

Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

No. 23.

MONTREAL, APRIL 1, 1843.

VOL. VIII.

THE LOST FOUND.

From the *Troy Temperance Mirror*.

We had frequently observed a heart broken looking lad pass by with a gallon oil can in his hand. His tattered garments and his melancholy face were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whiskey jug. Having seen him pass twice in one day with his ever-present can, we had the curiosity to accost him, and did so by enquiring his place of residence. "I live," said he, "five miles from the city, on the road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, sir, it was whiskey that I was sent for. Father had no money, and he sent me to Mr.——'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back a rain."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, sir, I have a pair of shoes which sister sent mother. Mr.—— will give whiskey for them. He has got two or three pairs of Mother's shoes, now."

"Do you like to carry whiskey home my boy?"

"Oh, no sir, for it makes us all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfil his errand, and returned home with him. The family, we found consisted of a husband, wife and four children; the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold, blustering day. The North wind blew harshly, and came, roughly and unbidden, through the numberless crevices of the poor man's hovel. A few black embers occupied the fire-place, around which were huddled the half-starved children, and the woe stricken mother and wife. Her face was haggard—her eyes sunken—her hair dishevelled—her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavouring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had but a few months previous, been ushered. There was a tear in the eye of the mother, as she gazed on the ex-crying babe. The fountain had been, long before, dried up by the internal fires which alcohol had kindled and fed. It was the picture of despair; and we could not but pity, as she sat thus, that her mind was wandering back to the happy past—the days of her infancy and girlhood, and her early home.—Poor thing! She had given her affections and her hand to a man who had taken the first steps

in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted—cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this woe-smitten mother, kneeled a little girl of five or six years, down whose sallow cheeks tears were coursing; and who ever and anon exclaimed, "Poor little Willie, must he die?" "Oh! mother, must Willie die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron, and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potatoe, which he broke open with the remark, "Mother, give this to little Willie. May he be hungry. I'm hungry too, and so is sister; but Willie's sick. Give him this potatoe, mother."

"No, poor boy;" said the mother. "Willie will never be hungry again.—He will soon be dead."

This remark drew all the children around the mother and dying child. The father was sitting upon what was intended for a bedstead, without hat, shoes, or coat, with hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he were afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant, and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips, he whispered—"Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he left. "My God, how long?"

At this moment a kind-hearted lady came in, who had heard, but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained nothing for her to do but to comfort the living. This she did, while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, sir," said he, "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite?—You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you not now make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him, in due time we made the fact known to the wife—and producing a pledge, *the whole family signed it upon the table which held the body of their dead child!*

The scene was an affecting one. • • Two years had passed, when the incident was recalled to our mind by a shake of the hand from a gentleman who was returning west with a stock of dry goods which he had just purchased in New York. *It was the man who signed the temperance pledge by the body of his dead child.*

STATE OF THE OPIUM TRADE IN CHINA PREVIOUS TO THE LATE WAR.

By the Rev. W. H. Medhurst, of the London Missionary Society

It has been observed, that wherever Europeans come in contact with their less skillful neighbours, and bring superior intelligence, enterprise, and, we may add, cupidity, to bear on the tawny nations of the globe; the result has been the gradual decline and disappearance of the one before the other, till the hardy and energetic white has taken the place of his colored brother. In some places this has amounted to complete extermination, and in others the process is rapidly going forward, with the same gloomy prospect. Not one of the race formerly inhabiting Newfoundland is now in existence. The same may be said of the Caribs; while the Indians of North America, and the aborigines of New Holland, will soon be in the condition of those unhappy races. But was it intelligence alone which enabled the tutored tribes to prevail over the untaught? Were not other means employed, and did they not prove most lamentably successful? Was not the rum cask called in to the aid of the scheming colonists, and did not the red man fall but too easy a prey to the insidious allurements? Did not ardent spirits prove the ruin of the Indians, undermining their energies, shortening their lives, and decreasing their numbers? All this is well known fact, and will soon become matter of history. In China, territory is not sought, nor lands coveted; there Europeans do not aim at conquest or colonization; they have no need, therefore, to use an intoxicating medium, in order to subvert their designs of political influence, and territorial enlargement. The only inducement, that English merchants can have to lead them to carry on the opium trade in China, is the desire of gain; and yet that gain is so considerable as to draw them on with increasing eagerness in its pursuit. It is with them not a means to an end, but the end itself; they do not contemplate the wasting away of the population in consequence of the traffic, and yet the terrible effects of the traffic may be the same as though they did contemplate it. Facts induce us to believe that it is so. Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. Previous to the year 1795, opium was admitted into China on the payment of a duty, when a few hundred chests annually were imported. Since that time, the drug has been openly interdicted, and yet clandestinely introduced, at the rate of 20,000 chests annually, which costs the Chinese four millions of pounds str. every year. This quantity, at 20 grains per day for each individual, would be sufficient to demoralize nearly three millions of persons. When the habit is once formed, it grows till it becomes inveterate; discontinuance is more

and more difficult, until at length, the sudden deprivation of the accustomed indulgence produces certain death. In proportion as the wretched victim comes under the power of the insatiable drug, so is his ability to resist temptation less strong; and debilitated in body as well as mind, he is unable to earn his usual pittance, and not infrequently sinks under the cravings of an appetite which he is unable to gratify. Thus they may be seen, hanging their heads by the doors of the opium shops, which the hard-hearted keepers, having fleeced them of their all, will not permit them to enter; and shut out from their own dwellings, either by angry relatives or ruthless creditors, they die in the streets unpitied and despised. It would be well if the rich opium merchant were sometimes present to witness such scenes as these, that he might be aware how his wretched customers terminate their course, and see where his speculations, in thousands of instances, end. When the issue of this pernicious habit is not fatal, its tendencies are to weaken the strength, and to undermine the constitution; while the time and property spent in this voluptuous indulgence, constitute so much detracted from the wealth and industry of the country, and tend to plunge into deeper distress those weak and dependent members of society, who are already scarcely able to subsist at all. In fact, every opium smoker may calculate upon shortening his life ten years from the time when he commences the practice; one-half of his physical energies are soon gone; one third of his scanty earnings are absorbed; and feeling strength and income both diminishing, while the demands upon his resources are increased, he seeks to obtain by duplicity what he cannot earn by labour, and thus his moral sense becomes blunted and his heart hardened, while he plunges into the vortex of ruin, dragging with him his dependent relatives, and all within the sphere of his influence. Calculating, therefore, the shortened lives, the frequent diseases, and the actual starvation, which are the result of opium smoking in China, we may venture to assert, that this pernicious drug annually destroys myriads of individuals. No man of feeling can contemplate this fearful amount of misery and mortality, as resulting from the opium trade, without an instinctive shudder.—But the most appalling fact of all is, that the trade is constantly increasing.

But is there no remedy? The Emperors of China have wisely and patriotically determined, from the very moment they spied the onward march of the threatened evil, to denounce and resist it: and instead of admitting it, on the payment of a duty, have, as rulers, resolutely refused to derive any profit from the vices of the people. In the first year of the late Emperor, Kea-king, 1795, the introduction of opium was interdicted by law; those who were found guilty of smoking it, were pilloried and bamboozed; and the vendors and smugglers made liable to the severer penalties of banishment and death.

Thus, as far as law goes, the government of China has, ostensibly, done every thing in its power to check the growing evil; and one would imagine that these regulations were sufficiently severe to ensure the entire exclusion of the article from the empire. Yet, in the year 1836, a Chinese officer, high in rank, presented a memorial to the Emperor, in which he tells him,

"That, recently, the number of chests imported has exceeded 20,000, and that the sum paid, annually, exceeds eleven millions of dollars. Within the last few years, he adds, foreign ships have visited all the ports along the coast, from Canton, as far as Chinese Tartary, for the purpose of disposing of their opium, and though the local authorities immediately expelled them, yet the quantity clandestinely sold, is by no means small. The foreigners have, besides, a depot for opium at Lintin, in the entrance of the Canton river, where they have seven or eight large vessels, called receiving ships, anchored all the year round. In Canton, the native brokers pay the price of the opium to the foreign merchants, when they obtain orders for the drug from the receiving ships. They have also convoys, plying up and down the river, which are called fast-crabs, and scrambling-dragons. These are well-armed, with guns and pikes, and manned with desperate fellows, who go, as if they had wings. All the custom-houses and military stations which they pass, are literally stopped with bribes; and if they chance to meet any of the armed cruisers, the smugglers do not scruple to come to an engagement, and bloodshed and slaughter ensue. The governor of Canton lately sent a naval officer, with a sufficient force, and captured a boat laden with opium, seized

one hundred and forty chests, and killed and took prisoners, scores of smugglers; yet, the traffic was not at all checked. Multitudes of the people have but little dread of the laws, while they use every device to escape punishment, and are eager after gain: indeed, the laws are, some times, utterly without effect."

When a Chinese mandarin undertakes to make, and the Emperor consents to receive, such a statement as the above, we may conclude that true, and much more, is true. In fact, opium is not only regularly introduced, but openly sold, in all parts of China. Notwithstanding the prohibition, opium shops are as plentiful in some towns of China, as gin shops are in England. The sign of these receptacles, is a bamboo screen, hanging before the door, which is as certain an intimation there, as the chequers are here, that the slave of intemperance may be gratified. Into these shops, all classes of persons continually flock, from the pampered official to the abject mendicant.

To the foreign community of Canton we would appeal, did we not fear that most of them are now actively engaged in the traffic; and should the present residents, influenced by principle, abandon the trade, there are not wanting others, who will gladly embrace the opportunity of enriching themselves at the expense of the miseries of thousands. Many, doubtless, are deluding themselves with the idea, that if they do not deal in it, others will; and as the Chinese will have opium, whether or not, they may as well furnish them with it, as let others reap the profit of what their over-scrupulousness would deprive them. They are fully aware that opium is injurious to the constitution, and that, imported in such quantities, and consumed by so many, it must tend to the destruction of life, and the diminution of happiness. But, then, they plead that they were involved in the trade, before they were aware of the extent of the evil; and, now that they are embarked in it, they cannot well retract; besides, they intend soon to return to their native country, when they will leave the Chinese, and future opium dealers, to do as they please. The principle, sanctioned by all this special pleading, it will easily be seen, is untenable: it is simply this, that immediately we can ascertain that a thing will proceed, whether we take part in it or not; or that others will carry on a measure, if we abstain from abetting it; it then ceases to be an evil in us to participate in the transaction, however ruinous or destructive it may be. True morality will lead us to enquire, whether the thing be right or wrong; and, if the latter can be established, it is ours to renounce it, however lucrative to our lives, or grasped at by others. The golden rule, of doing to others as we would be done by, will teach us to avoid being accessory to the spread of allurements, and incentives to vice, when we pray every day, for ourselves, "Lead us not into temptation, but deliver us from evil." When Mammon has less hold on the hearts of civilized men, and when educated merchants begin to be more scrupulous about the craft, by which they get their wealth, then we may expect that opium dealers will be diminished, even in Canton; and the time is not, we hope, far distant, when it shall be considered as disreputable to administer to the vicious indulgences of the Chinese, as it is now to those of the British—and as creditable to abstain from opium dealing abroad, as from distillation at home.

As the Chinese government cannot put down, and the foreign community of Canton, it is to be feared, will not abandon, the illicit traffic in opium, we must look for a more immediate remedy in another quarter. It is well known, that the greatest part of the opium is grown within the territory, and transported through the provisions of the Honourable East India Company. It is, in the general presidency, a monopoly in the hands of our Indian government, who dispose of it to our merchants, at the annual sales.—The profit derived from the transaction is, doubtless, great; and to a comparatively small quantity of the article is consumed by the immediate subjects of the Company, and the evils consequent thereon, are confined to foreign lands, it is possible, that the Board Directors, at home, and our Indian government, abroad, may have overlooked the enormity. Now, however, neither the Company, abroad, nor the Directors, at home, can plead unconsciousness in the matter: it has been told, and it shall be rung in the ears of the British public, again and again, that opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Not only are the wretched victims of the indulgence, themselves, impervious to

remonstrance, and callous to all feeling—not only must we despair of the conversion of an opium smoker, almost as much as if his doom were already sealed—but the difficulty of convincing others of the truth of Christianity, and of the sincere intentions of Christians, is greater in proportion, to the extent of the opium trade to China. Almost the first word uttered by a native, when urged to believe in Christ is, "Why do Christians bring us opium, and bring it, directly, in defiance of our own laws? That vile drug has poisoned my son—has ruined my brother—and, well might lead me to beggar my wife and children. Surely, those who import such a deleterious substance, and injure me, for the sake of gain, cannot wish me well, or be in possession of a religion that is better than my own. Go, first, and persuade your own countrymen to relinquish this nefarious traffic; and give me a prescription to correct this vile habit, and then I will listen to your exhortations on the subject of Christianity." Alas! they little know, that the one is almost as impossible as the other; and that the work of persuading the growers and vendors of opium, to relinquish the source of their ill-gotten wealth, is as difficult as the task of curing a confirmed opium smoker of his vile habits; and that both are to be effected, alone, by that Power which can cause the Ethiopian to change his skin, and the Leopard, his spots; and make those who have been accustomed to do evil, learn to do well. But, surely, when the evil is known, and its effects seen, the rulers of an empire which professes to be governed by the principles of mildness and equity, will never lend themselves to the promotion of a measure which demoralizes a population, in such a wholesale manner; and still less, condescend to derive a profit from that which ruins myriads. The lands now employed in the cultivation of the poppy, being necessarily rich and fertile, would, if laid out in the raising of other productions, be equally valuable to the possessors; and, while the revenue was not diminished, the happiness, health, and industry of the people, would be increased; in addition to which, the Divine blessing would, doubtless, be doubly bestowed on those, who renounced an apparent benefit to themselves, in order to extend a real good to others.

NURSING MOTHERS.

We are rejoiced to find that perjury is fast giving way in regard to the supposed necessity for nursing mothers to use intoxicating liquors. In a late *Herald* we recorded the fact that in forty-three societies in the north of England, there are two hundred and thirty-one nursing mothers who use no kind of intoxicating liquors. We have now the satisfaction to lay before our readers the two following communications.

[Extract from a letter of a Correspondent]

"When lately on a visit at the house of a physician in London, his lady informed me that her experience was most decidedly in favor of our principles; she has nursed seven children, five when she used intoxicating liquors, and two since she has entirely abstained from them; these two latter children are remarkably fine and strong, and have been able to walk when only nine months old, whilst neither of the five nursed on anti-tee-total principles, could walk before they were twelve months old.

This case is the more remarkable from the fact that the lady was not in the habit of taking intoxicating liquors; but resorted to the use of porter during the period of nursing the first five children, with the expectation of deriving additional strength and nourishment from its use; an expectation which I believe would prove equally fallacious in most other cases, if the ladies of our country disregarding the ignorant notions of their nurses, and the prejudice of medical men, would under similar circumstances, give a fair trial to the practice of Total Abstinence."

Another Correspondant observes:

"I think there is little doubt but if medical men would examine into the moral as well as physical effects, which too often result from the advice they give in this respect, they would soon prove themselves to be free from the feel-

ings which sometimes influence them, and we should find that the present practice is the result of either ignorance of the real nature of the insidious poison, or a lack of observation as to the moral effects of its use in society.

A circumstance has recently come under my notice which in conclusion I will relate.

In a village near here the wife of an intimate friend of mine was recently confined; herself and husband being both tee-totallers. Within a few days a sister of the female was also confined, who is not an abstainer. Their mother who resided in the same place, was as may be supposed frequently found attending upon her daughters, and the medical man had heard from her that one of them would take no spirits or porter. He highly disapproved of this, but his "advice" in this case was of no avail; in a short time the abstainer recovered; the child, an uncommonly fine boy, grew and flourished, while the sister and her child were weak and poorly in the extreme. On one of his visits at this time the doctor having some confused ideas about abstinence, floating in his head, addressed the sickly sister to the effect, that she would never get over her confinement unless she gave up that silly tee-total system, and pointed to her strong, fast recovering sister, and her healthy babe, in proof of the good effects of porter! when the mother, who was present, interrupted him with "Please sir, this is not my tee-total daughter, her sister who is doing so well is the tee-totaller." The doctor had no more advice to give on that occasion."—*Bristol Temperance Herald*.

SCENES AT TEMPERANCE MEETINGS.

Often have we watched with interest the motley group assembled to hear a lecture. The inebriate, reeling under the influence of intoxicating draught—the moderate drinker assuming a self-determined air, as though he would say, "I can take care of myself"—the dramseller exhibiting in his changing countenance the varied workings of his heart, now red with anger, as he is charged with being the cause of the drunkard's woes, now sinking back with shame, and hiding himself from the light, as the fearful picture of the drunkard's ruin and his family's wretchedness are drawing; but none, through all that varied group, have we noticed with greater interest, or more intense feeling, than the members of the drunkard's family. With what an air of anxiety the wife hangs upon the words of the speaker, as if life or death was in them. How imploringly her eyes are occasionally turned to the beloved partner of her bosom to read, if possible, the workings of his heart; how anxiously the pledge is watched while passing round the audience, and when the bursting cheers announce the resolution of some poor slave of alcohol to burst the chains that bind him, has the heaving breast, the starting tear, mingled with the smile of joy, announced the deep interest she had in the work. Great God! we have some times thought, is it possible that a work like this, in which the happiness of families is so deeply involved, that makes the wretched wife weep for joy, and playful smiles light up the dejected countenance of the child, can stir up the deep malice in the heart of one who wears the human form? What strange infatuation has seized upon the rumseller and his victims? What delusive charm has hell wound round them? Of what infernal texture is the veil that binds them?—*Western Reserve Washingtonian*.

A GOOD SPIRIT.

We like the spirit of the woman, who evinced a very anxious concern at seeing a child run over by a coach. Upon which she was asked by a bystander "is he your child?" "No," said she, "but he is somebody's child."

So in all things we should have that kind, benevolent sympathy, which embraces all mankind in our regards—even the most degraded. And not be of that obtuse, false, mercenary class, who like a petty lawyer, would sell himself to advocate any cause, good, bad, or indifferent, for two-pence halfpenny, and abuse any man in the community, be he friend or foe, without feeling, conscience, or regard.

The most degraded, the most intemperate have friends, though they themselves be nothing to us individually; perhaps they have parents, or children, or wives, who are bound to feel compassion for them. But suppose no kindred ties bind them to earth, they wear the human form, and society has claims upon them—and they have claims upon society. Condemned would be the man in sight of high heaven, who would unnecessarily inflict a wound upon, or would not contribute his mite to raise the fallen.

Most men would rather reclaim a felon than hang him—and why should not this kind, Christian feeling be extended to the intemperate? whose greatest sin is often against himself; whose fault is, perhaps, the result of some physical infirmity, or diseased organization.

Let us not steel our breast to human woes—but retain the sympathies of the kind, the benevolent, and the humane.—This is the proper spirit for Washingtonians, as well as Christians to possess.—*Waterfall*.

PROGRESS OF THE CAUSE.

CORNWALL, Feb. 20.—A Society called the South Branch Victoria Society, was formed 19th December last, 4½ miles north of this place, which now numbers 69 members; the officers are—D. McLaren, President; J. Neil, Vice President; R. Kyle, Sec.; with a Committee of nine. May they go on and prosper.—W.

DURHAM, March 1.—A Temperance procession took place in this township a short time ago, in which the Durham Society, joined by the Ormstown Concession Society, proceeded in sleighs from the Durham hotel with suitable flags and banners to Dewville, where they met the Huntingdon Society, preceded by the excellent brass-band of the Huntingdon volunteers. The united procession returned to the hotel above mentioned, whence they walked in procession to the Presbyterian church and heard an excellent sermon by the Rev. Mr. Anderson, from Thcae. v. 22. "Abstain from all appearance of evil." A collection in behalf of the funds of the Society was taken up, and 27 names added on the occasion; after the sermon the company again proceeded in sleighs about four miles down the beautiful river of Chatagway and then returned to the Durham hotel, when about one hundred ladies and gentlemen sat down to an excellent repast provided by Mr. McEachern; after which, part of the company spent the evening in musical entertainments. The whole affair went off delightfully. The office-bearers of the Durham Temperance Society are—Wm. McNaughton, President; Thomas Porter, Vice President; James Lockerby, Secretary; William Winter, Treasurer; with a Committee of nine. The Society consists of 120 members.—A. McEACHERN.

PERTH, March 7.—Soon after the late visit of your respected Agent, we had a delightful Temperance concert and *souée*, at which the ministers of the Baptist, Methodist and Presbyterian persuasions attended and delivered addresses. Several signatures were obtained and the interesting occasion was not only made highly available for the Temperance cause, but was also rendered a means by the Divine blessing, of strengthening those fraternal ties by which philanthropic Christians of different denominations are united. May peace, prosperity, and unity, be ever attended upon our Temperance enterprise.—G. B. BURCHER, *Wes. Minister*.

ST. CATHARINES, March 10.—*Bertie*: In Bertie the cause of sobriety has advanced at such a rapid rate that it is unpopular and considered disreputable not to belong to a Temperance Society. When the subject of total abstinence was first introduced into this section of country, it met with violent and repeated opposition and persecution. Slander circulated reports derogatory to the character of the most efficient promoters of this benevolent enterprise and thoughtless men interrupted the meetings; and, to cry

the climax of desperate hatred, the enemies of the institution manifested their malignity, by burning to the ground a new and neat chapel in which the teetotallers usually convened; but they, like the H-brows of old, passed through the fire unscathed, whilst the flames rendered surrounding darkness visible. The building was the private property of J. J. Johnson, Esquire, who has since become a member of the Society. Those connected with the cause in that vicinity contemplate the erection of a Temperance Hall. At their anniversary meeting the Secretary stated they had upwards of 300 names on the books of the Society, and that during the year of its existence only three expulsions marked their list; last summer the Society convened in a beautiful grove and formed an amphitheatre with their waggon—the centre of which was occupied by the speaker. When the address was concluded they marched in procession with badge and banner,—whilst these spirited moral reformers were passing a tavern, some one observed "it is a pity to irritate the feelings of the landlord," "a pity," exclaimed the wife of a reformed inebriate, "he did not pity me nor mine when he tempted my husband to drink to excess, and neglect his family and farm; when I was sick he coaxed my child to give him the only two shillings we possessed to pay his father's spirit bill."—Mr. B. Pound, President, and Mr. M. Lauren, Secretary, of this thriving Society.

Chippewa: A village formerly noted for intemperance is now distinguished for the faithfulness, liberality and energy of its supporters of Temperance principles; Mr. Campbell, who formerly kept intoxicating drinks for sale, has recently banished them from his bar, signed the pledge, and opened a Temperance house for the accommodation of the travelling public. The house is large and commodious, well furnished and admirably managed. The Society has contributed generously towards raising a fund to be expended in purchasing periodicals for a reading room. When I first lectured in that place, some of the inhabitants desired to give me a livery of tar and feathers and a rail to ride upon; but instead of manifesting such disapprobation to the cause, 70 of them signed the pledge—among the number a notorious sot, who, if I am not misinformed, had with him a bottle of whiskey, which he pressed to his lips more than once during my address; he evidently was partially intoxicated when he appended his signature to the pledge. Some intelligent and respectable men wished me to erase his name, positively asserting that he would violate the pledge the first opportunity; but it is more than twelve months since he signed, and he has not broken it yet. He now is able to protect, feed, clothe and educate his children; his flour, beef and pork barrels are supplied; the broken heart of his companion has been healed and made to leap for joy. After he signed away his liberty to be any longer a slave to the autocrat-alcohol, he shed his coat and did not allow so much liberty to his elbows, knees and toes; he was no longer so opposed to the monarchy of the pledge, that he would not wear a crown in his hat. Amongst others who signed on that occasion was a hard drinker, who kept the pledge inviolate until business called him from home; in an evil hour he yielded to temptation, drank to excess and died in a few days. Three raftsmen, who belong to the Chippewa Society, one cold day last fall leaped into the river up to their arm-pits to save their lives and rescue the raft; when they went ashore they were advised to drink a little hot-stuff to keep the cold out, they refused the medicine, and the next day, contrary to the anticipations of their comrades, they experienced no inconvenience whatever from the exhaustion and exposure of the preceding day. An athletic young man, who had drank from one to three quarts of whiskey per day, finds himself heavier, heartier and stronger since he relinquished the use of intoxicating drinks. I could glean a volume of interesting facts, but I must notice other Societies. Mr. Doolittle, President, and Mr. J. W. Fell, Secretary, of this flourishing Society.

Drummondville: In Drummondville the *Advocate* is patronised and circulated, and the cause, under the spur of truth, goes forward at a galloping rate; when they have no regular lecturer at their semi-monthly meetings, interesting extracts are selected and read from the organ of the cause in Canada, and reclaimed inebriates and others address them; they have excellent singing, which gives a zest to their meetings. Their Secretary, a reclaimed man, possesses more than an ordinary share of intelligence and ability; he keeps the books of the Society in a manner that reflects

much credit on his tact and care. Several who were picked from the dregs of drunkenness, have been restored to society again and now exert themselves in snatching others as brands from the liquid burning. Your Agent, Mr. Saul, and myself, originated this Society during his tour through the District; it now numbers 400 members. The cause does and should prosper where the unbroken voice of the cold water cataract is heard, and where the foaming, leaping, dashing, roaring, column of water sweeps over the rocky bar that links the soil of two great and growing nations, may there be nothing worse than water between Great Britain and America. Mr. A. Ross, President, and Mr. W. E. Pointer, Sec., to this Association.

Temperanceville: South Pritham has been revolutionized by the Temperance Reform; the Society was born a giant and bearded the lion in his den in its infancy. A gentleman of fine fortune, who was in the habit of worse than wasting his property, prior to his signing the pledge, bought the tavern at Osborn's corner and converted it into a Temperance house. I had the pleasure of seeing the rum-sign cut down, and the honor of naming the village Temperanceville. Mr. Harris, an attentive and agreeable gentleman, keeps an excellent house of entertainment. Several almost hopeless cases have been reclaimed and now are pillars in the Society. I remember lecturing in a tavern in that neighbourhood last Fall. When returning to the place which I usually made my home in that vicinity, in company with several reformed men, I passed a portly looking man who was rolling in the mud exposed to the drizzling rain; the landlord had made him drunk and then kicked him out of the tavern; in the course of a few days afterwards he signed the pledge, and is now a staunch teetotaller and looks younger than he did a year ago. Mr. Taylor, President, and Mr. C. H. Fell, Secretary, of this Society.

Gambus: The Society at the Forty Mile Creek embraces the talent and respectability of the place. Doctor Goodman, President, and Mr. H. Kilborn, Secretary.—G. W. BUNGAY.

Newburgh, March 13.—The Temperance cause in this district continues to advance; in the township of Kingston, Fredericksburgh, Adolphustown, &c. more excitement prevails at present than at any former period on the subject of Temperance. Large meetings are being held in these townships and numbers joining our ranks. The anniversary of the District Society, held on the second Thursday of January, at Switzer's Chapel, was well attended. I think there were present 1070 people who were conveyed to and from the meeting in about 150 sleighs. The meeting was ably and eloquently addressed by Mr. Wadsworth, of Montreal, and the Rev. Mr. Wilkinson, of Kingston; numerous meetings of minor importance have been held in various parts of the district during the winter—I have been at 22 of these meetings myself, and have exhibited the small still obtained from your depot, at almost all of them. We have opposition from various quarters, the most influential is from professing Christians. It is enough to make a reflecting man's blood chill in his veins to hear the most dissolute and drunken of our citizens trying to defend their drooping cause, by quotations from Scripture and Murray's book. This man, the baneful influence of whose work is seen and felt in our district, has been most unjustly placed over the educational interests of Canada.—J. B. AYLWORTH.

P. S.—A man was killed at a Municipal election, in Sheffield, the other day; and what wonder, when whisky was supplied by the pail-full by the Candidates! The man, it is said, was nearly 70 years old, his name is Saunders, was sober and religious, but fell by the hands of drunken men.—J. A.

Yonge, March 14.—The annual meeting of the Front of Yonge Total Abstinence Society, was held on the 28th February, George G. Purviss, President, in the Chair, when the following officers were chosen for the ensuing year: Samuel P. Buel, President; George G. Purviss, Palmer See, Esquire, Wm. Hazleworth, Vice Presidents; with a managing Committee of eight. At the close, the pledge was circulated and 10 names obtained; our Society began sixteen months ago with 23 members—it now numbers 220 in good standing.—G. McNISH, JR., Sec.

TEMPERANCE CAUSE IN SWEDEN.—The triumphs of temperance are not confined to the lands where the English language is spoken; they are spreading over the entire race of European society; rather, we may say, they are carrying comfort and joy to the families of the whole earth. In Sweden, there are already upwards

of fifty thousand pledged temperance members. We are told, wherever, in that country, the work has been carried on by a clergyman, it has swept all before it. In one place, not a drop of liquor has been drunk, at any of the weddings, for sixteen months. In another 200 stills have been stopped. A few years since there were 165,000 stills in the kingdom, deluging the land with an annual supply of more than 4,000,000 gallons of strong drink!—The cause is rapidly progressing in Germany and Prussia. The society at Hamburg numbers about 650 members. Female societies have been formed in many places. The Queen of Prussia is said to befriend the cause very much. Surely the philanthropists of this age labour not in vain. The heaven works wherever thrown in, and increasing success gives abundant encouragement for the future.

MR. WADSWORTH'S TOURS.

DEAR SIR,—Through the goodness of a wise and merciful Providence, I have been sustained during my long and arduous journey. From the time I yielded to the request of the Committee, to make a collecting and lecturing tour through Canada West, my mind was deeply impressed with the importance of the undertaking; and it was a subject of anxious solicitude with me, how I might best sustain and advance the cause of Temperance, and at the same time so labour for man's good, as to promote God's glory. This impression led me to the Throne of Grace.

On the 2d of January, I left town; but in consequence of the heavy fall of snow, I missed my three first appointments, and only arrived in time to say a few words to an interesting and large meeting at Carlton Place. From thence I proceeded on my route, and having seventy-seven places to visit, I expected to collect a large amount. The extreme pressure resting upon all kinds of industry, and the consequent scarcity of money however, frustrated my hopes to a great extent; and I may add, that if ever I felt the truth of the remark—"Tee-totalism is not Religion," it was during this tour, while I beheld the health, comfort and respectability which many families enjoyed, principally through their entire abstinence from intoxicating drinks, and who yet evinced neither gratitude nor liberality to the cause. On the other hand, however, I found in every place, warm and zealous friends; and hospitality, with its loaded board and pressing invitations, were constantly at my command.

I carefully observed the influence of our cause on individuals, families, and communities: and where the unbending, unyielding principle of tee-totalism is carried out fully, and sustained in its advocates by a consistent moral character—there the most good has resulted, and more reformed drunkards have joined the church of Christ. On the contrary, where there has been a fear of odium and persecution—a shrinking from duty—a defective moral character—by no means the same proportion of good has been effected. I found a great difference of opinion as to the proper meaning of the latter part of our pledge: "And that in all suitable ways, we will discountenance their use throughout the community" some conceiving it no harm to raise grain for, and sell it to, the distiller and brewer—to rent premises to be used for the sale of liquors—to patronize liquor-selling stores and taverns, in preference to others conducted on Temperance principles—to refuse subscribing for a Temperance paper, or giving pecuniary aid to the Temperance cause. Hence there are drones in the hive—principle is compromised—the enemies say "so would we have it"—while some return "like the dog in his vomit again." When will tee-totalers understand that they are not engaged in a defensive warfare only, but in an aggressive, exterminating warfare, which, while it ad-

vances, never yields an inch. Principle, if it be right, is always right; and it ill becomes us to yield points now, which have been settled for several years.

I also carefully observed the estimation in which the Committee of the Montreal Society is held, by the sister Societies which I visited. If I may judge from the hospitality and cordiality with which their Agent was received—the approbatory terms in which votes of thanks were couched—the just appreciation of its labours and zeal—the confidence in its wise arrangements—the desire for continued effort—and the promises of further support; then my conviction is that the Committee possesses the best wishes and unqualified confidence of the people of Western Canada.

My attention was particularly directed to the conduct of professing Christians towards the cause. The denunciatory language of some Temperance men is insupportable, and it is no wonder that there are places where both ministers and people refuse to help us. The number of Christian tee-totalers is, however, fast increasing in every place. The ministers who espouse and avow our principles are multiplying, and I believe in the U. C. E. Methodist Conference every minister is a tee-totaler! I found no difficulty in obtaining pulpits on Sabbath or other days, and was pleased to find that every denomination furnishes examples of unwearying zeal and diligence in the work.

The youth of the country are fast imbibing our principles, and bid fair to be extensively useful in their day and generation. They want, however, more encouragement from their parents and guardians, who, I am sorry to say, in some instances, refuse them the liberty of becoming members, though they earnestly desire the privilege. One interesting boy, at Port Hope, made an able speech in defence of Juvenile effort, and was loudly applauded by the audience.

The ladies, in argument and persuasion, are much more successful than many of the public speakers. Their example and influence is never misunderstood, for as soon as the pledge is adopted by them, many say "it is no use to hold out any longer."

The reformation of drunkards goes steadily on; in all Societies there are delightful instances of the efficacy of the pledge, under the blessing of God, to strengthen the resolution of the inebriate who desires to reform. Some of the most useful official members were once degraded drunkards. Many of the reformed have joined the church of God, and now bid as fair for heaven as ever they did for eternal woe. I think on an average about two drunkards joined at each of my meetings, so that not less than 144 have come to a determination to abstain entirely from all that can intoxicate.

The influence of our principles upon the traffic is perceptible every where; few respectable persons drink in taverns—few respectable merchants are engaged in it—the number of distilleries, breweries, and taverns, is decreasing—the business is by no means as profitable as formerly—in some places not one fourth the quantity is now consumed that was used five years ago—there has been a great falling off in the number of licenses issued; for instance, in Kingston last year the number granted was 130, but this year only 66. The public mind is becoming disabused of that erroneous view, and consequent incorrect opinion which it formed of the manufacture and sale of intoxicating drinks; and very soon will public sentiment say it is an immoral business.

Opposition is occasionally offered to this cause, which almost every body pronounces "good." In one place during my address I endeavoured to show that the conduct of any individual, how

ever temperate and respectable his character might be, who opposed this work, was calculated to encourage drunkenness and perpetuate its fearful effects. After I had done speaking a person rose up and requested permission to put a question to the meeting; the chairman refused leave, on the ground of his having repeatedly interrupted the meetings before; however he persisted in his request and put the question, viz. "Whether he by his past conduct in the meetings had encouraged drunkenness or not." Some held up their hands exonerating him from blame, but when the question was put the other way a large majority decided against him. At another place a tavern-keeper came for discussion, but had to retire chagrined. At Port Credit, where I formed a Society, some men informed the people, that because they signed the pledge they would have to pay 5s. or 7s. 6d. a year to the Montreal Temperance Society, and said as they could not afford to do this they had better withdraw; this report got among the Indians at the Credit, but when I returned the slander was unmasked, and this persecuted race saved from the snare.

It would afford me much pleasure to notice the praiseworthy and extensive labours and zeal of some of our "tried men," who have borne the burden and heat of the day; also the special honor and favours bestowed upon myself. I must, however, indulge the hope they will accept my hearty thanks for all personal kindness shown, and remember not to "weary in well doing."

In conclusion, I may state the result of eight weeks labor in the cause to be as follows:—1,374 miles travelled; 84 places visited; 77 addresses delivered to upwards of 10,500 persons; 1924 signatures to the pledge; donations and collections amounted to £134 6s. 6d.; and £108 13s. 9d. received on account of arrears due the Society. I am, Sir, yours very truly,

R. D. WADSWORTH,
Rec. Secretary and Agent, M. T. S.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, APRIL 1.

HUGH CAMERON.

We have learned from a city Missionary who visits this unhappy man, that he has no recollection of the circumstances immediately preceding or attending the murder of his wife, nor of the feelings which led to it; from which it follows that he was utterly deprived of his senses at the time. It further appeared from the evidence, that when not in drink, he was a kind husband and father. Now it really does appear inconsistent in the extreme, for our laws to license the manufacture and sale of intoxicating drinks, and then hang a man for being intoxicated by them, and when in that state doing a deed of which he was utterly unconscious. Laws are made and executed by the community, and for this same community to sanction the drinking usages which lead individuals into crime and then punish them for being so led, is surely an outrage against the plainest principles of justice. If it be right (as the laws of all nations declare)

to punish the offence, it cannot be right to sanction that which notoriously causes it; at all events, the distiller who makes the liquor which leads to murder, and the merchant or tavern-keeper who sells it should be tried as accessories. Yes, arraigned in open Court before God and their country, the murderer should stand in the prisoner's dock, with the distiller and rum-seller on either hand, gauded by constables' batons, and awaiting the development of the evidence, the charge of the Judge, and the verdict of the Jury. If such were the case, some restraint would be laid on those who, "for the sake of gain, drive men in crowds to hell." At present, these persons are not only tolerated by society, but oftentimes loaded with caresses and honors—nay, received into the very Church of Christ itself, while the poor victims of their bloody traffic tremble at the bar of justice, or sigh in the murderer's cell.

Much active sympathy has been shown in favour of HUGH CAMERON, by getting up a petition numerously and respectfully signed, for the commutation of his punishment. How much better would it have been for him had a thousandth part of the pains and influence, now exerted, been used to induce him and his murdered wife to join a Temperance Society; then not only would he not be executed but his soul would have been spared the anguish and remorse which no Governor can commute; then would his wife, who sincerely loved her husband and children, have been still living in the midst of a happy domestic circle.

How many murders and executions have already been prevented by the progress of Temperance principles, no created being can tell; how many might be prevented by the combined influence of those who petition in favour of HUGH CAMERON, if exerted in the right way, we leave them to imagine; but we beseech them, and all who sympathize with affliction throughout the land, in the midst of their compassion for the present victim of the drinking usages of society, and the traffic in alcoholic stimulants, to have some compassion for the wives and children that are yet to be murdered, and for the husbands and fathers who are yet to be tried, condemned and executed, if these usages and if that traffic go on. Let them, as the carrying-out of their own humane principle, petition government to suppress the manufacture and sale of intoxicating drinks, and give all the weight of their own influence and example on the side of total abstinence.

LIQUORS AT ELECTIONS.—The report mentioned in our last, of a man having been killed at the election of a District Councillor for Sheffield, turns out to be correct. He was a quiet old man, named Sanderson. Whisky was supplied by pull-pulls to the voters, and a general row was the result. In this the old man took no part, but went in the crowd to fetch out his son, when he was struck. Another account says he was coming home when he was attacked. The man who struck the blow has escaped, and two others who were aiding him have been admitted to bail. The provisions of the new election law will have to be extended to township elections.—*Kingston Herald.*

Another victim has been immolated to the custom of drenching the people with intoxicating drinks at elections! How many more must fall, before this disgusting and degrading practice shall be abolished? It is well known that nearly all the rioting and bloodshed which so frequently disgrace elections in this country, are attributable to it; and the last election of Members of Parliament for Quebec, demonstrated that the keenest contest might be carried on peacefully, where intoxicating drinks were not supplied.

In the face of these facts, we ask if the candidate who supplies liquors to degrade and brutalize his neighbourhood, can be called a good citizen? If he, who is not only doing much injury to so-

ciety, but sapping the very foundation of representative government, can be deemed a patriot? If he who seeks to impair or destroy the senses of electors, in order to obtain their votes, can be considered an honest man? Can we say that a Candidate has the welfare of the people at heart, who wantonly endangers the public peace, and the lives of his fellow citizens? Or is it not rather evident from such conduct, that he seeks at all hazards to gratify his own pride, or gain his own ends? And suppose he does succeed in gaining a majority by intoxicating the electors, should he not be regarded as the representative of a mob of drunkards, and not of a body of men who, in their sober judgment, deemed him worthy of the office to which he aspired?

The motive of candidates who pursue a course so fraught with evil, can scarcely be a desire for the public good; and therefore, whatever their other qualifications may be, we earnestly advise all good men steadfastly to decline voting for them, at all events, until they shall publicly renounce and condemn the nefarious practice of supplying intoxicating drinks for election purposes.

In the present instance, the blood of an inoffensive old man cries from the earth for vengeance—and it will not cry in vain, though human laws should allow the man-slayer to escape, and refuse to arraign his equally guilty accessory who supplied the whiskey which led to the deed of blood. Wheresoever they may dwell, the mark of Cain must rest upon these men; for there is blood upon their souls—blood which is precious in the sight of God.

MEDICAL POLICE.—A long report from the Committee to whom the memorial of Dr. Picault, on the state of Prostitution in this city, had been referred, was brought up and read by Alderman De Bleury.—The Report set forth the difficulties which presented themselves in any attempt to introduce a system of medical police, but offered the outlines of a plan by which the sanitary regulations in force in some of the large cities of Europe would be introduced here. In accordance with this plan, the Committee recommend the establishment of a Medical Board, before which the inmates of houses of ill-fame will be compelled to present themselves periodically, and to be regularly re-registered and receive a license enabling them to follow their traffic. The proprietor of every house where three prostitutes are assembled will be obliged to place herself under the regulations of the Medical Board, and in default of doing so, will be liable to imprisonment in the House of Correction. All other infringements of the rules to be punished in an equally summary manner.

The Report was received, and ordered to be taken into consideration at the next Special Meeting.—*Herald*.

Here is a direct attempt to legalize prostitution, with all its pollutions, in this country; and though we hope the community will be spared the deep degradation and infamy of seeing such a measure carried into effect, yet it may well be questioned, whether another kind of traffic which is licensed in every street and lane of our city, and every high-way, and we might almost add by-way of our country, is not as baneful in its consequences. Do prostitutes cause more loathsome and deadly diseases than alcohol? Do brothels destroy more victims than dram-shops? Which of the trades causes the greatest quantity of "wounds without cause," quarrels, accidents, and sudden deaths? which invades domestic happiness and public prosperity most? which brings a most victim to the poor house, the penitentiary, and the gallows? These are important questions, and we apprehend if they were fully investigated, it would be found, that in all these respects, the rum trade holds an unenviable pre-eminence.

The subject is no doubt a loathsome one; but its investigation

should not be shunned on that account. As well might victims of loathsome diseases be left to perish without aid, because it is disagreeable to approach them. The effects of the traffic in intoxicating drinks, are loathsome, pernicious, and to escape these effects, it is necessary to lay the whole business bare in its true colours before the public eye—a task which, with the help of God, we will endeavour to perform.

The *Temperance Advocate*, of February 15th, contains remarks on an opinion we expressed February 1st, that the *Advocate*, to be "generally patronized, must be confined solely to temperance subjects;" which opinion we gave because solicited to do so, in common with others, by the esteemed editor of that paper. We have only to reply, that from all we know of the mind of the readers of the paper in this part of Canada, our opinion is prevalent. (In the best authority, we are able to state that one of the most influential temperance neighbourhoods near the city, where there were about thirty subscribers for the *Advocate* when it was confined to Temperance subjects, and charged but 2s 6d, now takes less than half-a-dozen copies. This is not an isolated case.—*Christian Guardian*.)

Our respected contemporary is, we think, under some misapprehension on the subject above alluded to, as the *Advocate* contained Agricultural, Educational, and other matter, when it was published at 2s 6d, in much the same proportions as at present—the difference of price being caused by issuing the paper once a fortnight instead of once a month; and not by the addition of such matter. So far as we can see, therefore, the increased price constitutes the objection in question; and this will be obviated in part in the coming volume.

The Committee have endeavoured, in humble reliance on the blessing of God, to furnish a paper to the country, which should combine, as far as possible, the advantages of a very low price, with a great amount of interesting and useful matter. And in so doing, they have incurred heavy pecuniary responsibility, as well as much gratuitous labour. They seek no reward in this enterprise, but the happiness of seeing the best interests of the people of Canada promoted; and they deeply regret that any "influential Temperance neighbourhood," or even any single individual, should decline to co-operate with them in the great work in question.

A letter from the Rev. S. HULBERT, in the *Christian Guardian*, reflects on the managers of the *Temperance Advocate*—first: for slighting the exertions of Ministers in the Temperance cause; and second: for not sending him his *Advocate*. With respect to the first charge, we are sincerely sorry if we have given Mr. H. or any other Minister, the least cause to entertain it; and to him and all other friends of the cause who may feel aggrieved in this matter, we beg leave to apologize. Certainly, we have not intentionally under-rated the value of Ministerial labours or influences in the Temperance reformation; and when we have spoken favorably of the exertions of one Minister, it has been for the purpose of "provoking" others to like zeal. To the labours and influence of Wesleyan Ministers in Canada, we know that the Temperance cause has been greatly indebted, and frequently in times past has this indebtedness been acknowledged; that their exertions are not more frequently noticed, is attributable only to the fact that we are seldom apprised of them. To the excellent College of that denomination at Cobourg, we have several times borne our humble tribute of praise, especially in contrasting it with some other educational institutions, where the tutors employed exert any thing but a favorable influence over their students, as respects Temperance principles.

With respect to the second charge, our publishing Agent is under the impression, that Mr. HULBURT's name was left off our list, in order that he might be supplied from Toronto, whence several neighbouring Ministers and Societies have been furnished; and he can find no letter from any Post-master on the subject. However the case may be, we assure Mr. H. that the omission to supply him was altogether unintentional, and that it has been remedied as soon as known, by sending him a file of the paper.

For the exertions of Mr. HULBURT, and all other Ministers and friends of the cause, to procure subscribers for the *Advocate*, we beg leave publicly to tender them the thanks of the Committee of the Montreal Temperance Society.

In this number, we give a condensed account of the opium trade in China, prior to the late war—a trade which, we fear, has by no means diminished since. Will our rum-sellers read the account of this traffic, and say in what respect it differs from their own, except in the fact that opium merchants do not generally, like rum-sellers, witness in person, the misery and ruin caused by their business, and therefore have less to answer for in respect of gaining against knowledge.

PAY YOUR POSTAGE.—Having been obliged to pay several postage of late, on the most trivial matters, we are under the necessity of adopting the resolution to refuse all letters, except such as are post paid. This may appear harsh, but it is the only way of protecting the funds subscribed for Temperance purposes from being thus misapplied. We request our correspondents to take notice of the above resolution.

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

183.—KINGSTON, March 21.—A soldier of the Royal Artillery was found frozen to death last Saturday morning on the common near Barrefield. He appeared to have wandered from the village in a state of intoxication, and falling on the snow, slept the sleep of death.—*Herald*.

CHILDREN AND YOUTH'S DEPARTMENT.

AN INTERESTING FACT.—About a week since, a little girl accompanied her intemperate mother to a grocery store where liquor was sold, and plead earnestly, in presence of the store-keeper, to lay out the twenty-five cents in bread and wood instead of whiskey. For once the miserable mother was restrained, and did as her daughter requested. But the best remains to be told. On the following day the merchant poured all his liquors in the street, and a few evenings afterwards attended a temperance meeting at the Washington Hall, signed the pledge, and stated the circumstance as we have given it. How potent is truth! Who now could count his or her influence as nothing! The grocer's store is at the corner of Fourth and South streets, Philadelphia. On the pavement can be seen his empty rum-kegs and on the head of the largest is chalked this poetical advertisement:

"Temperance is all the go,
These kegs for sale very low."—*Youth's Advocate*.

AN INTERESTING INFANT.—A. J. wrote struck almost motionless in the street the other evening, just before gray twilight, by the sight of a child, certainly under three years old, with a lighted cigar in its mouth! The little wretch came out of a gateway in Magazine street as we were passing, and the solitary remnant of apparel upon its body was a miserable dirty rag of what may have been a male or female garment, for it was bandaged loosely about the child with a coarse cord. But for this, the poor destitute little creature would have been quite naked. And this small specimen of fashionable precocity was puffing away at a coarse common, bad-

smelling cigar! We were angry and indignant, and at once plucked the lighted weed from the child's mouth, using a few such words as we hoped might not be forgotten. So far the story is had enough in all conscience but what will our readers think, when informed that the poor litter-ragged wretch was a girl!—*N. O. Pic.*

MONTREAL LADIES BENEVOLENT INSTITUTION.

About eighteen months since, a woman in our Institution obtained permission to take out her little girl (then about seven years o'd,) to visit her friends. In one place they gave the child a little beer to drink, the circumstance was no more thought of, till the other day, the same person was promising the child to ask leave to take her out again when she very seriously replied, mother, if I do go with you I cannot go to Mr. —, for the last time I was there they gave me beer, and I am now a teetotaler. The mother was much affected while telling me and I felt the more pleased, as this woman refused to sign the pledge when I had prevailed on all the others but one and herself, and was very reluctant that her child should.

E. R.

DID NOT LIKE TO HAVE IT KNOWN.

We heard a lecturer relate the following in a temperance meeting: "There was a very respectable man in a certain neighbourhood who was very fond of the 'critter,' but who was very unwilling to have it known. He would drink freely, but always would contrive to conceal it. One night he had been abroad, and to conceal his inebriety, when he returned, he took up a chair with a great flourish, and prepared to sit down upon it. But instead of placing the seat towards him he placed the back of the chair towards him, and when he attempted to sit down he fell sprawling upon the floor. He arose mortified and ashamed before his wife and family, which was a very genteel one, and at last regained his seat. He sat thoughtful for a considerable time. At last he said, 'John, where is that temperance pledge which you carry about you for people to sign?' John drew it from his pocket and his father signed it. Then drawing a bottle of brandy from his pocket, he hurled it against the back of the fire-place. 'There,' said he, 'drink that;—I have done with you forever.'—The accident which exposed him proved to him one of the greatest of blessings."

THE LITTLE BOY AND THE CHURCH MEMBER.

We have heard of a recent occurrence which took place in a neighbourhood not far distant, which furnishes a new argument why church members should sign the pledge.

In a temperance meeting, after many arguments had been assigned why church members should sign the pledge, a man came up to the table, leading up a little son, about twelve years old. He turned to the audience and thus addressed them:

"I am one of those who have always supposed that the church was temperance society enough, and that there was no need of her members signing the pledge. I thought when I gave my heart to God, and myself to the Church, that it was a reproach upon my profession to say that I must sign the pledge to keep me from 'getting drunk.' I would have sat unmoved under all the arguments which I have heard to-night—but a few minutes ago my little boy whisper'd to me and said—Father will you sign the pledge? I told him to hush. After a few moments he said, again—Father will you sign the pledge? I told him again to be silent.—Again, he stole closer to me, and looked up imploringly in my face, with the big tears standing in his eyes—says he, Father I want to sign the pledge; you may die, and when you are dead I may not think about signing the pledge. Father will you sign the pledge? The truth flashed upon my mind in a moment. It may be the salvation of my boy when I am dead and gone. I would have sat unmoved under all the arguments which I have heard; but when my poor boy thus appeals to me, with this new argument, I cannot withstand—and here I am to sign the pledge, with this beloved child."

Tears gushed into every eye, and loud cheers arose from all parts of the house while the father and the son bent over the Secretary's table to sign our glorious temperance pledge.

How many fathers, members of the church of Jesus Christ, might save their sons from a drunkard's grave, if they would sign the pledge for the sake of their children. Think of the over

whelming argument of the little boy—"Father when you are dead and gone, I may not think of signing the pledge."

MARTINTOWN, March 12.—It is said in Proverbs xxii. 6. "Train up a child in the way he should go; and when he is old he will not depart from it."—Here is a command to which is annexed a promise which to every Christian parent is very precious. And those that are willing to learn their duty from the Bible, will not be at a loss to know which "way he should go." This, of course, would include many of the duties of a parent; but I would confine myself at present to ask in what "way he should go" in regard to drinking usages. Is he to follow the old beaten path of drinking a little, a track which is strewn with the wrecks of those that have gone before? or will he take the sure path of abstaining from all that can intoxicate? For those who are willing to learn their duty in this particular, I may quote a few passages out of many that shews the danger of using these drinks—Prov. xx. 1, and xxxi. 4, 5; Isaiah, vii. 8; Eccles. x. 17; Hosea. iv. 11. Scripture and reason warns us against this great enemy who has done so much mischief in the world; and parents would do well to ponder what their opinions and practice will lead their children to. It is a very strange thing that many parents who seem willing to "train up" their children "in the way they should go," and are willing that they join the Temperance Society likewise, yet still they will not join themselves. Surely they do not consider that example is far before precept. I have been led to make these remarks after witnessing a juvenile procession last Saturday; the little totallers of Martintown and vicinity to about 50 in number, gathered at Mr. Rac's, west of Martintown, where they unfurled a banner, on the one side was inscribed "Temperance for ever," and on the other side "We are small but in earnest," above the inscription was portrayed two tea-pots, two cups and saucers, and below two decanters and two glasses turned upside down. They marched through the village of Martintown and back again to F. McCallum's house, where a Committee of ladies had prepared for them a table loaded with the bounties of Providence, of which they partook, after a blessing had been implored. Appropriate pieces were sung by the ladies, and with fine effect, "With banner and with badge we come," to the tune of "Auld lang sync." Seven new members enrolled their names with the rest: they then formed again in procession, marched through the village, and back again; when they departed to their respective homes, after being greatly delighted themselves, and with the fervent good wishes of others. When I was viewing them, thus, I thought, if they are spared, in a few years these will take the places of the now acting community, perhaps some of them will be ministers and schoolmasters; how important that they would be trained to temperate habits; that our country would be saved from that curse under which it groans.—PETER CHRISTIE.

Poetry.

THE REFORMED DRUNKARD'S SOLILOQUY.

What first induced my heart to rove,
And to forsake its first pure love—
And wander from my God above?

The Bottle.

What caused the first decline to ill,
And urged me on with fiendish skill;
Nor ever whispered—Stand ye still?

The Bottle.

Friends were estranged—companions lost—
The worthless made of me their boast;
What wrought this change to my sad cost?

The Bottle.

My faithful wife did oft complain,
And weeping kindred pled in vain—
What caused me to protract their pain?

The Bottle.

My children too with streaming tears,
And anguish keen expressed their fears;
What made me treat their grief with sneers?

The Bottle.

Friends, wife, and children, all might go
To Death, and to the shades below
For ought I cared,—What mock'd their woe?
The Bottle.

What raised the fierce unnatural glare,
That made mine eyes with madness stare—
And changed that count'nance once so fair?
The Bottle.

What caused my blood with fury boil,
And placed me first in every broil;
Despising danger, mocking toil?
The Bottle.

What caused the intolerable heat,
The parched throat, the sickening sweat—
With trembling limbs and tottering feet?
The Bottle.

What made me shun the light of day,
And owl-like like at night to stray;
Steal from the face of nature gay?
The Bottle.

What raised the false delusive dream,
Of shadowy joys in endless stream;
Dazzled the mind, with transient gleam?
The Bottle.

Health, reputation, all were gone;
Rags, ruin, wreck, were left alone
In hopeless plight,—what brought this on?
The Bottle.

All this, and more than I can tell,
On me, from first to last befel—
And why? because I loved too well,
The Bottle.

Some men may laugh, and mock, and jeer,
And say they have no cause to fear;
But hark! Destruction's always near—
The Bottle.

Denounce the vile insidious draught,
Dismiss it now, be wise, be taught;
With every evil it is fraught,—
The Bottle.

Montreal.

J. McF.

VERSES BY JOHN AUGUSTUS SHEA.

True, I have sat like other fools
'Till chiding midnight came,
And madness trampling reason's rules,
Drank alcoholic flame.
Nor feared the lava-cup till sense
Sank down in bestial darkness dense.

I've waked the harp and weaved the song,
And ap'd the Teian bard;
Dragging the weeping Muse along,
To shrines of low regard.
Debasing the exalted power—
Which was the Royal Psalmist's dower.

True! I have murdered precious time,
Its midnight Ghost has stood
Before me, and I shrank in crime,
Nor dar'd dispute its blood.
I could not hide the crimson track,
I could not drive the accuser back!

But now I have soared to loftier things,
A prouder realm is mine;
I would not barter now with kings,
And royalty of line.
The vigorous pulse in every vein,—
The glory of the mind's domain.

—Catholic Expositor.

MISCELLANEOUS.

The following lines were written on the basement of a church which had been let for a rum-shop:

"There's a spirit above and a spirit below—
The spirit of love—and the spirit of woe.
The spirit above is the spirit divine—
But the spirit below is the spirit of wine!"

—English paper.

It is a remarkable fact, that a man will not acknowledge himself to be a drunkard, until his property is gone—his reputation is gone—his health is gone, and he almost or quite kicked into the street. Reformed men have said this over and over, and we have little doubt but that it is true.—*Washingtonian*.

THE SANCTUARY PROFANED.—A most unwholesome display of profanity was made at St. James' Church, Liverpool, a few Sabbaths since, by a clergyman who undertook the morning service while *inebriated*, and conducted himself in a most painful and disgusting manner, "tumbling over the communion table," &c. The editor of the *Liverpool Mercury* says regarding this occurrence—"We were present (not accidentally, but as seat-holders,) and never witnessed anything more distressing. We felt at once, and we feel still, that the best step the deluded gentleman could take, would be to summon his friends around him, to join in some impressive act of contrition for the dangerous act he had submitted to, and on the steps of the altar to make a pledge of *entire abstinence* at once and forever—the pledge being thus solemnly given and witnessed for the purpose of binding the mind to a fidelity above all future hesitancy or compromise. The pledge faithfully kept has saved thousands, and would save him, as a man and a minister." [Would it not have been as well if this "deluded gentleman" had taken the pledge some years ago, before he acquired a relish for intoxicating liquor, and profaned the worship of God, and degraded himself by such impious misconduct?]
—*Scottish Temperance Journal*.

SABBATH PROFANATION BY PAWN-BROKING.—Vast as is the extent to which the Sabbath is desecrated, by making, selling, and buying intoxicating liquors, to obtain a correct estimate of the evil, we must add to the account a species of Sabbath profanation which has not hitherto been reckoned. We allude to pawnbroking—a trade that is actively carried on in Glasgow to a great extent on the Lord's day. The necessities of the drunkard have caused these houses to be opened, and they are kept open that he may obtain the means of at once beggaring himself and enriching the ungodly publican. It is a disgrace to the authorities of Glasgow—a city that makes such pretensions to piety—that a state of matters is allowed to exist by which wretchedness, and poverty, and crime, and death, is so greatly promoted and aggravated. Our drinking population are hurried on so swiftly enough to misery and perdition, without being driven forward by unprincipled pawnbrokers. These things are not done in a corner; they are done in the very heart of our city, in the face of day, and those who are conniving at the evil will assuredly not be held guiltless. We were lately informed of a drunkard who pawned a table in a pawnbroker's on Sabbath, November 6, for which he obtained 9d. and, after spending it on drink, fell down a stair, and died of the injury he received by the fall, as was noticed in our last Journal. Business is carried on regularly at this pawnbroking establishment every Sabbath. We are informed, on good authority, that the proprietor lounges about a public house in the High Street on that day, well known to the characters doing business with him, and is ready at all hours to advance money on goods, and which money is generally spent in the infamous den which he haunts, watching for his prey. When will the Magistrates endeavour to stop this swelling tide of iniquity and wretchedness! When will Christians arise, and forever put down such heaven-daring crimes!—*Id.*

VENTILATION OF CHURCHES.—Much of the Sabbath-drinking that prevails may be traced to our badly ventilated churches, in very few of which is any attention given to the matter. After sitting two hours in a church where the contaminated atmosphere is not carried off, nor abundant supplies of fresh air properly admitted, an inexpressible weariness and languor is felt in spite of all the efforts made by pious feelings to the contrary, and in too

many cases the result of this is, that the nearest public-house, or the family bottle, is immediately applied to for relief. To this circumstance would we, in some measure, attribute the lassitude that so many preachers experience on Sabbath evenings, and which induces numbers of them to seek a remedy in the bottle; and in the same manner would we account for the sleeping in church for which many of our Scottish congregations, even among the strictest sects, are so famous. In the present state of many of these buildings it is almost as impossible for a person accustomed to the pure air to keep wide awake in church as it would be for a candle to burn after an extinguisher has been placed upon it. Such unnatural drowsiness does not exist without a physical cause, and this cause is, without doubt, the want of ventilation. If, therefore, ministers who are annoyed with such auditors, instead of scolding them, would reprove "the managers" for ignorantly shutting out the pure air of heaven, without which it is a mere impossibility for people to listen to any speaker either with attention or advantage, and adopt means to secure the safe and regular admission of fresh air, they would greatly promote the comfort and health of their congregations, rid themselves of the vexation of sleeping hearers, and teach, by example, the great importance of ventilation.—*Id.*

The bad ventilation of houses and work-shops, and the filthy crowded state of our streets and closes, are shown to have a most pernicious effect upon the health of the population, and superinduce, in many cases, a craving for strong drink, the gratification of which aggravates the evil, adding misery to sickness, and terminating the working man's career in an untimely grave. It is painful to reflect on the evils that have been entailed on society by deficient ventilation, and the little attention that is yet paid to this subject by builders and architects is most discreditably to them.—*Id.*

GOOD!—The Lords Commissioners of the Admiralty have directed that in the case of any soldiers who may be temperance men, being embarked on board of her Majesty's ships, or troop ships, or in transport or frigate ships, such non-commissioned officers and privates shall be allowed double rations of sugar, cocoa, and tea, for each ration of spirits stopped.—*Id.*

[Why not allow the same privilege to Sailors.—Ed. M. T. A.]

WHISKEY, AND WELCOME.—During the few days' sojourn of Her Majesty at Taymouth Castle, the consumption of provisions was as follows:—186 animals, weighing 1,019 stone, besides 109 gallons of whiskey!—*Id.*

Moderation appears as an angel of light, assuming a smiling countenance, but is, in reality, the minister of desolation and death.—*Id.*

EXCESS OF ZEAL.—When teetotallers are blamed for excess of zeal, they may ask how much less would have supported them in their efforts to produce a change in the habits of the nation, and save the despised and neglected drunkard; while they were persecuted in society, excluded from the communion table, despised by the higher classes, ridiculed by the low? Mobs attacked them with stones, broke the windows of their places of meeting, and assaulted their speakers; magistrates committed them to prison, and the clergy denounced them as enemies of the church. They have surmounted all these obstacles, and gained the respect of the nobility, though not their co-operation; they have been assisted neither by the bench of bishops nor by the learned of the land, but have worked out this moral reformation by zeal in a good cause; and the very instrument that has enabled them, by the blessing of Heaven, to triumph, is charged against them as a crime!

Let the censors of the teetotallers, whose apathy has been the greatest obstacle to the progress of temperance, do something for themselves and the country; let them instruct the teetotallers when they are ignorant, assist them when they are weak, cheer them when they are discouraged, lead them when they are at fault, and, instead of cavilling at their failings, nobly unite with them to promote a glorious cause, which shall elevate the working classes, improve the highest, and be a blessing to the nation through succeeding generations.—*Inquirer*.

A REQUISITE TO HEALTH.—It has been quaintly remarked that there are three things requisite to health:—*A clean skin, a clear stomach, and a clear conscience.* We subjoin a few excellent remarks on the first requisite.

"Exhalation, or insensible perspiration, better called cutaneous perspiration, consists in the incessant evacuation, of substances, which are no longer proper for the nourishment of the body. This insensible uninterrupted excretion, the produce of which is a vaporous liquid, that is only estimated by its smell and weight, is so great that, according to the most exact observations the skin in a healthy state, without sweating, relieves the body daily of three pounds weight of used and corrupted substances. Now the free exercise of all the excremental secretions being of the greatest importance to health, it is easy to conceive the evils that would result from the suppression and derangement of the perspiration of the skin; in fact, if the pores are obstructed, and thus prevent this cutaneous perspiration, the matter of which this excretion would have relieved the body is thrown upon the organic system, and causes all sorts of diseases.

"Nothing can be more astonishing than the fact, that in our days, when the cultivation of the mind, of sciences, and of arts are brought to such perfection, we still see this important organ, (the skin) which necessarily requires such essential care, totally neglected, and the use of ablutions and cold baths, the only means of aiding the cutaneous function, fallen into such disuse that the famous Hufeland, more than 40 years since, complained that the greater number of men had never felt the salutary effects of cold water during the whole course of their lives, except at their baptism."—*Claridge's Hydropathy*, p. 286, 287.

HONGKONG.—DRUNKEN SOLDIERS.—"At Hongkong there are nightly disturbances and robberies said to be committed by the new recruits. Last week a European was knocked off his horse and robbed of 30 dollars, and two Chinese were attacked and robbed of 1000 cash and maltreated. Another I saw knocked down with a large stone thrown by a drunken soldier, which gave the poor fellow a fearful cut on the forehead; indeed you cannot walk about Hongkong after dusk, without constant interruption and annoyance from drunken fellows denominated British soldiers. Much difficulty is found in preventing the introduction of that pernicious liquor, *samsu*, into the island. The Chinese will smuggle it amongst the troops daily, although the punishment (and this occurs daily) is the loss of their tail, one side of the head shaved, and, if a first offence, three dozen lashes.—*The Englishman*, May 11, 1842. [The above facts show the consequences of training our soldiers to love intoxicating liquors. Wherever they go, at home or abroad, they are in general a curse to the community in which they live, and will remain so till they are trained as diligently to abstinence and morality. With such "white devils" in China, who, while they profess to be Christians, and slay under banners consecrated by ministers of religion, lead lives more immoral than the pagans by whom they are surrounded, it is almost vain to expect that Christianity will make much progress among the peaceful and comparatively virtuous Chinese. Our readers will observe that the Chinese who smuggle spirits into Hongkong receive severe bodily punishment; but why chastise them for following the example of the British merchants who smuggle opium into China? It would seem that it is right for the British to smuggle into China; but decidedly wrong for the Chinese to smuggle into Hongkong. Perhaps the Honourable East India Company claim the sole privilege of furnishing the soldiers at Hongkong with the poisonous *samsu*. We wonder what these "honourable" traders in opium would say if they were to be treated as unceremoniously as their minions treat the Chinese. We are glad to observe, from a letter from Corporal Wilson, of the 26th Cameronians, dated Hongkong, June 11, 1842, in the valuable *Journal of the South India Temperance Union*, that along with several others he has formed the *Hongkong Teetotal Society*. There is evidently much need for such an institution in that island, and we hope it will flourish and spread its blessings far and wide.]—*Scottish Temp Journal*.

CHRISTIAN MISSIONS.—Among the benefits resulting from Teetotalism, it is pleasing to observe that the various Missionary Societies from time to time acknowledge in their Reports the receipt of donations, in some way or other derived from our system. In the Sept. notice of the Wesleyan Missions occurs the following: "One Hundred Pounds from a Nottingham Teetotaler."

"I WON'T SIGN AWAY MY LIBERTY."—How often have we heard this expression by those moderate drinkers who are invited to sign the total abstinence pledge? An interesting incident occur-

red last Sunday on board the U. S. razez *Independence*. During a temperance meeting held there, at which 149 signatures were obtained to the pledge, two men in irons came forward, and by working up the irons upon their wrists as far as possible, and crossing their hands, they managed with difficulty to write their own names. A bystander, a moderate drinker, was also invited to put down his name. "Oh, no!" said he, "I won't sign away my liberty!" When one of the men in irons, holding up his shackled hands, exclaimed, "B hold what liberty we have got by drinking; we went ashore and got drunk, and when we returned were put in irons; we don't like such liberty, and consequently have just signed the pledge." What strange notions some people have of liberty?—*N. Y. Organ*.

AGRICULTURE.

SOAP MAKING.

Much difficulty is often experienced by those who manufacture their own soap; frequently indeed the operation succeeds well, but sometimes it totally fails from unknown causes. Often when every precaution has been apparently taken, complete failure has been the consequence; and the time is not long past, when some have even declared that they believed their soap was bewitched. But if the rationale on which the process is founded, is but understood, the whole becomes simple and easy; and may be performed with an absolute certainty of success.

Common soft soap is composed of oil (or fat,) and potash. The potash is obtained from common wood ashes, by causing water to run through it, which dissolves the potash contained in the ashes, and leaves the residue behind. The manner by which the oil or grease is obtained is well known. These are made to unite and form soap by being boiled and well stirred together.

One of the first requisites in soap making is that there should be a sufficient quantity of potash dissolved in the water, or in other words, that the ley should be strong; this is readily ascertained by an egg; if the egg floats the ley is sufficiently strong; if it sinks, it is too weak, and must be increased in strength by evaporating a part of the water by boiling, or by passing it again through ashes.

But it not unfrequently happens that the ley is found by trial to be strong, and yet good soap cannot be produced. This is almost always owing to the potash of the ley not being caustic, or capable of corroding the skin, which state is absolutely requisite to success. Potash in its purest state is highly caustic; but where ashes have been for some time exposed to the air, they gradually absorb from it a portion of the peculiar kind of air existing in small proportion in it, known by the name of carbonic acid, which destroys the caustic properties of the potash and renders it unfit for the manufacture of soap. Now as quick lime has a stronger attraction for carbonic acid than potash has, it is only necessary to place a quantity of lime, in the proportion of half a bushel of lime for a hog-head of good ashes, in the bottom of the leech before filling it, and it will abstract the carbonic acid from the potash of the ley, as it passes downward, leaving it in a comparatively pure and caustic state. In order to prevent failure therefore, this should always be done. In order to ascertain if ley contains carbonic acid, pour a few drops of sulphuric or nitric acid, into a wine glass of the ley, when if it contains much, a violent effervescence (or boiling up of bubbles) will instantly take place, owing to the escape of the carbonic acid. The carbonic acid, may be removed from the ley and render it fit for soap making, by boiling the ley with quick lime.

If the ley be strong, if it be rendered caustic, and if there be a sufficient quantity of tolerably clean fat, there can be little danger of success. The proportions should be about thirty pounds of fat to eight or ten gallons of ley.

Hard soap consists of soda instead of potash, united with fat; and is commonly made by adding common salt (which consists of muriatic acid and soda,) to well made soft soap, while it is still boiling. The soda of the salt unites with the fat, and forms hard soap, while the potash unites with the muriatic acid of the salt, and separates by falling to the bottom of the vessel. Different degrees of hardness in soaps are obtained by using potash and soda, at the same time, in different proportions. Hence grease from salt mea-

has a tendency to increase the hardness of soap, unless the salt be previously removed by boiling in water.

Soap of tallow is made in England, and largely in the United States, and is the best in common use; when scented with oil of caraway seeds and cast into a mould, it is used for the toilette, and is called Windsor soap. Other toilette soaps are made with butter hog's lard, or with almond, nut, or palm oil. Sometimes fish oil is used for coarse soaps, as well as lincseed oil; and rosin is often added to give a yellow color, and odor. The following proportions (by weight) have been given for a good yellow soap; tallow 25, oil 4½, rosin 7, barilla (soda) 18, settlings of waste ley, evaporated and calcined 10, and palm oil ¼ part.

Soaps are colored blue, by indigo, yellow by turmeric, &c.; and marble or veined soap are made thus:—to the soap just separated from the spent ley, new ley is added, and then copperas dissolved in water; red oxide of iron (or coe ochre,) mixed with water, is stirred in, and by manual dexterity, is so mixed as to produce the peculiar appearance.

PREPARING FOOD FOR DOMESTIC ANIMALS.

This subject has engaged the attention of practical men in Europe and in this country for many years, and it is a branch of rural economy at all times worthy the careful investigation of the farmer. The Highland Society of Scotland have, in a particular manner, directed the public attention to the comparative advantages of feeding farm stock with prepared or unprepared food, and have, by liberal premiums, induced numerous experiments to be accurately made, and elicited much valuable information. The conclusions which have been drawn from these and other experiments, seem to be—

1. That a great saving, some say one half or more, is effected by cutting the dry fodder for horses and neat cattle, and feeding it with their provender or grain, in two or three daily messes, in mangers. Not that the food is thereby enhanced in its inherent properties, but given in this way it all tells—is all consumed, all digested, all converted into nutriment. There is comparatively none wasted, or voided, without having benefitted the animal. In the ordinary mode of feeding in racks, yards, and in open fields at stacks, it is well known that much is lost, from the difficulty of masticating uncut hay, straw and stalks, and from its being trodden under the feet of animals and spoilt. Much labor is besides saved to the animal, as cut food requires less mastication, and the animal, enjoys a longer period of rest.

2. That grain and pulse, as cattle food, is enhanced in value by being ground or bruised before it is fed out, so much as to warrant the expense of sending it to mill, and the deduction of toll. Indian corn, oats, rye, and other grain, given to farm animals in a dry, unbroken state, it must have been observed by every one, particularly when the animal is high fed, are often voided in a half or wholly undigested state, and are virtually lost. This does not happen when the grain has been ground.

3. That although roots, as ruta baga, mangel wurtzel and potatoes, are improved, as fattening materials for neat cattle, by cooking, the advantages hardly counterbalance the extra expense of labour and fuel.

4. That for working horses, cooking the roots we have enumerated, and feeding them with cut hay and straw, is of manifest advantage; and that thus fed they supersede the necessity of grain.

5. That in fattening hogs, there is decided economy in grinding and cooking the food. The experiments upon this subject are many and conclusive. Some estimate the saving at one half the quantity of food. Taking into account the various materials on a farm, which may thus be turned to account, we are satisfied that one half the cost of making pork may in this way be saved. Swine are voracious animals, and will eat more than their stomachs digest, unless assisted by the cooking process. There are upon the farm many refuse matters, as pumpkins, squashes, small potatoes, early and defective apples and apple pomace, which are of little value, except as hog food, but which, if well husbanded, cooked, and mixed with ground provender, contribute essentially to cheapen our pork. It has been questioned whether the articles we have enumerated are nutritive to pigs, when given in their raw state; while all admit, who have made the experiment, that they are highly so when cooked. Cooking undoubtedly adds to their

nutritive properties, as it does to the nutritive properties of Indian meal.

FARM IMPLEMENTS AND LABOUR-SAVING MACHINES.

We do not wish to advocate a lavish waste of money in buying what would be unnecessary, but to direct the attention of farmers to the importance of a ways having at hand a sufficient number of tools. It is no evidence of economy to save a few shillings by refraining from the purchase of a rake or a hoe, and afterwards lose a day's work or more, in a hurrying season, in consequence of the deficiency thus occasioned. Neither is it proof of economy to purchase the cheapest implements only. The cheapest are generally the worst made, and are either weak or clumsy. We have known active workmen to waste nearly half their strength in using such—in performing, day after day, not more than two thirds of the labor they might have done, had they used strong, neat, and well made tools. As it is impossible to work without tools, so it is impossible to do work well and expeditiously, without good tools.

Another important subject, is that of labor saving implements and machines. There is one great advantage in these, which is generally overlooked. By enabling the farmer to despatch his business, his work is more completely under his control; and he is enabled to guard against loss or damage which might be the consequence of more protracted operations. Thus for instance, in using the horse rake, he is not only enabled to accomplish the same work with one quarter of the expense he would otherwise have to employ; but by enabling him to perform it so much more expeditiously, he can take advantage of the weather, and have many acres of hay upon the ground without the danger of having it spoiled by rain; as the speed with which he may collect it with a horse rake, enables him to anticipate the approach of wet weather. Thus, independently of the moderate amount of labor it saves, it prevents the troublesome operation of drying wet hay, after it has once before become fit for the mow or stack. Again, by the use of the planting or drilling machine, one man is enabled to do the work of several; this is one item of saving; but in addition to this, it very often happens that a crop may be planted with it during a favorable season, and while the ground is in the best possible condition; while, without it, the work might be protracted till the ground is rendered unfit by heavy rains; and a loss of many bushels to the acre, sometimes arises from crops being planted out of season.

A vast amount of labour might be saved by employing a moderate share of thought and contrivance in constructing or procuring, and arranging, some of the simpler and more common kinds of labor saving machinery. Thrashing machines have become very common, and many are connected with a portable horse power, which may be separated from the machine and applied to other purposes. This may be easily, and it sometimes is attached to a circular saw, (the cost of which is comparatively small,) and the expensive and laborious operation of sawing wood by hand, is rendered expeditious and easy. It may also, with a little contrivance, be made to work a straw-cutting machine, a turnep and potatoe slicer, a corn sheller and other similar machines, which are commonly worked by hand; and this may be frequently done while it is driving a thrashing machine, or performing other work. We have known a fanning mill to be connected with it, and worked by it, the thrashing machine being situated on a floor above, so that the wheat fell directly from it into the hopper of the fanning mill, and passed out ready for market. We have also heard of a pair of bur-stones placed in a barn, which could be driven by the horse power of a thrashing machine, and used for grinding food for domestic animals. By a little attention and thinking, numberless similar conveniences may be devised. Improvements of this kind should not however be adopted, until calculation has proved that from the amount of labor they will be required to perform, the ultimate saving will more than counterbalance the immediate cost. Never feed out your best potatoes and plant the refuse—nor sell your best sheep and keep the poorest.

SOWING CLOVER.

Where it is intended to sow clover seed on winter grain, it should be done in the latter part of winter and before the thawing of the ground. It is a common practice to sow it in the spring, after the frost has left the soil; but as the ground has in this case become

in a measure settled and dry, there is less chance of the seed vegetating, and as it falls merely upon the surface, it is prevented from taking sufficient root to withstand effectually the coming drouth. But when sown earlier, the breaking crumbling of the soil by the parting frost, mixes the earth with the seed, and it takes sufficient root before the dry season comes upon it. There need not be any apprehension that the seeds, by germinating too early, will be killed by the frost, as they never start below a temperature of 60 degrees Fahrenheit; which temperature, it is obvious, cannot exist until the ground is thawed.

A great loss always follows the practice of sowing too little seed. Twelve pounds to the acre is not too much in any instance, and where the soil is poor, a much larger quantity should be used. Farmers who wish to save expense by sowing only five or six pounds to the acre, lose more than five times as much by the deficiency of the crop; so that it is expensive economy at best. Besides, when clover is sown thinly, the growth is thin and coarse; on the contrary, when there is sufficient seed, the growth is fine and dense, and the stalks are not rejected by cattle, as is otherwise the case. A thick growth also prevents the admission of weeds, which so frequently disfigureth in meadows.—*Gen. Farmer.*

EDUCATION.

The following deeply interesting article upon Education, is from the pen of one of the Teachers who came to this country under the auspices of the Joint Committee of the Presbyterian Churches of Montreal; and as we understand that many more Teachers of a high order can be procured by that Committee than there are applications for, we take the liberty of again calling attention to the Committee's advertisement in the cover, and asking the people of Canada if they can in any way better promote their own interests, than by combining for the introduction of such a system of Education, as that described in the following article.—Ed.

"I have always regarded the moral, intellectual, and religious culture of the young, as a subject demanding and deserving the attention of the most talented of men. It requires the most consummate wisdom to watch over the youthful mind, when it begins to emerge from its native state of darkness and ignorance; and to assist in the development of those capabilities of mental being, which give man such an exalted pre-eminence over the lower creation. 'Tis this power, implanted in his nature, that links him with higher, and brighter, and holier intelligences, and makes him in part, a partaker of their spiritual being. Within man, and within children too, there is a principle placed, which is destined to live, and if trained well, and blessed with the grace of God—to blossom through eternal ages, when suns and systems have long ceased to be. Should not then this implanted power be anxiously watched over, and nursed, so that no evil influence be brought to bear upon it; and that every unhallowed feeling and example be overcome and neutralised. But while all this is admitted, while men most given to reflection, own that those who undertake the tuition of youth, and who assist the mind in its efforts to burst forth like the bud, should be men of greatest skill, yet we find that they themselves, are just the men that retire from the duty; and individuals in many cases, utterly disqualified for the office, both with regard to education and character, intrude into it; while it should be kept as distinct (I had almost said, regarded as sacred,) as the ministerial office. This charge against many who are now Teachers, and many who have been Teachers, both in Canada and in Britain, can be well substantiated. Who has not heard of the often told tale—a tale of which almost every Township on this, and every parish on the other side of the Atlantic, seems to be the scene, "that such a one, who has gone through various descending gradations, has at last become a school-master, to keep himself from starving—teaching being regarded as a kind of forlorn hope?" But again, the profession is still further degraded, by the presence of men whose example is worthy of detestation. Not a few of the instructors of youth, in this country, are men whose character and standing is ruined by intemperance. What a blot do they thus affix to their own names! What a disgrace to they to those with whom they have associated themselves! What a stain upon society! Teachers, remember your

responsibility. You set an example to a rising generation, that may, be but too faithfully copied; and at the summing up of man's responsibility, it may be found that you have exerted an influence for evil, that has laid its withering grasp on a thousand generations. Parents, should a parent's eye ever scan these lines, pause and ponder on these things. Give not your important charge—your offspring—to the care of those who revel in their sin. If you do, should the consequences be dreadful, you may have to blame yourselves. It is not the first time—perhaps it may not be the last, that a pupil's ruin has been sealed and hastened, by a teacher's reprehensible course. Let these remarks suffice on this subject.

I will now briefly state the method of procedure, pursued in the classes over which I preside: We open and close our school daily with prayer. I think this an important arrangement in every school; as it keeps the necessity of Divine agency, and Divine illumination, continually before the young mind; and the scholars are thus led to feel their entire dependence on God's favor and blessing. Portions of Holy Writ are read daily. Passages that may be beyond the comprehension of youth, are explained; and efforts made to bring it level with their capacities. Their attention is called to the important doctrines and lessons of Revelation; the memories of the young are stored with portions of the sacred record; and I trust that a growing delight will be felt by them in the study of the word of truth. Who can tell what beneficial results may flow from these exercises? The spirit of God may take his own word, and seal it indelibly on the tender heart; while the fruits would be unto holiness, and the end everlasting life. Impressions are easily made on the youthful mind. Now is the time that it is open to conviction, and prepared to yield a ready assent to the doctrines of inspiration. In old age, these claims are often resisted; the soul is dark, and the heart remains unaffected under the most affectionate appeals. But in youth, the mind is tender, the susceptibilities alive, the affections warm, and the spirit in this happy state of soul, fixes impressions on the heart, and blesses and sanctifies them. May Teachers watch for the souls of those in their care, as they that must give an account.

But the pious tutor, if his heart glows with love to God, and if he pants after the welfare of his fellow creatures, may find many opportunities of rendering service to the cause of Christ, besides that of seeking the mere intellectual and moral training of the young. Sabbath schools are a particular part of religious instruction, that well deserves his notice. The pleasures and studies of other days, give place to employments, exalting and ennobling in their nature. Here he can bid the world adieu; and attended with his charge, can go, and contemplate, not only the vast and magnificent displays of creative power, but the still greater and glorious wonders of redeeming love. Here in the Sabbath school, the Saviour has been often sought and found. Light often has dawned within these walls, from the Sanctuary above. The grace of heaven has here often been first felt and a living faith, a purifying and sustaining hope, and an undying love, has often here first beamed and broken upon the mind.—Teachers may prize the privilege of being workers with God; and they may anticipate the glorious morning of an eternal day, when they, with the souls whom they may have been the means of saving, will alike in gratitude, cast their crowns at the feet of the Lamb, and sweep those golden harps that are tuned to sound for ever.

It is a lamentable fact, that there are vast districts of country in Canada, destitute of the regular return of Sabbath Privileges. That blessed day arrives, but no religious meeting is established, to which earth's sojourners, and heaven's pilgrims may go up to worship the God of their fathers, as Israel's tribes of old. This by the religious world, is too well known, and in many places, too sadly experienced. The Christian who once rejoiced in the sanctuary of Zion, and her holy assemblies in another land, is now debarred in this country, in many cases of his former wonted and highly prized privileges. But cannot the evil in many of these cases, be to some degree remedied? May not prayer meetings be established in those places where the regular dispensation of the word and sacraments are not enjoyed? I believe they can; and I can easily conceive important and beneficial results will be the fruit. Well then; who will in such districts where no minister of religion is to be found, be first looked to, but the Teacher that is

hours amongst them; and I consider it the duty of all such, if they be *decided* Christians, not to neglect the flock of God. He who educates youth, is an important being in our world, and second to none but the Ambassador of the Everlasting Gospel. He holds in his hand, and directs at his will, the minds of a rising world; and he is possessed of, and exerts an influence, the good or the evil effects of which, future generations will know. But while his power over the young is so great, in many cases he possesses a hold upon the affections of the people with whom he labours, that he ought to wield for their advantage. And how can he use that power better, than in the case supposed, to collect them together, who are deprived of the stated preaching of the word; and direct their minds to the contemplation of those things that concern their peace. In the writer's own neighbourhood, there are such meetings, conducted by him alone, and it is cheering and exhilarating, to witness the earnest attention given, while he leads them to consider those important doctrines and duties, the belief and practice of which, make for their everlasting welfare. When the portion of country is large, two, or even three meetings, might be had at regular distances from each other; and at central spots, which may be available for all who live within a given distance. Thus would the means of religious instruction be placed within the reach of many who do not now possess it; and the heart of him who imparted it, might be gladdened to see many asking the way to Zion, with their faces thitherward. I know that many, when they read these remarks, may imagine that those who engage in those meetings, will be taking upon themselves a duty to which they have no call; but to them I would say: Judge not, till you have examined the subject in the light of Scripture. We advocate not the conduct of those who dispense the sacraments and seals of the New Testament covenant, without a special call to, and ordination for; the work; but we would place the Christian on the ground which he ought to occupy, and on which the author of the epistle to the Hebrews placed him, when he wrote: "Exhort one another daily, lest ye be hardened through the deceitfulness of sin." Our duty is clearly revealed on this point. Dark and uncertain views need not long hover over our minds, if we are but willing to learn. The Scriptures—the man of counsel to the Christian, and his guide in the path of duty, are open to his research. From these sacred pages, he may learn what he ought to do. Is he in doubt yet upon this subject? Then turn to the conclusion of the records of the will of God, and there you will find a passage, dictated by the Eternal Spirit, in which he who has heard the invitation of the Gospel, is represented as uniting with himself and the church in addressing who will, to come and take of the waters of life freely. Will the Teachers of Canada, who may be placed in the circumstances supposed, think on these things.

Godmanchester, Feb. 1843.

A. W.

A plan has been formed by some pious and philanthropic individuals in Edinburgh, to send out to destitute Scotch Settlements in Canada, persons capable of fulfilling the combined duties of School Teachers and Home Missionaries. The following is an extract from the prospectus of the design:—

It is hoped that now, at length, the resolution will be widely formed among those who pray "thy kingdom come," to attempt, by a humbler agency than that of ordained ministers, the spreading among our Canadian, fellow-countrymen the light of saving knowledge, and the keeping alive among them the love and practice of pure religion.

For making that attempt, the plan of sending out teachers has been formed. According to this plan, it is proposed to send out men of God, with that amount of education and experience in teaching, which shall fit them for communicating the ordinary branches of a plain, substantial, Bible education,—men whose piety, and zeal, and prudence, shall fit them for helping Ministers in the spiritual superintendence of the locality in which they labor, by forming and superintending Sabbath schools, establishing prayer meetings, and encouraging family worship among the people, and by visiting the sick.

Through an agency like this, which, it is believed, could be easily got and cheaply maintained, the means are offered for the careful

and devout religious training of the young,—for the maintaining and promoting of regular and serious attendance on the means of grace among the old,—for the instruction and comfort of the sick and dying,—for the uninterrupted continuance of public religious exercises, where hitherto the assembling together has been possible only at very long and uncertain intervals,—and for the opening of a way towards the eventual appointment of regularly educated and ordained pastors in localities where, without the agency of such teachers, even the desire for a minister could never have been excited.

And the means for all this, we say, are offered by an agency which, it is believed, under the Divine blessing, could be easily got and cheaply maintained.

It is believed that, by the blessing of God, such an agency could easily be got.

There is reason to expect that, among that class of persons whose pecuniary resources are limited, and who, therefore, cannot advance themselves through the long course of study which is so necessary as a qualification of the ordained minister, some men could be found qualified for the work of a teacher, and willing to enter any field of labor in which their talents could avail for promoting the kingdom of Christ. There is surely reason to hope that among the fruits of our precious parochial system in Scotland, some men are to be found, who "know the grace of our Lord Jesus, that, though he was rich, yet for their sakes he became poor," whom the love of Christ constraineth, who would "very gladly spend and be spent for souls," and who, therefore, would eagerly press through such an opening to extensive usefulness as is pointed out by the plan for employing teachers in Canada.

But, besides, it is believed that, by the blessing of God, such an agency could be cheaply maintained.

There is reason to expect, that in some parts of Canada, the class of labourers now proposed could be maintained without assistance from this country. The Settlers have the means of supporting them, and the strongest hope may be entertained, that, when teachers are offered them, they will cheerfully and liberally aid in their support. Then on the other hand, the teachers will not require an expensive style of living. Their resolution in the strength of God to "endure hardness as good soldiers of Jesus Christ;" will fortify them against the feeling of privations; while the knowledge of trades or farming which some of them may have acquired at home, will enable them, in the worst circumstances, like the blessed Apostle Paul himself, with their own hands to minister to their necessities.

Applications for Teachers may be made to the Joint Committee of Presbyterian Churches, Montreal.

WHAT IS EDUCATION?

This may seem a very simple question, and very easily answered; but many who think so, would really be very much at a loss to answer it correctly. Every man, in a free country, wants three sorts of education:—one, to fit him for his own particular trade or calling,—this is professional education;—another, to teach him his duties as a man and a citizen,—this is moral and political education;—and a third, to fit him for his higher relations, as God's creature, designed for immortality,—this is religious education. Now, in point of fact, that is most useful to a man which tends most to his happiness; a thing so plain, that it seems foolish to state it. Yet people constantly take the word "useful" in another sense, and mean by it, not what tends most to a man's happiness, but what tends most to get money for him; and therefore they call professional education a very useful thing: but the time which is spent in general education, whether moral or religious, they are apt to grudge as thrown away, especially if it interferes with the other education, to which they confine the name of "useful;" that is, the education which enables a man to gain his livelihood. Yet we might all be excellent in our several trades and professions, and still be very ignorant, very miserable, and very wicked. We might do pretty well just while we were at work on our business; but no man is at work always. There is a time which we spend with our families: a time which we spend with our friends and neighbours; and a very important time which we spend with ourselves. If we know not how to pass these times well, we are very contemptible and worthless men, though

we may be very excellent lawyers, surgeons, chemists, engineers, mechanics, labourers, or whatever else may be our particular employment. Now, what enable us to pass these times well, and our times of business also, is not our professional education, but our general one. It is the education which all need equally—namely, that which teaches a man, in the first place, his duty to God and his neighbour; which trains him to good principles and good temper: to think of others, and not only of himself. It is that education which teaches him, in the next place, his duties as a citizen—to obey the laws always, but to try to get them made as perfect as possible; to understand that a good and just government cannot consult the interests of one particular class or calling in preference to another, but must see what is for the good of the whole; that every interest, and every order of men, must give and take; and that if each were to insist upon having everything its own way, there would be nothing but the wildest confusion, or the merest tyranny. Good sense and good principle will ensure a man's knowing his particular business; but knowledge of his business, on the other hand, will not ensure them; and not only are common sense and goodness the rarest and most profitable qualities with which any man can enter upon life now, but they are articles of which there never can be a glut: no competition or over-production will lessen the value; but the more of them that we can succeed in manufacturing, so much the higher will be their price, because there will be more to understand and to love them.

—*Penny Magazine.*

SOME AFTER-SCENES OF BATTLE.

ON THE FIELD OF BORODINO.—Fifty days after the battle of Borodino, no less than 2,000 of the slain were found lying where they had fallen; and the whole plain was strewn with half-buried carcases of men and horses, intermingled with garments dyed in blood, and with bones gnawed by dogs and vultures. "As we were marching over the scene of the battle," says Labaume, "we heard a piteous sound at a distance; and on reaching the spot, we found a French soldier stretched on the ground, with both his legs broken. 'I was wounded,' said he, 'on the day of the great battle; and finding myself in a lonely place, where I could gain no assistance, I dragged myself with my hands to the brink of a rivulet, and have lived nearly two months on grass and roots, and a few pieces of bread which I found among the dead bodies. At night I have lain in the carcases of dead horses; and with the flesh of these animals I have dressed my wounds.'"

Hospital Scenes.—An eminent surgeon, present in the hospitals after the battle of Waterloo, says, "The wounded French continued to be brought in for several successive days; and the British soldiers, who had in the morning been moved by the piteous cries of those they carried, I saw in the evening so hardened by the repetition of the scene, and by fatigue, as to become indifferent to the sufferings they occasioned!"

"It was now the thirteenth day after the battle. It is impossible to conceive the sufferings of men rudely carried at such a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited in an extraordinary degree; and in the glance of their eyes there was a character of fierceness which I never expected to witness in the human countenance. On the second day, the temporary excitement had subsided; and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: *Surgeon Major, oh! how I suffer! Dress my wounds! do dress my wounds!*—*Doctor, I commend myself to you. Cut off my leg! Oh! I suffer too much!* And when these entreaties were unavailing, you might hear in a weak, inward tone of despair, *I shall die! I am a dead man!*"

In the hospitals of Wilna there were left more than 17,000 dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors, and walls: and in one corridor of the Great Convent, above 1500 were piled up transversely like pigs of lead or iron!—*Evangelist.*

LATEST NEWS.

Owing to the peace with China, the treaty with the United States, and a great reduction which has taken place in the French

Army, the British Military and Naval establishments are to be considerably reduced, and a saving of £850,000 effected in the estimates of the present year for these services.

In all the test questions which have been brought before the present Session of Parliament, Ministers have obtained triumphant majorities.

Business generally is very dull in Britain, and great depression still exists in the manufacturing districts.

A further fall of 4s to 5s per barrel had taken place in the price of pork.

It is believed, from a declaration made by Lord Stanley, that Canadian wheat and flour, together with American wheat and flour, imported through Canada and paying there a duty of 3s per quarter, will be admitted into Britain duty free.

SCOTLAND.—Recent intelligence from Scotland renders it certain that the faith and courage of the friends of religious freedom, will be put to the test. The Queen, to whom the non-intrusion party appealed for relief from the encroachments of the civil courts, has, by the advice of her Ministers, refused to alter the constitution of the church, or to interfere at all to relieve the church from its present embarrassed relations to the state. The last hope then of maintaining the supremacy and independence of the venerable kirk is destroyed, and the pledge which Dr. Chalmers gave will be acted on. The Edinburgh Witness, the organ of the non-intrusion party, says:—"We rejoice to understand that arrangements are in progress for immediately and universally commencing to make provision for places of worship and the support of the ministry, in the event of the apprehended disruption; and that a matured plan will be submitted to the meeting of elders, to be held on the 1st of February." Later accounts state that the plan has been to a certain extent matured, and that in support of it, £18,000 had been raised in a few days in Edinburgh; and it was expected that from one to two hundred thousand pounds a-year would be voluntarily raised throughout Scotland.

The French Ministry have defeated the war party in the Chambers by a considerable majority. This party was violent upon the right of search question.

The recent earthquake in the West Indies has been one of the most disastrous upon record; its effects were, however, chiefly confined to Guadaloupe and Antigua.

The United States Bankrupt Law has been repealed, after discharging forty or fifty thousand debtors, whose assets, it is said, have been divided in pretty nearly equal proportions, between the newspapers, the lawyers and the creditors.

The Governor General, Sir Charles Metcalf, has arrived.

The troops in Canada are to be considerably reduced.

For Prices Current, see a Advocate.

MONIES RECEIVED ON ACCOUNT OF

Advocate VIII Vol.—B. F. Lazier, 3s 6d; W. Boice, 2s; D. B. Stevenson, 2s; Mrs. Austin, 3s 6d; Picton. U. Bassett (omitted in June last) Chatham, £5 5s; J. B. Aylesworth, Newburgh, £7 5s; Corporal Holland, 83d Regt., Toronto, £1 5s; R. English, Woodstock, N. B., £1 5s; J. F. Way, Consecration, £1; C. Brook, Lennoxville, £2; J. Lloyd, New Glasgow, £1 15s; J. Foss, Stanstead, £1; Sundries, Montreal, £15 7s 6d. *IX Vol.*—R. Hislop, St. Laurent, 2s 6d; N. Landon, Picton, 5s; Barrack-Sergeant J. Robertson, Toronto, 5s; H. Biglow, Bon Head, 5s; C. T. Shepherd, Trafalgar, 5s.

Donations & Subscriptions.—Two friends, Picton, 3s 7d; D. morestville Society, 5s 3d; Wards Nos. 8, 15, 19, 11s 9d; Rev. Mr. Lowden, New Glasgow, 5s; Rev. H. Patton, Kempton, 10s; Midland District Society, £2; Newburgh Society, 6s 10d; Wilton Society, 3s 6d; Shibley School-house Society, 2s 6d; Richmond, 5th Con. Society, 2s 2d; Sundries, 83d Regiment, Toronto, £1; Lennoxville Society, £1 15s; Dummer Society, 15s; New Glasgow Society, 10s; Proceeds of Soirée at New Glasgow, 10s; Mr. Cassidy, Montreal 5s.

A COMFORTABLE HOUSE, in a retired and airy part of the SAINT ANTOINE SUBURBS, within about five minutes walk of the Post Office, will be conducted as a PRIVATE BOARDING HOUSE, on Temperance principles, from and after the 1st of May next. For particulars, apply at the Temperance Depot, St. Francois Xavier Street. March 28, 1843.