, and 12,000 people made homeless and destitute, besides several burned to death; has called forth the sympathies of their neighbours to a laudable extent. Quebec has already raised about £10,000, and Montreal a like sum for the aid of the sufferers, besides large quantities of clothing, &c., contributed by congregations and private individuals. The country parishes are also sending assistance according to their ability. The entire loss is estimated at five millions of dollars.

Sir Richard D. Jackson, for some years head of the military Department in Canada, died suddenly a few days ago, when on the eve of his departure for England.

Whilst preaching in the public places of Montreal, the Rev. Mr. Burns has recently been several times assaulted, and compelled to desist; and a student of divinity has been pelted when preaching on board ship. It is melancholy to add that a Metho-

dist Sabbath School Teacher had his jaw broken by a blow from a gun, whilst inviting some children who were profaning the Sabbath to come to Sunday School.

**MONTREAL PRICES CURRENT.—JUNE 12.**

ASHES—Pot . . . . . 23s 0d	LARD . . . . . 5d a 6d p. 16
Pearl . . . . . 24s 0d	BEER—P. Mess tierce . . . . . \$14
FLOUR—Fine . . . . . 23s a 24s 6d	Do ibls . . . . . \$8½
Do. American . . . . . 26s a 27s	Prime . . . . . \$6½
WHEAT . . . . . 4s 9d	TALLOW . . . . . 5q
PEASE 3s per minor	BUTTER—Salt . . . . . 8d
OAT-MEAL . . . . . 8s 0d per. cwt.	CHEESE . . . . . 4d a 6½d
PORK—Mess . . . . . \$16	EXCHANGE—London 11 prem.
P. Mess . . . . . \$14	N. York . . . . . 2 do
Prime . . . . . \$12	Canada W. ¼ do

**Monies Received on Account of**

*Advocate.*—A. Ellis, Perth 1s 8d; M. Ryan, Fitzroy 1s 8d; J. Orburn, J. W. Morden, D. Clapp, Rev. R. Phelps and D. Lockwood, Belleville 2s 6d each; W. V. Elmore, Shannonville 2s 6d; C. M. Simmons, T. S. Agar, A. W. Meyers and Trent Library, Trent 2s 6d each; S. Tapscott, Cobourg 6s 8d; E. Shibley, Portland 2s 6d; Sundries, Montreal £1 0s 2d.

*Donations.—Provincial Effort Fund.*—Rev. George Sills, Fredencksburgh 2s 6d; J. Ingersoll, do 1s 3d; Fearsons' Society 12s 3d; A Lady, 1s 3d; J. M. Higginson, £1 5s.

*collections at Public Meetings.*—Fredencksburgh, 3s 7½d; Bath, 2s 1½d; Earnest Town four corners 2s 5d; Wilton, 2s 1½d; Switzers Chapel, 5s 4d; Newburgh, 2s 6½d; Huffman's, 3s 8½d; Millighans, 9s 0½d; Shuffield, 1s 4½d; Wager's School-house, 3s 4½d; Hughes' School-house, 2s 3½d; Fretze's School-house, 3s 3d; Napanee, 2s 6d; D. Rob'n, School-house, 5s 6½d; Lozier's School-house, 1½d; Mordin's School-house, 2s 7d; Sydney, 5th Concession, 1s 9½d; Chrysler's School-house, 3s 7½d; Belleville, 8s 2½d.—Total £3 9s 3d.

*Penny Subscription Cards.*—Master Thomas Ladon, Newburgh, 2s 1d; Miss Anne Amelia Black, do 5s.

*Arrears Account.*—Newburgh Society, 10s.

*Consignments.*—Dr. Spafford, Newburgh, 3s 9d; E. Shibley, Portland, £1 2s 6d.

**FOR SALE.**

**ANTI Bacchus,**  
 Temperance Tracts,  
 Unfermented Grape Juice for Sacramental Purposes.  
 R. D. WADSWORTH—  
 Montreal, June 14, 1845.

**WANTS A SITUATION**—A young Man of Temperance principles, who has been accustomed for some years to the GROCERY business in England. Satisfactory references can be given.—Salary no object. Address A. C. Post Office.  
 Montreal, June 16, 1845.

**GLASGOW BOOT & SHOE WAREHOUSE.**

THE Subscriber begs leave respectfully to intimate to his Customers in Town and Country, that he has REMOVED his Warehouse to No. 48½, M<sup>c</sup>Gill Street, where he has on hand an extensive assortment of Ladies and Gentlemen's DRESS BOOTS, SHOES and PUMPS of all kinds, strong Peg Boots, Peg Pump Boots and strong Shoes, &c. &c. He trusts from the well known quality to his work, and reasonable prices for cash, or approved credit, to merit a continuance of the support he has hitherto so liberally received.

JAMES RENNIE,  
 Montreal, April 21, 1845. No. 48½, M<sup>c</sup>Gill Street.