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Co. 2 Mr. Muller



THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. IX.

SEPTEMBER 15, 1843.

No. 10.

THE PEDLAR'S STORY.

For the Canada Temperance Advocate.

About the 1st of May, 1841, my business led me to your busy bustling city, to purchase my little stock of Dry Goods for the coming summer, but I had to spend a fortnight before new supplies were offered for sale. As I was one afternoon sauntering along the wharves of the canal, I chanced to meet an old school-fellow whom I had not seen for some ten or twelve years, and each was glad to express his friendship by an invitation to a dram—as is too often the case with friends on meeting after a lapse of years' absence. So we went into one of the grog-shops, (having no particular choice as to houses, except the nearest,) and called for two glasses of brandy, talked of old times, old acquaintances, and of the happy days of never returning boyhood. Thus we sat, and drank glass after glass, unwilling to part till my friend informed me that he had to be at a certain place at six o'clock that evening. We parted with the fond hope of meeting at my lodgings that same night; but alas, we did not meet since. No sooner had my friend parted from me, than I resumed my walk; but not being accustomed to the frequent use of ardent spirits, the fumes rose to my head, and I became unconscious of what I was about, or of where I was going, nor had I any recollection of what happened, till I found myself lodged up safely in the black hole of the Hay-market Police Station-House, along with two others who had been in there several times before for acts of petty theft committed in the city. On my returning senses, my first appeal was to my pocket, in search of my finances; when lo and behold, my pocket-book, containing one hundred and thirty-five pounds in Bank checks, and five dollars in bills, were gone, together with several notes of hand and all my accounts. Gracious God, I exclaimed, have I been hoarding up money these ten years, toiling and traveling through heat and cold, to be stripped of it in an instant by my own imprudence!!! At this time, I felt rather willing to be dead than alive—to find myself so completely beggared. After my perturbation had ceased, I rapped at my prison door, to know when and how I came there, and if I had any money taken from me by any of the police. I was answered that I was brought there about half-past five, no crime against me but drunk on the streets, and that there was one-and-six-pence for me in the office. O then I've been robbed of one hundred and thirty-six pounds five shillings, was my wild but faltering response; for when I came into town, I deposited it in the ——— Bank, and got checks for that amount.

Well, the long wished for hour of eight o'clock came, when all the cells poured forth their inmates. We were brought into a large square room, where we all had to give an account of ourselves before the police Captain, tell our names, where we were from, and what was our individual avocations, with the exception of those who were not strangers there. As for the common police, they told our crimes each in his turn, with what trouble he had in bringing the prisoner to the Station House, adding that he or she, as the case might be, was an old offender—though he never saw the prisoner before. I sat patiently listening to all that was passing, till my turn came. The policeman who arrested me was a Canadian, and as he spoke in the French language, I did not understand what he said. When I told the Captain that I had lost my money, he said as

the checks were not endorsed, they could not be of any use to any one, and as to the five dollars, I might be thankful that it was no more. You may be sure that this story raised my drooping spirits sixty degrees in an instant, to think that all was not lost which was in danger; then handing me one shilling and six-pence, which was all found in my possession to his knowledge, said he was sorry for me, and that I must take better care for the future—which I sincerely promised to do, and was walking off, when I was told that I must go before Captain C——, to the New Market. Men, women and boys, were all ordered out, ten in number, and me along with the rest, into McGill street, escorted by four thief-catchers. There was one shoeless, shirtless, hatless ragamuffin, who had stolen a bundle of clothes, and had to carry it on his back; as for all the rest of us, we had nothing to encumber us.

The reader may form an idea of my state of mind, to be seen on a Sunday morning marching in the midst of thieves and prostitutes, pick-pockets and drunkards, through the principal thoroughfares of the city of Montreal, and that at an hour of the day when the people were going to worship their God at their respective churches. The rank I then held in society, was not an enviable one—marching through Notre Dame street, then down St. Francois Xavier street, and up St. Paul street to the New Market, where I was glad to get hid from the view of the populace, fearful that any person should see me who knew me before, for I was certain that all who saw me then, would know me again at any rate.

At our first setting out, I besought one of the guards to allow me to walk out of the ranks, so that I should not be so much taken notice of; but to this he would not agree, saying that he had no orders to do so. I thought it was very cruel, but I had to become resigned to my fate. When we came to the New Market Station House, our names were called over by the sergeant, whose duty it was to do so I suppose; after which ceremony, we were all driven up stairs and locked in a dungeon with nine or ten of the worst looking characters the city of Montreal could produce, to await the coming of Capt. C——, the men and boys in one place, and the women and girls in another. After an hour's incarceration there, Capt. C—— came, called us by our respective names, discharged some, and reserved others for the decision of the Court House; but when he cast his eyes upon me, I thought it foreboded something very inauspicious. "Where did you come from?" cried he. I told him the whole truth, but he did not believe me, and ordered me to the common jail, saying that I was a suspicious looking character, and should be strictly looked after. I was then taken and put into what I call the *Vagabond Car*, along with three old prostitutes. This vehicle I mounted with fear and trembling, not knowing where the scene would end. If I was exposed to the view of the populace while on foot, I was much more so when mounted on this triumphal car, with my amiable companions cursing and execrating their common enemy, Capt. C——, all the way through the Quebec Suburb. During this tour, I concealed my face from the view of the curious. When we arrived at the place of our destination, the jailer called us by name, sent my female companions one way and me another. I was ushered into a long, hall, arched over head, and ornamented on both sides with massive iron

doors, shewed my bed chamber, and left to mingle with the other prisoners, who all flocked round me to know what was my crime, and where I was from, what was my name, &c., all of which I soon told. It was strange to me to see how cheerful most of the prisoners were, though crimes of the worst sort were said to be perpetrated by them; as for me, I was absorbed in the deepest sorrow—nor did my fellow prisoners chide me, but strove to comfort and solace me, saying that I'd be liberated to-morrow (Monday). But how am I to stand before the Court?—the thoughts of it puts me almost in despair—I'll be known there and exposed before all the publicans in the city, (for it was the time when they were getting out their licenses). In the midst of this talk, we were all called to attend Divine Service up stairs by one of the turn-keys; those who did not wish to go, were locked up in their cell, so I went along with those who did go. I think he was a Protestant minister who preached. The congregation consisted mostly of soldiers and sailors. The men were on one side and the women on the other, and a curtain drawn between them, so that the one could not see the other. After the service was over, we were ordered all back to our places; then a sergeant and his men came and numbered us, and at six o'clock we were all singly locked up for the night in our cells. The bedstead I had was made of iron, and iron it was to me, for I did not sleep any that night, thinking how I was to face the police magistrate and Capt. C— next day. At six next morning we were let out, and at seven, one pound of bread was given to each, this being jail allowance for twenty-four hours; I tried to eat some, but my appetite forsook me and I could not, though I had not tasted any food from twelve o'clock the Saturday before. At nine I was called by the jailer to prepare for the Court House; so I left my bread to a poor old man on the conditions that if I did not return, he should use it. I mounted the Vagabond Car for the last time I hope in my life, and a few minutes placed me in one of the pews in the Court House.

There were three tried before me, and when I was called up, H— D—, Esq. asked Capt. C— if I was there before; he said no, but that I was no great thing, adding that I had a certificate which he supposed to be forged. H. D. Esq. then said that he should send one of his men along with me to the merchants who signed it, to see if it was really their names that were affixed to it, and if so, to let me go.

This last ceremony being gone through, I got out of the fangs of the law, went direct to the ——— Bank and drew out my money, joined the Total Abstinence cause, and hope, with the assistance of God, to continue to be a teetotaler. Now Mr. Editor, had I not good reason? This is the Pedlar's Story. J. L.

THE DEVIL AND THE GROG-SELLER.

A DITTY FOR THE TIMES.

I.

The grog-seller sat by his bar-room fire,
With his feet as high as his head, and higher—
Watching the smoke as he puffed it out,
That in spiral columns curled about,
Verling his face with its fleecy fold,
As lazily up from his lips it rolled,
While a doubtful scent and a twilight gloom
Were slowly gathering to fill the room.

II.

To their drunken slumbers, one by one,
Foolish and fuddled his friends had gone,
To wake in the morn to the drunkard's pain
With a bloodshot eye and a whirling brain.
Drowsily rang the watchman's cry—
"Past two o'clock, and a cloudy sky!"
Yet the host sat wakeful still, and shook
His head, and winked with a knowing look.

III.

"Ho! ho!" said he, with a chuckling tone,
"I know the way the thing is done—
Twice five are ten, and another V,
Two ones, two twos, and a ragged throo,
Make twenty-four for my well-filled fob—
He! he! 'tis a rayther good night's job!
The fools have guzzled my brandy and wine—
Much good may it do them—the cash is mine!"

IV.

And he winked again with a knowing look,
And from his cigar the ashes shook—
"He! he? the youngers are in my net—
I have them safe, and I'll fleece them yet;
There's Brown—what a jolly dog is he—
And he swells the way that I like to see;
Let him dash for a while at this reckless rate,
And his farm is mine as sure as fate.

V.

I've a mortgage now on Tomkin's lot—
What a fool he was to become a sot!
But it's luck to me—in a month or so—
I shall foreclose, and the scamp must go.
Zounds! won't his wife have a taking on,
When she learns that his house and his lot are gone?
How she will blubber and sob and sigh—
But business is business—and what care I?"

VI.

And Gibson has murdered his child, they say;
He was drunk as a fool here, yesterday;
And I gave him a hint as I went to fill
His jug—but the brute would have his will,
And the folks blame me—why, bless their gizzards!
If I did'nt sell he would go to lizzard's!
I've a right to engage in a lawful trade,
And take my chance where there's cash to make.

VII.

If men get drunk, and go home to turn
Their wives out doors, 'tis their own concern—
But I hate to have women come to me
With their tweedle-dum and their tweedle-dee,
With their swollen eyes and their haggard looks,
And their speeches learned from the temperance books;
With their pale, lean children—the whimpering fools!
Why can't they get to the public schools?

VIII.

Let the hussies mind their own affairs,
For never have I interfered with theirs—
I will turn no customer away
Who is willing to buy, and able to pay;
For business is business—he! he! he!"
And he rubbed his hands in his chuckling glee—
"Many a lark I have caught in my net—
I have them safe—I will fleece them yet!"

IX.

"He! he—he! he!" 'Twas an echoed sound—
Amazed, the grog-seller looked around;
This side and that, through the smoke peered he,
But nought but the chairs could the grog-seller see.
"Ho! ho!—he! he!"—with a guttural note:
It seemed to come from an iron throat—
And his knees they shook, and his hair 'gan to rise,
And he opened his mouth, and strained his eyes.

X.

And lo! in a corner dark and dim,
Stood an uncouth form, with an aspect grim—
From his grisly head, through his snak' air,
Sprouted, of hard rough horns, a pair—
And redly, his shaggy brows below,
Like sulphurous flame did his small eyes glow—
And his lips were curled with a sinister smile,
And the smoke belched forth from his mouth the while

xi.

Folded and buttoned around his breast,
Was a quaint and silvery-gleaming vest,
Asbestos it seemed—but we only guess
Why he should fancy so cold a dress—
Breeches he wore of an amber hue,
From the rear of which a tail peeped through;
His feet were shod like a bullock's hoof,
And the boots he wore wore caloric proof.

xii.

In his hand he bore—if a hand it was,
Whose fingers were shaped like a vulture's claws—
A three-tined fork, and its prongs so dull,
Through the sockets were thrust of a grinning skull—
Like a sceptre he waved it to and fro,
As he softly chuckled, "Ho! ha—ho! ho!"
And all the while were his eyes, that burned
Like sulphurous flames, on the grog-seller turned.

xiii.

And how did he feel beneath that look?
Why, his jaw fell down, and he shivered and shook,
And quivered and quaked in every limb,
As an ague-fit had hold of him!
And his eyes, to the monster grim were glued,
And his tongue was as stiff as a billet of wood.
But the fiend laughed on—"Ho! ho!—he! he!
And he switched his tail in his quiet glee.

xiv.

"Why, what do you fear, my friend?" he said,
And nodded the horns of his grisly head—
"You're an ally of mine, and I love you well!
In a very warm country that men call Hell,
I hold my court—and I'm proud to say,
I have not a faithfuller fiend in pay
Than you, dear sir, for a work of evil;—
Mayhap you don't know me. I'm called the Devil!"

xv.

Like a galvanized corpse, so pale and wan,
Upstart, instant, that horror-struck man—
And he turned up the whites of his goggle eyes,
With a look half terror and half surprise,
And his tongue was loosed—but his words were few—
"The Devil?—you don't—" "Yes, faith! I do!"
Interrupted Old Nick—"and here's the proofs—
Just twig my tail, and my horns, and my hoofs!"

xvi.

Having come from warmer climes below,
To chat with a friend for an hour or so,
And the night being somewhat chill, I think
You might ask an old fellow to take a drink!
Now let it be strong—the clear, pure stuff—
Sweetened with brimstone—a quart is enough—
Stir up the mess in an iron cup,
And heat by the fire till it bubbles up!"

xvii.

As the Devil bade, so the grog-seller did,
Filling a flagon with gin to the lid—
And when it boiled and bubbled o'er,
The fiery draught to his guest he bore,
Nick in a jiffy the liquor did quaff,
And thanked his host with a guttural laugh—
But faint and few were the smiles, I ween,
That on the grog-seller's face was seen.

xviii.

For a mortal fear was on him then,
And he deemed that the ways of living men
He would tread no more—that his hour had come,
And his master, too, to call him home!
Thought went back to the darkened past,
And shrieks were heard on the wintry blast,
And gliding before him, pale and dim,
Were gibbering fiends and spectres grim!

xix.

"Ho! ho!" said Nick, "tis a welcome cold
You give to a friend so true and old,
Who has been for years in your own employ,
Running about like an errand boy.
But we'll not fall out, for I clearly see
You are rather afraid ('tis strange!) of me.
Do you think I've come for you?—never fear;
You can't be spared for a long while here!

xx.

There are hearts to break, there are souls to win
From the ways of peace to the paths of sin;
There are homes to be rendered desolate;
There is trusting love to be changed to hate;
There are hands that murder must crimson red;
There are hopes to crush; there is blight to be shed—
Over the young, and the pure, and the fair,
Till their lives are crushed by the fiend Despair!

xxi.

This is the work you have done so well,
Cursing the earth and peopling hell,
Quenching the light on the inner shrine
Of the human soul till you make it mine!
Want and Sorrow, Disease and Shame,
And crimes that even I shudder to name,—
Dance and howl in their hellish glee,
Around the spirits you've marked for me!

xxii.

Oh, selling of grog is a good device,
To make a hell of Paradise!
Wherever may roll the fiery flood,
It is swollen with tears, it is stained with blood!
And the voice that was heard erewhile in prayer,
With its muttered curses stirs the air,
And the hand that shielded the wife from ill,
In its drunken wrath is raised to kill!

xxiii.

Hold on your course! You are filling up,
With the wine of the wrath of God, your cup;*
And the fiends exult in their homes below,
As you deepen the pangs of human woe;
Long will it be, if I have my way,
Ere the night of death shall close your day,
For, to pamper your lust for the glittering pelf,
You rival in mischief the Devil himself!"

xxiv.

Nor more said the fiend, for, clear and high,
Rung out on the air the watchman's cry;
With a choking sob, and a half-formed scream,
The grog-seller waked—it was all a dream!
His grisly guest with his horns had flown;
The lamp was out, and the fire was gone,
And sad and silent his bed he sought,
And long of the wondrous vision thought?

WASHINGTONIANISM.

[From recent developments, it appears that the Washingtonian movement in the United States has not been productive of un-mixed good. At an early stage, jealousy of, and even hostility to every kind of Temperance efforts, other than their own, began to be apparent among Washingtonians—and the old societies, with their EDWARDS, DELAVANS, TAPPANS, MARSHES, &c., were freely spoken of as having done little or nothing. Distinct Societies and Unions were formed by the Washingtonians, and separate papers published; and when the most celebrated of their own lecturers, JOHN HAWKINS, was employed by the Old Massachusetts Temperance Union, they, for this reason only, treated him with coldness, and even opposition. Until a few months ago, all this was

* Short-sighted Devil! to tell in his exultation so many truths that were calculated to startle from its guilty slumbers, the grog-seller's soul. It is not the first time, however, that Old Nick has outwitted himself.

patiently submitted to by the old temperance men, who had borne the burthen and heat of the day, but at last they have been constrained by the tone of some Washingtonian Journals to speak out; and L. M. SARGENT, in the preface to a new series of tales, has administered a very severe rebuke to the levity, infidelity, profanity and proscruption, so prominently characteristic of many Washingtonians. This rebuke has been copied, in whole or in part, into all the leading Temperance papers of standing that we have seen, with generally something added in a similar strain; and the following article, from the organ of the Massachusetts Temperance Union, by exhibiting the component parts of Washingtonian Societies, will show at a glance the quarter whence the difficulties arise. How fervently do we long to see this sublime movement, which has been already so eminently useful, purified of its dross.—*Ed.*]

MECHANICAL ANALYSIS.

Societies, nominally Washingtonian, are at the present moment made of a variety of material. Some as good men as ever blessed the earth with their influence, who have joined them from a real love of temperance, and who find, in efforts to save the poor drunkard, to comfort his wretched family, a channel in which to pour the warm sympathies of souls burning with love to God, and good will to men. Then there are hawk-eyed and hungry office-seekers, who want votes to lift them into, or sustain them in places of profit, power, and honour. They have opposed the cause of temperance while it was feeble, and when "a host were encompassed against it."—As the principle extended itself, and converts multiplied, they became a little more cautious in their opposition, and when in the presence of temperance men, would speak respectfully of it; yet, a careful observer could discover by their language, in a mixed company of the friends and opposers of temperance, their true character, and in watching their movements, would be reminded of the language of Pope,

"Willing to wound, and yet afraid to strike;
Just hint a fault, and hesitate dislike;
Alike reserve to blame or to commend,
A timorous foe, and a suspicious friend."

Now that the reform is popular, they want the votes and influence of temperance men, but how to obtain them, and still retain the votes and influence of rum-sellers, and rum-drinkers, taxes for a while, their bump of political calculation. But with a few scientific rubs upon it, they exclaim to themselves, or to the fiend hypocrisy which has taken possession of their inner man,—“I have it!” “Yes, that will do!” “There are two kinds of temperance, one that the rum-seller hates with a perfect hatred, and another that he regards with comparative complaisance. I will join myself to the latter class, sign the pledge, make a speech, the first half of which, going as it shall for total abstinence, will please the temperance men, and the last half, condemning as it shall distinctly, any coercive or legal measures to restrain the rum-trade, will please the rummies, who all go for *moral suasion*; and thus will I cheat 'hem, and get the votes of both parties.” Straightway he goes to Faneuil Hall, or elsewhere, and his purpose is accomplished, and the Washingtonian Society is cursed with a new member.

NON-RESISTANTS.

This is another class, who are at this moment exerting an extensive influence in the Washingtonian ranks, and through the medium of temperance meetings and temperance publications, pressing their peculiar doctrines, the influence of which, extensively propagated at this crisis of the reform, will, as we sincerely believe, postpone indefinitely its final triumphs in the State. Just as one town and country after another is stopping the traffic, by the joint influence of moral suasion and law, and as the rum-seller begins to feel, as they themselves express it in ano-

ther column, “they smart,” and are in great straits to escape the pressure brought to bear upon them, these gentlemen are persuading the friends of reform to throw down weapons we are using most successfully, and engage in an untried and doubtful experiment. While our engines are successfully playing on the fire which is already beginning to fail, our men are urged to reel up their hose, and trust for its final extinction to a shower got up upon the most approved plan of Professor Espy.

We are not called upon to argue here the general question with those who are opposed to all legal restraints upon the passions and appetites of men, debased and brutal as they may be, nor do we intend to engage in a war with men, many of whom are among our personal friends, and for whom we entertain the highest respect.

We admit that they can be consistent with themselves, and advocate exclusive *moral suasion* in temperance. As men, they have, with ourselves, a right to express their opinions, and advocate what doctrines they please; but we protest against the artifice of concealing in *resolutions* the essence of their principles, and obtaining the sanction of temperance conventions and societies upon them, while they well know those very societies and conventions would repudiate those principles if presented in a distinct and tangible shape. We believe that the class last named, exert at the present moment, more influence in controlling many of our Washingtonian societies, than any other class of men, and we state the fact, that those who vote for non-resistance in the shape of temperance resolutions, may understand what they are doing. If they believe in the doctrine of no human law as applied to all vices and crimes, they act consistently in sustaining that doctrine by their votes when applied to rum-selling, and, as in so doing, they but exercise their rights, we have nothing to say; but we protest against honest, but unreflecting men, being by ingenious management, made to give their sanction to doctrines they disbelieve, and principles which, if they recognized, they would repudiate.

REFORMED MEN.

Of these, there are thousands, who, having felt the woes and miseries of intemperance, have at last thrown off its chains, and now stand up joyfully in the liberty of free men. As their intemperance was their principal fault, or at least the cause which led them into others, the moment they were right on that subject, they set themselves honestly to repair their errors and mistakes, their abstinence from the use of strong drink being but the commencement of a general reformation. These men, liberal in purpose, are labouring wherever opportunity offers, to do good, and to all such we most cordially extend our hand, our best wishes, and our hearty co-operation, to save our fellow men from the misery and degradation of intemperance.

TOTAL ABSTINENCE MEN UNREFORMED.

These are fewer in numbers than the last named, and yet they are many. Their drunkenness was but one of their many vices. They have relinquished the use of strong drink, from selfish considerations merely. They were not good men made bad by intemperance, but bad men made worse by rum. The rum they have dropped, but cling to their other vicious propensities, indulgences, and their corrupt and infidel principles. They have a mortal hatred to religion, which they carry into all their labours, private and official, and let no opportunity pass to give it a blow. They are naturally the children of the devil, and his work they will do. He, the old arch enemy, has tried long to stop the movement of the temperance car, but finding that impossible, he has deputized this last class, with some others, to leap on the train, usurp the offices of engineer and conductor, and run, if possible, the whole concern on the rocks of ruin. Beware of such!

PROGRESS OF THE CAUSE.

Father Mathew in England.

From the *Journal of the American Temperance Union*.

We have long anticipated, with full confidence of his triumphant progress, a visit of Father Mathew in England. By the late arrivals we learn that he is there, and already the peaceful but triumphant conqueror. His simple and unassuming manners, the benevolence of his errand, the influence which circumstances have given him to effect what is most desirable for the human race, and his full acknowledgment of all as the work of God, render him now one of the most interesting and noble objects of attention. We hope nothing will divert him from England, till he has added millions to his pledge. We think nothing will, unless his giving the sign of the cross to each individual should throw off from him the Protestant population, as certainly would in America. He may see it best to dispense with that out of the pale of his own communion.

He arrived at Liverpool by the Dublin mail-packet on Saturday morning, July 1, and was received by a deputation from the Executive Committee of the British Temperance Association. The news of his arrival spread rapidly, and soon a crowd of persons assembled at the landing-place to welcome him to England, so dense, that it was with difficulty he could get to the coach that was in waiting to convey him to Brown's temperance hotel, Clayton Square. He proceeded to Manchester about four o'clock in the afternoon, where his arrival caused great excitement. During his stay there numbers took the pledge. On Monday afternoon he went to York.

The following account of his movements, from the *British Recorder* for August, will be read with the same interest which accompanied his first movements in Ireland.

GRAND TEMPERANCE DEMONSTRATION AT LEEDS.—On Sunday evening last, Father Mathew arrived in Leeds from York, having been engaged at the Conference of the British Temperance Association, held at the latter place during the past week, and having administered the pledge to 2000 persons. During his stay in York, he visited the seat of Lord Stourton, Allerton Park, near Knarsborough, where he had a hearty reception; and on his journey from York to Leeds, he visited the seat of the Hon. Sir Edward M. Vavasour, Bart., Hazlewood Hall, near Tadcaster, where he had also the most hearty welcome, and administered the pledge to 60 persons.

On Monday morning, at seven o'clock, Father Mathew administered mass, at St. Ann's Church. He delivered an impressive address to a crowded congregation, 200 of whom received the temperance pledge at his hands.

At nine o'clock on Monday morning, a public breakfast took place in the *Mechanic's Hall*, South Parade. Altogether it was one of the most pleasant, rational, enthusiastic, and respectable public breakfasts ever held in this town. Father Mathew, and many ladies and gentlemen, members of the first families in the neighbourhood, were amongst the company. Edward Baines, jun., Esq., occupied the chair. At the close of Father Mathew's address, he administered the pledge to many respectable persons present, and the company then separated, with a vote of thanks to the chairman, and three cheers for Father Mathew. At the conclusion of the meeting, Father Mathew repaired to the Catholic School-room, where one hundred individuals became recipients of the temperance pledge.

At half-past one o'clock, a procession of very considerable extent was formed in South Parade and Park Row, whence it proceeded through the principal streets of the town to the Zoological and Botanical Gardens, where a grand gala was to be held in honor of Father Mathew's visit to Leeds. The procession comprised a large number of horsemen, carriages, coaches, gigs, and other vehicles, besides a long line of pedestrians, members of the various Rechabite tents and the temperance society. It was attended by music, devices, and banners of every appropriate description.

At seven o'clock in the evening, the Catholics held a tea party, in St. Ann's School-room. Father Mathew was present, and administered the pledge to several persons.

On Tuesday morning, Father Mathew attended St. Ann's, and in front of the Church administered the pledge to 200 Catholics. He then went to Smith's Temperance Hotel, in Hunslet-lane, where parties continued to receive the pledge at his hands until the last moment of his sojourn, ten o'clock, the hour at which he

departed in a carriage for Bradford. The proceedings attending Father Mathew's visit to Leeds have, we believe fully realized the highest anticipations of his friends.

FATHER MATHEW AT BRADFORD.—Early on Tuesday morning, processions were formed; the whole of Leeds road and Market street were lined with dense crowds of people anxious to witness the entré. The windows were also filled with respectable ladies. The procession was headed by Mr. J. Graunge and Mr. J. Hanson, on horseback. Then followed the respective committees in open carriages, a number of persons on horseback, the Catholic society on foot, with banners bearing suitable inscriptions, the children of the Catholic schools, and vehicles filled with the friends of the temperance cause. In the early part of the procession there was carried a bundle of rods entwined with evergreens. This device was in allusion to the schism which has lately taken place in the temperance society of Bradford, and suggested the motto, "United we stand, divided we fall." Nearly at the end of the procession was Father Mathew, in an open carriage, accompanied by Thomas Beaumont, Esq., and other gentlemen, delegates from various parts. The procession extended from the top of Leeds road into New street, and had a very imposing effect. The Rev. gentleman was extremely well received, and acknowledged the congratulations of the crowd and the ladies in the windows by frequent bowing. At times the rush about the carriage was tremendous, so anxious were the crowd to catch a glimpse of the great man. The procession broke up on Stott Hill, near the Roman Catholic Chapel, where a sermon was preached by Father Mathew. After the service a public meeting was held in the vacant ground behind the Temperance Hall, which was attended by from two to three thousand persons. Father Mathew spoke from a waggon. He then administered the pledge, both in English and Irish, to a great many persons, who repeated it after him. After this he descended into the crowd, and spent nearly two hours in administering the pledge to others who took it kneeling. After the meeting he returned to the Temperance Hall, where a highly respectable party sat down to tea. After tea the tables were removed, and the public admitted. Thos. Beaumont, Esq., was called to the chair. The chairman read an address from the temperance society to Father Mathew, who replied at considerable length, and who was most enthusiastically cheered by the meeting. Addresses were also delivered by Mr. Grubb, from Belfast; Mr. Robert Barker, of Otley; Mr. Tearc, of Preston; and Mr. McKean, the travelling secretary of Father Mathew. The Catholic School-room was also beautifully decorated, and between 600 and 700 persons sat down to tea. Father Mathew also addressed this party, and was again most enthusiastically received. There was also a tea party in the room of the long-pledge tea-totallers, at the bottom of Cheapside. On Wednesday morning, as early as six o'clock, the open space in front of Pecket's Temperance Hotel began to be crowded.—Father Mathew there administered the pledge, and was busily engaged in so doing till nine o'clock. At eleven o'clock he started in an open carriage for Huddersfield, amidst the cheers of the populace.

FATHER MATHEW'S VISIT TO HUDDERSFIELD.—On Wednesday, at one o'clock, the great apostle of total abstinence entered Huddersfield in a public procession of an imposing character, being headed by the committee of the Huddersfield temperance society, and gentlemen on horseback, followed by the brass band of the society in full martial uniform. The children of St. Patrick's Catholic Church were in attendance, and also the Huddersfield Youth's total abstinence society. The members of the Huddersfield temperance society and a great number of the natives of the sister island followed in succession, after which was Father Mathew in an open carriage drawn by four grey horses, and several other vehicles of a minor sort. In the carriage with Father Mathew we observed the Rev. George Kearsley, of St. Patrick's Church; Messrs. Thomas Wrigley, Thomas Shepherd, Henry Washington, and James Tearc, of Preston. At half-past one o'clock the procession arrived at the area in the Back Green, where Father Mathew delivered a short address, and administered the pledge to a great number; there were several thousands present.

At three o'clock, p. m. a public meeting was held in the Philosophical Hall, which was tolerably well filled with a highly respectable audience. Thomas Wrigley, Esq., surgeon, was called to the chair, and delivered a short but interesting address on the progress of the temperance reformation. The meeting was also addressed by Messrs. H. Edwards and Wright Mellor.

On Father Mathew presenting himself, he was received with tremendous cheering, which lasted several moments. The Rev.

gentleman's voice was quite broken. He stated that it was unnecessary for him to apologize on that account, as he had addressed 10,000 persons in York, and had spoken three and four times a day since—so that he might claim their indulgence. He had visited York, Leeds, and Bradford, but he pronounced the latter place as the brightest gem in the tee-total crown. He had administered the pledge to 7000 persons there, and the Almighty had through his agency accomplished more than what man could have imagined.

FATHER MATHEW IN LONDON.—On Monday morning considerable interest was excited in the east end of the metropolis, it having been publicly announced that the above celebrated individual would make his first public appearance in his character of Tee-total Apostle in the British metropolis, in order to administer the pledge of total abstinence to such persons as were willing to take it. The spot selected for the occasion was a large piece of ground, upwards of two acres in extent, situate opposite the George Inn, Commercial-road, East. About ten o'clock Father Mathew arrived on the ground in an open carriage, accompanied by his two Secretaries, Messrs. O'Mear and McKenna, headed by a procession of several hundred tee-totallers, bearing wands and a number of banners, and bands of music, followed by a vast concourse of persons. There were upwards of 10,000 persons assembled on the ground to receive the Rev. Gentleman, and he was greeted with three hearty cheers. Father Mathew and several other speakers addressed the meeting, after which the former began administering the pledge, and hundreds immediately came forward and received it at his hands, and continued doing so until four o'clock, when the Earl of Stanhope arrived on the ground, and commenced an address to the people. His Lordship said that he had for many years adopted the principle of total abstinence, and found it beneficial to himself, and having done so, could recommend, with the greatest safety, its adoption to others. He concluded by saying he should feel it a great honour to receive, at the hand of Father Mathew, a renewal of his pledge. His Lordship then, followed by about 100 persons, chiefly of the working classes, received the pledge from the Tee-total Apostle amidst much cheering. The great portion of the persons who received the pledge during the day were Protestants. Amongst the recipients were a number of elegantly-dressed females. Father Mathew was engaged up to eight o'clock in administering the pledge, up to which time considerably more than 5000 persons had taken it. On Tuesday and Wednesday Father Mathew continued his labours on the same spot, and administered the pledge to great numbers. Earl Stanhope was again present on both occasions, and exhorted the people to take the pledge. Father Mathew has won golden opinions from all men by his affability and simple manner, and he is an example in his own person that cheerfulness and good humour can be reconciled with total abstinence from all intoxicating drinks. There were upwards of 50,000 persons on the ground on Tuesday, and 60,000 persons on Wednesday.

CANADA.

DUNDAS, Sept. 2.—Our Temperance Celebration in June last, has done the cause good service. The day was fine beyond description and, not less than 2000 joined in procession—the banners were numerous, and highly creditable to the taste and liberality of those who procured them. We were favored with the aid of the Toronto and Brantford Bands, and with excellent addresses from the Rev. Messrs. Wilkinson, Wm. Ryerson and Beville, also, a most impressive one from an Hon. Member of the House of Assembly, M. Cameron, Esq., President of the Kingston Total Abstinence Society. I have heard from the best authority in Hamilton, that the address of Mr. Cameron has operated powerfully towards removing prejudices, which existed in the minds of those who have hitherto considered our Temperance Societies as beneath their notice. The fact of such a vast number of individuals, particularly engaged in the business of the day, with a considerable influx of the curious, with the accompaniments of carriages, waggons, horses, &c., quietly entering the town of Hamilton, with banners flying, and bands playing, perambulating the principal streets, enjoying themselves rationally, and then returning to their respective places of abode, in the same good order, and without the occurrence of a single incident calculated to create pain, or loss, must leave such an impression on the public mind as can scarcely fail of being productive of the highest advantages to our cause.

An adjourned Quarterly Meeting of the Gore District Temperance Association took place this day in this town; the meeting was principally engaged in making arrangements for commencing

the ensuing winter's campaign with vigor; we have concluded upon availing ourselves of the services of several well tried and able individuals, who have volunteered to lecture during the next six months—and we look forward with confidence, that the exertions now being put forth through the instrumentality of the District Associations, will be the means of extending the triumph of temperance, until every village, and hamlet in Gore, will be thoroughly cleansed from the polluting influence of alcoholic drinks.—ROBT. SKEWER, Cor. Sec.

MISCELLANEOUS.

TEMPERANCE AT THE WEST.—A Mr. Sanford, a correspondent of the Worcester Patriot, on a tour to the west, writes that at Cincinnati over 20,000 have united in the organization to tee-totalism. But the German population of the city, consisting of 12 or 14,000 are as yet entirely unreached. Scarcely fifty have signed the pledge. At Louisville, in a population of 30,000 some 4,900 white and 1,800 coloured persons, have taken the pledge, and not one individual of those raised from a state of suffering has gone back to his cups. In this place there has been a reduction of coffee houses *alias* dramshops, from 240 to 130. In St. Louis, he says, the cause has advanced with much power. He was informed by one of the merchants of the city that three years since he sold 20,000 barrels of whisky. The last year his custom was reduced down to 3000 and he expressed the wish that none of his customers would again call for it as he found the article connected mostly with his bad debts. He stated that the first year of his sales to country merchants, (of this article), was principally for cash,—the second year, he sold half on credit,—the third year the merchants wanted the whole on credit,—and now they were unable to pay! Such is the course written on the sale, as well as on the use of intoxicating drink.

At Quincy he found a fine large temperance house, kept by a gentleman from Massachusetts. At Nauvoo he found whisky on the wharf and in the stores and by some used freely, but not more than in other places. As the result of his inquiries he believes intemperance more prevalent at the West than at the East; habits all different and temptations greater, but every judicious temperance effort has been crowned with success.

PITTSBURGH.—The *Pittsburgh Banner* says that but thirty-one grog-shops are left out of the hundreds which a year ago were flourishing under the former administration of the Common Council, and in another twelvemonth, with the persevering and energetic efforts of the Washingtonians, those sinks of iniquity will all be swept from our country.

LADIES OF NATUCKET.—The ladies of Nantucket have addressed a petition to every rum-seller on the island, requesting them to renounce the sale of rum. The petition, signed by 1,300 ladies, has been carried to the eight rum-sellers by a committee of five. They all endeavoured to repulse the fair ladies by a pretence that they each sold it only as a medicine.

METHODISM.—Statistics are brought forward in the English papers to show that Wesleyan Methodism in England is on the decline, while Primitive Methodism is greatly on the increase. The difference is attributed to hostility manifested by the former to tee-totalism, while the latter are warm advocates and ardent promoters of it. The converts to tee-totalism throw themselves into this connection.

An Irishman says that some old toppers are walking volcanoes, and the carbuncles on their noses are eruptions of the crater.

REFLECT.—A few days since, at Cincinnati, Judge Wood, while sentencing a man to death, named Andrew Walton, convicted of murdering one John Carroll, remarked, that of sixty capital cases which had come under his judicial notice, at least fifty had originated in drunkenness. This was mentioned in reply to the excuse offered by the prisoner that the murder had been committed when he was so drunk as not to know what he was about.

A Poet.—“Behold the fruits of drunkenness,” said a landlord to an only daughter, whom he almost idolized, as he kicked a poor inebriate into the street.

“Poor fellow! I see,” replied the daughter.

“Let me caution you to beware and not to get a drunken husband!”

“Who makes drunkards, father?”

The landlord sloped. The last question was a poser.

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—*Maugham's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, SEPTEMBER 15, 1843.

Tracts for the Times.—No. VII.

ST. PAUL.—A TOTAL ABSTINENCE MAN.

[The following is from a gentleman of standing, connected with the church of England. We entreat the ministers and members of that community to consider it.—Ed.]

There are many sincere Christians who have peculiar scruples about the propriety of signing a total abstinence pledge, and who think that by so doing they would barter away their Christian liberty; to this class of persons I would respectfully address myself and beg them to reflect upon the matter which I will now endeavour to place before them.

My object, then, is to prove that St. PAUL was a Total Abstinence man in principle—He was as all know, a very conscientious man, and one whose chief object was to follow the footsteps of his Divine Master in doing good. This ardent desire therefore of saving souls, led him to lose no opportunity, and neglect no means by which to accomplish his purpose. Fearing then lest the weak consciences of some of the Christian believers should be an occasion of sin to them, he writes in a very clear and lucid manner concerning the subject of meats offered to idols, and proves to them conclusively, that the eating of such meat was no sin itself considered; but lest the weak brother should fall into sin through the influence of example, he closes with these words; "wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." My object in quoting these words is to prove the regard which the *Apostle at least* had, for the consequences which might flow from his example: and, also, to shew his Christian principle of abstinence from what might be considered an article very necessary to support life "lest," how truly he here displays the royal law of love, "lest I make my brother to offend." 1 Cor. viii. 13.

How often is it now heard from the lips of professing Christians. "I cannot sacrifice my Christian liberty at the shrine of the worldly, unchristian spirit of Temperance Societies: if drunkards do but follow my example, and takes only one glass they will be in no danger." Ah sir, do you not see that in this respect you do not follow the example of PAUL; and that while you thus parley with wine, the poor spirit-drinker is swept down the raging current with irresistible fury; having this to console him "Mr. — is a good Christian and drinks wine, so I may drink rum I cannot afford wine, and it makes little difference in the end." I think that the text above quoted does all for the temperance cause which its best friends could wish, the analogy is complete. Moreover to those who say that the system of pledging is obnoxious, we may refer to this illustrious instance of St. PAUL, for what let me ask is this but a pledge, and a very solemn one too, with his own signature attached, (for if he did not write the whole epistle he at least signed the salutation with his own hand) if this is not satisfactory as a pledge, I do not know what can be. I would not here imply that PAUL refrained his appetite for ever after, or that he even did then, but that if meat should offend his brother he would cease from its use. This then is all we ask of

professing Christians; let them adopt the Scripture rule and if they cannot conscientiously sign the Total Abstinence pledge, let them adopt the pledge of St. PAUL, and make it their own: and as the circumstances are now changed, and wine occupies to our weaker brother the place of idol's meat, let them change the phrase and insert "wine" where St. PAUL uses "meat." If they will do this we will not find fault with them even should they not join the total abstinence society. We do not despair of their being total abstinence men should they adopt the above pledge, for constituted as society now is, they will find almost daily occasions for self-denial. But the analogy between these cases is not after all unsupported by other testimony from St. PAUL. In Romans xiv. 21, he says, "It is good neither to eat flesh nor to drink wine, &c. &c." Here we have abundant proof that it is not a perversion of Scripture to say that St. PAUL's pledge may mean wine, and not only so but I think this passage puts to flight the objection which has been raised against total abstinence pledges as being a worldly means of accomplishing good. Any one can see that wine is as great a stumbling-block in our day, as meat offered in sacrifice was in PAUL'S. I will not pursue this train of thought any further, as those to whose attention I would wish to recommend the above mentioned text, are no doubt all well capable of deducing their own conclusions from the premises.

If any one should feel convinced that in his case total abstinence would become a duty, and feels unwilling to sign a pledge, he will at least be bold enough to acknowledge publicly his strict adherence to St. PAUL'S pledge. Methinks were all Christians, Clergymen and Laymen, to adopt St. PAUL'S language and apply it to his case, a vast impetus would be given to the Temperance Cause. I do not say that PAUL was altogether a total abstinence man in practice, for we have no evidence either way, save what I have quoted; but then mark, I think we are justified in saying, that were he now alive he would be a whole souled total abstinence man.

Rawdon,

Tracts for the Times.—No. VIII.

INTEMPERANCE A NATIONAL EVIL.

We are wont to take too contracted a view of the evils of drunkenness. We view it as an individual thing. We look upon the drunkard as an object of pity, as an enemy to himself, and a source of sorrow to his family. Very good; he is all this, yea, much more. The half is not yet told. If the toper were only an enemy to himself, if he were a mere suicide, he might blout, stagger and die—a premature grave would hide his loathsomeness from the world, and society would still flourish. If he were even the cause of wretchedness to his family, the friendly hand of charity might interpose, and in some slight degree avert the ills of poverty. The kindly voice of sympathy might administer consolation to their wounded spirits, society might still be vigorous. But this is not the fact. Drunkenness is indeed a national calamity. Its influence is not limited to the domestic circle, nor neighbourhood, nor town. It is the country's curse. Were then but one principle to actuate the citizen, (were he dead all other emotions), and that principle patriotism; it should be among his most prominent endeavours to further the cause of temperance. In the first place, the disease is infectious. The children, in the simplicity of youth, when they behold the father familiar with the intoxicating bowl, him to whom they are taught by natural affection and the custom of society, to regard as their pattern, they will think it an innocent thing, despite the warnings of the wise. They will first learn not to detect, then to love the poison, and, at last, to follow with filial zeal, the father's example, through all the varied miseries of a drunkard's life, down to a drunkard's grave. Here it is seen, one drunken father is a corrupt fountain, whence issue streams, which multiply from genera

tion to generation, producing incalculable ills to neighbourhoods and communities. The loss of talent, which is the nation's treasure, is great. Indulgence in alcoholic drinks, not only debilitates the physical energies, but destroys the mental powers. Who has not seen talents that might have been an ornament to our national councils, enfeebled, debased, yea, destroyed by drunk- enness ?

The amount of wealth wasted by this unnatural consumption is a national loss. What is expended for food and raiment is not lost, it is sustaining the head and hand-laborer for the reproduction of wealth. The common opinion is that the drunkard's substance only changes proprietors, that the wealth remains. It needs very little reflection, on the principles of political economy, to see this to be a gross mistake. If the drunkard consumes one thousand pounds worth of alcohol, the nation is impoverished one thousand pounds. It is evident that this amount of expense of labour and material has been entirely lost; which, if there were no consumers, would be directed in a different channel, in increasing the real wealth of the nation. This is a point which needs to be noticed, for it is usually overlooked, or rather erroneously considered. Just think for a moment, how much national suffering might be alleviated by changing the immense amount of real wealth which is expended in manufacturing alcohol, to the obtaining of the necessaries of life for the poor. Comfort and plenty would then be had, where now are famine and misery. We may croak of hard times, and munnur at the dispensations of Providence; but are we not fools, yea, blasphemers, to complain of national suffering, while we harbor the very cause of our distresses within our own bosom ?

Lastly, drunkenness is a fruitful source of crime. This, it need not be remarked, is a national evil in every sense. It tarnishes its good fame, it impoverishes its treasury, and destroys the peace of families, neighbourhoods, and communities at large. This point needs to be noticed less, because it is often remarked, and universally admitted. See what Justice CARTWRIGHT says in his address at Kingston:—"Whatever may be the cause of crime in other places, nine-tenths of the cases we are called upon to consider, can be traced to the prolific source of crime, intemperance." Kingston is not an anomaly, it is but one of a world full of instances. What think you, reader, is that an honest man or a hypocrite, who says he is a patriot, and is not a tee-totaller ?

Sherbrooke.

We beg leave to call the attention of Temperance Societies throughout Canada, to the following announcement of a "World's Temperance Convention," with a view to future remarks and suggestions on the subject.

World's Temperance Convention.

This most important meeting, which has for more than two years been in agitation, is at length fixed for June, 1844, in London. At a large meeting of the friends of temperance, held at the Hall of Commerce, Threadneedle-street, London, June 27, 1843, the following resolution was unanimously adopted, and has been forwarded to the office of the American Temperance Union.

Resolved, That, with the view of promoting the abolition of intemperance throughout the world, it is expedient that a General Convention be held at London, in the month of June, 1844, and at as early a day as circumstances will allow, and that the following gentlemen be respectfully requested to co-operate with the Committee of the National Temperance Society of Great Britain, in making the necessary arrangements, viz. —

The Presidents and Secretaries of the Metropolitan Total Abstinence Association, of the True Tee-total Union, and of the British Temperance Association.

Dr. Thomas Sewall, Washington City, U. S.; Edward C. DeLavan, Esq., Ballston Centre; Rev. John Marsh, Cor. Sec. Am. Temp. Un., New York; John Tappan, Esq., Boston; Rev. Joshua

Leavitt, do; Rev. Nathaniel Colver, do; Lewis Tappan, Esq., New York; Rev. J. Blanchard, Cincinnati; Rev. H. H. Kellogg, Gaylesburg, Illinois; Arnold Buffum, Cincinnati; the Honorable Archdeacon Jeffreys, Bombay; the very Rev. Theobald Mathew, Cork; Richard Allen, Esq., Dublin; Rev. Dr. Ritchie, Edinburgh.

The President and Secretaries of the Societies in different parts of the world; at the discretion of the aforesaid Committee.

Of this Convention we may now say, it is the great object for the friends of temperance to look at. There is a preparation for it in England in consequence of the general harmony prevailing, which has existed at no previous period. And if it receives the early attention of the friends of the cause in all countries, and men of reflection, of thorough investigation, and sound principle, with warm hearts come up together and spend a week in deliberation on the great subjects which are brought before them, there can be no doubt but that a great and good impulse will be given to the temperance reformation throughout England and the civilized world.

MEETING OF THE COMMITTEE IN LONDON.

At a meeting of the Temperance Convention Committee (appointed at a public meeting at the Hall of Commerce in the city of London, on Tuesday, the 27th day of June, 1843), held at 39, Moorgate-street, on the 13th day of July, 1843, James Day, Esq., in the chair, the following resolutions were submitted and unanimously agreed to, viz. :—

Whereas, great benefits have resulted from the holding of Conventions in London by the Anti-Slavery Society and Peace Society in the advancement of their respective objects; and whereas, it has been resolved at a public meeting held in London on the 27th day of June last, that a similar Convention should be held in London, for considering the best means of promoting Temperance throughout the World :

It is now resolved, That, as a preliminary step to this great measure, the Secretary of this Committee be empowered to correspond with the Secretaries of the several Temperance Societies in England and other countries, embracing copies of the resolution passed at the Hall of Commerce, on the 27th June, as aforesaid, and desiring them to reply to the following queries :—

1st. Whether their Societies would be prepared to send a delegate to such Convention to be held in the month of June, 1844 ;

2d. Whether their Societies would also be prepared to contribute towards the general expense of such Convention, and to what extent. *

3d. Among the objects to be considered and discussed in this Convention the following may be named :—

First. To ascertain correctly the present state of the Temperance Reformation in the several counties and districts from which delegates may be sent.

Secondly. To obtain the best statistical accounts that can be procured of the effects of intemperance in increasing the amount of Crime, Disease, and Poverty in the several quarters.

Thirdly. To consider whether any and what new means may be taken, and what efforts made, for increasing the numbers and stimulating the zeal of the friends and advocates of Temperance everywhere.

Fourthly. To prepare and adopt addresses to the several Monarchs and Rulers of the various countries of the world, Legislators and Statesmen, Ecclesiastical Authorities, Magistrates, the Medical profession, and all Parents and Heads of Families, on the importance of discouraging intemperance throughout their several countries.

GLASGOW MARINE INSURANCE COMPANY.—The annual meeting of the shareholders of this Company was held on Thursday, in their premises in St. Vincent Place. From the report of the Directors laid before the meeting, it appeared that the Company had sustained losses to the amount of nearly £70,000; and it was subsequently agreed—the paid-up capital of the concern amounting only to £50,000—to make a call of £2 10s. per share for the purpose of liquidating their existing engagements. It appeared to be the general opinion of the shareholders that the affairs of the Company should be wound up with a view to its being dissolved; but we believe no formal resolution was come to on this point, although there seems not the shadow of a doubt but that will be the result.—*Courier*.

The Managers of the Marine Insurance Companies of Britain, with very few exceptions, have set their faces like flint against

* This question applies only to Temperance Societies in Great Britain and Ireland.

giving a drawback of premium to vessels sailing on temperance principles, and the above notice, which we understand is in many respects applicable to several other companies, will shew that they are reaping the fruit of their ill-judged obstinacy. They have despised the plan adopted by American underwriters which has had the effect of making navigation much more safe, elevating the character of seamen, and enriching Insurance companies, and mark the contrast. But what can be said to those who are determined rather to lose money in a way that is productive of much evil, than enrich themselves in a way that will certainly produce the most beneficial results to all concerned.

EDUCATION.

Rules of improvement by Conversation.

BY ISAAC WATTS, D.D.

I. If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favor of their conversation frequently, as far as circumstances will allow; and if they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

II. Whatever company you are in, waste not the time in trifling and impertinence. If you spend some hours amongst children, talk with them according to their capacity; mark the young buddings of infant reason; observe the different motions and distinct workings of the animal and the mind, as far as you can discern them; take notice by what degrees the little creature grows up to the use of his reasoning powers, and what early prejudices beset and endanger his understanding. By this means you will learn to address yourself to children for their benefit, and perhaps you may derive some useful philosophemes or theorems for your own entertainment.

III. If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, a milkmaid or a spinster, lead them into a discourse of the matters of their own peculiar province or profession; for every one knows, or should know, their own business best. In this sense a common mechanic is wiser than the philosopher. By this means you may gain some improvement in knowledge from every one you meet.

IV. Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or civil life, least if you should happen to be nursed up or educated in early mistake, you should be confirmed and established in the same mistake, by conversing only with persons of the same sentiments. A free and general conversation with men of very various countries and of different parties, opinions, and practices, so far as it may be done safely, is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us into juster thoughts. It is said, when the king of Siam, near China, first conversed with some European merchants, who sought the favour of doing on his coast, he inquired of them some of the common appearances of summer and winter in their country; and when they told him of water growing so hard in their rivers, that men and horses and laden carriages passed over it, and that rain sometimes fell down as white and light as feathers, and sometimes almost as hard as stones, he would not believe a syllable they said; for ice, snow, and hail, were names and things utterly unknown to him and to his subjects in that hot climate; he renounced all traffic with such shameful liars, and would not suffer them to trade with his people. See here the natural effects of gross ignorance.

V. In mixed company, among acquaintance and strangers, endeavour to learn something from all. Be swift to hear; but be cautious of your tongue, lest you betray your ignorance, and perhaps offend some of these who are present too. The scripture severely censures those who speak evil of the things they know not. Acquaint yourself therefore sometimes with persons and parties which are far distant from your common life and customs: this is a way whereby you may form a wiser opinion of men and things. Prove all things, and hold fast that which is good, is a divine rule, and it comes from the Father of light and truth. But young persons should practise it indeed with due limitation, and under the eye of their elders.

VI. Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right,

that they will not come within the bearing of any notions but their own: they caution out to themselves a little province in the intellectual world, where they fancy the light shines; and all the rest is in darkness. They never venture into the ocean of knowledge, nor survey the riches of other minds, which are as solid and as useful, and perhaps are finer gold than what they ever possessed. Let not men imagine there is no certain truth but in the sciences which they study, and amongst that party in which they were born and educated.

VII. Believe that it is possible to learn something from persons much below yourself. We are all short sighted creatures; our views are also narrow and limited; we often see but one side of a matter, and do not extend our sight far and wide enough to reach every thing that has a connexion with the thing we talk of; we see but in part, and know but in part; therefore it is no wonder we form not right conclusions; because we do not survey the whole of any subject or argument. Even the proudest admirer of his own parts might find it useful to consult with others, though of inferior capacity and penetration. We have a different prospect of the same thing (if I may so speak) according to the different position of our understandings towards it; a weaker man may sometimes light on notions which have escaped a wiser, and which the wiser man might make a happy use of, if he would condescend to take notice of them.

VIII. It is of considerable advantage, when we are pursuing any difficult point of knowledge, to have a society of ingenious correspondents at hand, to whom we may propose it; for every man has something of a different genius and a various turn of mind, whereby the subject proposed will be shown in all its lights, it will be represented in all its forms, and every side of it be turned to view, that a juster judgment may be framed.

IX. To make conversation more valuable and useful, whether it be in a designed or accidental visit, among persons of the same or of different sexes, after the necessary salutations are finished, and the stream of common talk begins to hesitate, or runs flat and low, let some one person take a book which may be agreeable to the whole company, and by common consent let him read in it ten lines, or a paragraph or two, or a few pages, till some word or sentence gives an occasion for any of the company to offer a thought or two relating to that subject: interruption of the reader should be no blame; for conversation is the business: whether it be to confirm what the author says, or to improve it, to enlarge upon or to correct it, to object against it, or to ask any question that is akin to it; and let every one that please add their opinion and promote the conversation. When the discourse sinks again, or diverts to trifles, let him that reads pursue the page, and read on further paragraphs or pages, till some occasion is given by a word or sentence for a new discourse to be started, and that with the utmost ease and freedom. Such a method as this would prevent the hours of a visit from running all to waste; and by this means, even among scholars, they would seldom find occasion for that too just and bitter reflection, "I have lost my time in the company of the learned."

By such a practice as this, young ladies may very honourably and agreeably improve their hours; while one applies herself to reading, the others employ their attention, even among the various artifices of the needle; but let all of them make their occasional remarks or inquiries. This will guard a great deal of that precious time from foolish trifling, impertinence, or scandal, which might otherwise afford matter for painful repentance.

X. Attend with sincere diligence, while any one of the company is declaring his sense of the question proposed; hear the argument with patience, though it differ ever so much from your sentiments for you yourself are very desirous to be heard with patience by others who differ from you. Let not your thoughts be active and busy all the while to find out something to contradict, and by what means to oppose the speaker, especially in matters which are not brought to an issue. This is a frequent and unhappy temper and practice. You should rather be intent and solicitous to take up the mind and meaning of the speaker, zealous to seize and approve all that is true in his discourse; nor yet should you want courage to oppose where it is necessary; but let your modesty and patience, and a friendly temper, be as conspicuous as your zeal.

XI. When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company.

Sometimes you will find a person who, in his conversation or his writing, delivers his thoughts in so plain, so easy, so familiar and perspicuous a manner, that you both understand and assent to

every thing he saith, as fast as you read or hear it: hereupon some hearers have been ready to conclude in haste, Surely this man saith none but common things; I know as much before, or I would have said all this myself. This is a frequent mistake.

XII. If any thing seem dark in the discourse of your companion, so that you have not a clear idea of what is spoken, endeavour to obtain a clearer conception of it by a decent manner of inquiry. Do not charge the speaker with obscurity, either in his sense or his words, but entreat his favour to *reheve your own want of penetration*, or to add an enlightening word or two, that you may take up his whole meaning.

If difficulties arise in your mind, and constrain your dissent to the things spoken, represent what objection some persons would be ready to make against the sentiments of the speaker, without telling him you oppose. This manner of address carries something more modest and obliging in it, than to appear to raise objections of your own by way of contradiction to him that spoke.

XIII. When you are forced to differ from him who delivers his sense on any point, yet agree as far as you can, and represent how far you agree: and if there be any room for it, explain the words of the speaker in such a sense to which you can in general assent, and so agree with him, or at least, by a small addition or alteration of his sentiments, show your own sense of things. It is the practice and delight of a candid hearer to make it appear how unwilling he is to differ from him that speaks. Let the speaker know that it is nothing but truth constrains you to oppose him; and let that difference be always expressed in few, and civil, and chosen words, such as may give the least offence.

And be careful always to take Solomon's rule with you, and let your correspondent fairly finish his speech before you reply; "for he that answereth matter before he heareth it, it is folly and shame unto him." Prov. xviii. 13.

A little watchfulness, care, and practice in younger life, will render all these things more easy, familiar, and natural to you and will grow into habit.

XIV. As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for further information; whether it be the meaning of a word, the nature of a thing, the reason of a proposition, the custom of a nation, &c.: never remain in ignorance for want of asking.

Many a person had arrived at some considerable degree of knowledge, if he had not been full of self-conceit, and imagined that he had known enough already, or else was ashamed to let others know that he was unacquainted with it. God and man are ready to reach the meek, the humble, and the ignorant; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, such a one will not put himself into the way of improvement by inquiry and diligence. A fool may be "wiser in his own conceit than ten men who can render a reason;" and such a one is very likely to be an overbearing fool; and perhaps also it is a silly shame renders his folly incurable.

XV. Be not too forward, especially in the younger part of life, to determine any question in company with an infallible and peremptory sentence, not speak with assuming airs, and with a decisive tone of voice. A young man, in the presence of his elders, should rather hear and attend, and weigh the arguments which are brought for the proof or refutation of any doubtful proposition: and when it is your turn to speak, propose your thoughts rather in the way of inquiry. By this means your mind will be kept in a fit temper to receive truth, and you will be more ready to correct and improve your own sentiments, where you have not been too positive in affirming them. But if you have magisterially decided the point, you will find a secret unwillingness to retract, though you should feel an inward conviction that you were in the wrong.

XVI. It is granted, indeed, that a season may happen, when some bold pretender to science may assume haughty and positive airs, to assert and vindicate a gross and dangerous error, or to renounce and vilify some very important truth; and if he has a popular talent of talking, and there be no reproof made against him, the company may be tempted too easily to give their assent to the imprudence and infallibility of the presumer. They may imagine a proposition so much vilified can never be true, and that a doctrine which is so boldly censured and renounced can never be defended. Weak minds are too ready to persuade them-

selves, that a man would never talk with so much assurance unless he were certainly in the right, and could, well maintain and prove what he said. By this means truth itself is in danger of being betrayed or lost, if there be no opposition made to such a pretending talker.

XVII. Be not fond of disputing pro and con, nor indulge yourself to show your talent of attacking and defending. A logic which teaches nothing else is little worth. This temper and practice will lead you just so far out of the way of knowledge, and divert your honest inquiry after the truth which is debated or sought. In set disputes, every little straw is often laid hold on to support our own cause; every thing that can be drawn in any way to give colour to our argument is advanced, and that perhaps with vanity and ostentation. This puts the mind out of a proper posture to seek and receive the truth.

XVIII. Do not bring a warm party spirit into a free conversation, which is designed for mutual improvement in the search of truth. Take heed of allowing yourself in those self-satisfied assurances, which keep the doors of the understanding barred fast against the admission of any new sentiments. Let your soul be ever ready to harken to further discoveries, from a constant and ruling consciousness of our present fallible and imperfect state: and make it appear to your friends, that it is no hard task to you to learn and pronounce those little words, "I was mistaken," how hard soever it be for the bulk of mankind to pronounce them.

XIX. As you may sometimes raise inquiries for your own instruction and improvement, and draw out the learning, wisdom, and fine sentiments of your friends, who perhaps may be too reserved or modest; so, at other times, if you perceive a person unskilful in the matter of debate, you may, by questions aptly proposed in the Socratic method, lead him into a clearer knowledge of the subject; then you become his instructor, in such a manner as may not appear to make yourself his superior.

MOTHER'S DEPARTMENT.

The Mother's Difficulties.

BY THE REV J. S. C. ABBOTT.

(Continued from page 139.)

Another great obstacle in the way of training up a happy and virtuous family, is the occasional want of harmony between parents on the subject of education. Sometimes, when a father is anxious to do his duty, the mother is a weak and foolish woman, who thinks that every punishment, and every deprivation of indulgence, is cruelty to her children. And when any one of them is punished, she will, by her caresses, do away the effect of the discipline, and convey to the mind of the child the impression that his father is cruel and unjust. A man who has formed so unhappy a connection is indeed in a deplorable condition. And if his wife is incapable of being convinced of the ruinous consequences of such a course, he must take upon himself the whole duty of government. But as I am not now writing to fathers, I must turn from this case to another.

It not unfrequently happens that a judicious and faithful mother is connected with a husband whose principles and example are any thing but what she could desire. In such cases, not only does the whole government of the family devolve upon the mother, but the influence of the father is such as, in a great degree, to counteract all her exertions. This is indeed a trying situation. It is, however, far from being a hopeless one. You must not give up in despair, but let the emergencies of the case rouse you to more constant watchfulness, and more persevering and vigorous effort. If a wife be judicious and consistent in her exertions, a father, in almost all cases, will soon feel confidence in her management of her family, and will very gladly allow her to bear all the burden of taking care of the children. Such a father is almost necessarily, much of the time, absent from home, and when at home, is not often in a mood to enjoy the society of his family. Let such a mother teach her children to be quiet and still when their father is present. Let her make every effort to accustom them to habits of industry. And let her do every thing in her power to induce them to be respectful, and obedient, and affectionate to their father. This course is indeed the best which can be adopted to reclaim the unhappy parent. The more cheerful you can make home to him, the stronger are the inducements

which are presented to draw him away from scenes into which he ought not to enter.

It is true: there is no situation more difficult than the one we are now describing. But, that even these difficulties are not insurmountable, facts have not infrequently proved. Many cases occur, in which the mother triumphantly surmounts them all, and rears up a virtuous and happy family. Her husband is most brutally intemperate; and I need not here depict the scenes through which such a mother is called to pass. She sees, however that the welfare of the family is dependent upon her, and accordingly nerves her heart, resolutely, to meet her responsibilities. She commences, in the earliest infancy of her children, teaching them implicit obedience. She binds them to her with those ties from which they never would be able or desirous to break. The most abundant success rewards her efforts. The older her children grow, the more respectful and attentive they become, for the more clearly they see that they are indebted to their mother for salvation from their father's disgrace and woe. Every sorrow of such a mother is alleviated by the sympathy and affection of her sons. She looks around upon them with feelings of maternal gratification, which no language can describe. They feel the worth and dignity of her character. Though her situation in life may be humble, and though her mind may not be stored with knowledge, her moral worth, and her judicious government, command their reverence.

In a family of this sort, in a neighbouring state, one cold December night, the mother was sitting alone by the fire, between the hours of nine and ten, waiting for the return of her absent husband. Her sons, fatigued with the labors of the day had all retired to rest. A little before ten, her husband came in from the neighbouring store, where he had passed the evening with his degraded associates. He insisted upon calling up the boys at that unseasonable hour, to send into the wood lot for a load of wood. Though there was an ample supply of fuel at the house, he would not listen to reason, but stamped and swore that the boys should go. The mother, finding it utterly in vain to oppose his wishes, called her sons, and told them that their father insisted upon their going with the team to the wood lot. She spoke to them kindly; told them she was sorry they must go; but, said she, "Remember that he is your father." Her sons were full grown young men. But at their mother's voice they immediately rose, and, without a murmur, brought out the oxen, and went to the woods. They had perfect confidence in her judgment and her management. While they were absent, their mother was busy in preparing an inviting supper for them upon their return. The drunken father soon retired. About midnight the sons finished their task, and entering the house, found their mother ready to receive them with cheerfulness and smiles. A bright fire was blazing on the hearth. The room was warm and pleasant. With keen appetites, and that cheerfulness of spirits which generally accompanies the performance of duty, those children sat down with their much-loved parent to the repast she had provided, and soon after all were reposing in the quietude and the silence of sleep.

Many a mother has thus been the guardian and the savior of her family. She has brought up her sons to industry, and her daughters to virtue. And in her old age she has reaped a rich reward for all her toil, in the affections and the attentions of her grateful children. She has struggled, in tears and discouragement, for many weary years, till at last God has dispelled all the gloom, and filled her heart with joy in witnessing the blessed results of her fidelity. Be not, therefore, desponding. That which has once been done, may be done again.

From what has been said in this chapter, it appears that self-control and resolution are the two all important requisites in family government. With these two qualifications, which a person is inexcusable in not possessing, almost every other obstacle may be surmounted. Without these, your toil and solicitude will, in all probability, be in vain.

Your faithful exertions, attended with God's ordinary blessing, will open to you daily new sources of enjoyment in the unfolding virtues and expanding faculties of your children. Your decisive government will, most undoubtedly, be rewarded with the affection and respect of those whom you are training up to usefulness and happiness. And when old age comes, your children will welcome you to their homes, and rejoice to give you a seat by their fire-side, and by unremitting attentions will do all in their power to prove how deeply they feel that debt of gratitude which never can be fully repaid. Such joys will obliterate the remembrance of all present toils and sorrows. Let these hopes cheer you to go on rejoicing in the path of duty.

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Deserts.

Never was there a more delightful place than Elmgrove house, and never were young people more happy than Edmund, Gilbert, and Leonard Lovel, during the time that the traveller remained the guest of their father. The traveller was one after their own heart, just the very man to draw around him a circle of lively spirits, and impart pleasure and instruction to youthful minds. Wherever he went, one or the other, or all of them were anxious to attend him and it was amusing to notice the plans and stratagems of the young people to get him to enter on those descriptions of foreign countries which so much delighted them. This was equally pleasing to Mr. and Mrs. Lovel, for they knew that their young people could not listen to the narrations of the traveller without receiving from time to time some favourable impression from the Christian remarks interspersed in the narrative.

At one time the kind and instructive traveller might be seen seated in the drawing-room, with books and maps spread before him, entertaining his young friends with an account of the hot burning countries under the line; of Negroes, Arabs, and Hottentots; ivory, gold dust, elephants' teeth and ostrich feathers.

At another time he rambled in the fields, exciting the wonder of the young people by his description of the northern climes; of the Laplander traversing the snow with his sledge and rein deer, and the Kamtschakdale with his dogs; of the fur-clad Russian, and the hardy Swede; of polar bears, whales, and walruscs, mountains of ice and endless plains of snow.

Then, again, he would point out the goodness of God manifested in the various productions of the world, and show how different nations might benefit each other, not by wars and bloodshed, which are brought about by the lust of power and dominion, but by arts of peace, whereby nations might exchange their different commodities with advantage. China may barter her tea, Russia her furs, Spain and Portugal their wines, America her timber, and Africa her gold, for the manufactured articles of England.

It was a favourite occupation with the traveller to trace on the map of the world, with his finger, the various parts to which the word of God had been sent; and to excite in the bosoms of Edmund, Gilbert, and Leonard, a desire that it might be spread abroad over the earth.

Freely from east to west, from pole to pole,
As wide as winds can blow, and waters roll.

When the Traveller was about to leave Elmgrove house, the young people were very sorry; for they well knew that he was on the point of sailing once more across the broad and trackless deep, and would not return until a distant period. It was just at this time that Gilbert came running into the garden, where his brothers were busily employed; his eyes were lighted up with pleasure, he waved his hat in his hand, and cried out "News! news!" Edmund and Leonard stood still, with their spades in their hands, waiting till Gilbert came up, for he was in such haste to tell the glad tidings which he had to communicate, that he tumbled over a goose-berry bush, and was very near falling on a glass frame, placed over some choice flowers. "Good news! good news!" cried out Gilbert, rising from the ground, and hastily brushing off the mould from his trowsers with his hand. The good news was soon told, and Edmund and Leonard were truly delighted to hear that a letter had arrived to announce to the traveller that the vessel by which he intended to sail, was detained on account of her cargo not being completed, and could not leave England till a full week after the expected time. Edmund and Leonard threw down their spades and scampered off in the direction of the house, with Gilbert after them, to tell the traveller how much pleased they were that he could stop another week at Elmgrove house.

"Ay, ay!" said Mr. Lovel, who was talking with his travelled guest; "these three boys of mine will let you have no peace, so long as they can get you to entertain them. The descriptions you have given of mountains, precipices, caverns and earthquakes, have almost turned the heads of the madcaps: what they will do when you are gone, it would be difficult to say, but I suppose they will then begin to catechise me about the wonders of the world." The traveller assured Mr. Lovel that he found great pleasure in communicating to his sons any information which he might possess.

In a short time the whole party set off on a pleasant ramble in

the course of which they had to pass up the sandy lane by the windmill. Here the traveller stopped and taking up some of the fine red sand in his hand, observed what a difference there was between walking up a shady sandy lane in England, and traversing, beneath a burning sun, the deserts of Asia and Africa, hundreds of miles in length. "O," cried out Gilbert, "do tell us about the sandy deserts." "That will be a capital treat," said Edmund; "I have long wanted to know all about the deserts." "And so have I," added Leonard; "and about the camels going across them with great burdens on their backs." "Well," said Mr. Lovel, to the traveller, laughing "nothing else will satisfy, but your going through the deserts with them; therefore you may as well set off on your travels at once." "What!" replied the traveller, "without making preparation for the journey? I have crossed many deserts in the course of my life, but always had camels, and dromedaries, and Arabs with me; besides barley bread, and dates and skins of water." "Well, well," rejoined Mr. Lovel, in a joking way, "on this particular occasion you must contrive to do without these things; for you see that my sons are ready to set off and if you wait for Arabs, and camels, and dates, and barley bread, and skins of water, they will assuredly leave you behind." "If that be the case," added the traveller, "I will do as you say; for as to crossing the desert by myself, that is quite out of the question."

In a little time, to the great delight of the young people, the traveller commenced his account of the principal deserts of Asia and Africa, as follows:—

"There is a great advantage enjoyed by the Christian traveller; whatever he may endure, and wherever he may be,

In fruitful field and desert drear
He knows the Lord his God is there.

And all those who traverse the sultry lands of which I am about to speak, stand in full need of this consolatory conviction.

"The hottest summer's day that you have ever felt and the deepest sand on which you have ever set your feet, will not enable you to judge of the difficulties that are endured in crossing the desert. The sun darts its fiercest rays on the traveller's head, while the hot sand of the pathless desert is continually shifted by the wind from one place to another."

Edmund.—I have heard of hundreds of men and camels being covered over by the sand in a moment, and suffocated.

Traveller.—Then you have heard of what is not true. The sand does not rise, as many suppose, in great masses in the air; but, on the contrary, in very small quantities. The rapid wind, sweeping over the surface of the sand, which is very fine, removes it by little and little with great rapidity. Hundreds and thousands of men and camels may have been covered with the sands, when they have sunk down exhausted with thirst and fatigue, but not while they have had strength enough to move their situation.

Gilbert.—Why is the desert called pathless?

Traveller.—Because the moving sands destroy every path and trace that is made in them. The deepest footstep disappears when the foot is raised. The principal Asiatic deserts are in Persia and Arabia. In the former country there are three of considerable extent. One of these is four hundred miles long, and the great desert of Kernan is three hundred and fifty. These two join each other, and being impregnated with inter and other salts, are called the Great Saline Desert.

Mr. Lovel.—This desert, then, must be twice as large as all England.

Edmund.—There must be thousand and thousands of waggon loads of sand in it.

Traveller.—The deserts of Arabia form one of the most striking objects of that country. It was there that the children of Israel wandered so long, and were fed with quails and manna. It was there also that Moses smote the rock in Horeb at the commandment of the Lord, and the waters gushed out.

The Lord can force the flinty rock
Its treasures to forego;
And bid the stony heart of man
In tears repentant flow.

We read in Scripture of the deserts of Shur, of Sin, and of Sinai, where God's chosen people lusted exceedingly and tempted God; "and he gave them their request, but sent leanness into their soul." It was in Arabia that the impostor Mohammed ran his career, and spread abroad his delusions, which prevail even at the present time.

Leonard.—I wonder how people can live where there is nothing but the sun over their heads, and hot sand under their feet.

Traveller.—Arabia is not altogether formed of deserts, for many parts of it are very fruitful, and extremely beautiful.

O'er Arabia's desert sands
The patient camel walks:
Mild lonely caves and rocky lands
The fell hyena stalks.

On her cool and shady hills,
Coffee-shrubs and tamarinds grow;
Headlong fall the welcome rills,
Down the fruitful dells below.

The fragrant myrrh, and healing balm,
Perfume the passing gale;
Thick hung with dates, the spreading palm
O'er-tower the peopled vale.

Locusts oft, a living cloud,
Hover in the darken'd air,
Like a torrent dashing loud,
Bringing famine and despair.

Gilbert.—If there is no path through the desert, I wonder how travellers can find their way across it.

Traveller.—Almost every part of the Arabian desert is known by some particular name, and the quick observation of an Arab discerns those slight variations existing between one place and another, which an unpractised eye would not notice. Sometimes a rock, or a tree seen in the distance, or the general appearance of the sand, points out to him his situation. At another time the shrub of a particular species, or the scanty pasturage produced by the rain, informs him of the spot over which he is travelling. The instinct of the patient camel also is frequently of great use in a season of doubt and difficulty.

Edmund.—Do the camels go one after the other, or all together in a crowd?

Traveller.—In general, when the caravan crosses the desert the camels go singly, one following the other, in a long line preceded by an ass with a bell about his neck; but the Egyptians march with a wide extended front. The caravans from Bagdad to Aleppo and Damascus, consisting sometimes of two thousand camels marching abreast of each other, extended over a space of more than a mile wide. The same traffic which was carried on in the time of Solomon, is continued now with very little change, either in the articles of commerce, or in the manner in which it is pursued. The caravans of Egypt bring to Cairo, ostrich feathers, gum, gold dust, and ivory, from Abyssinia and the countries beyond it; while those of Arabia barter their coffee, perfumes, spices, and muslin of Hindostan.

Gilbert.—I should like to see a caravan in the desert of all things in the world. Do many of these crowds of camels and people cross the desert every year?

Traveller.—Yes; for an annual pilgrimage to Mecca, the birth-place of Mohammed, is enjoined by the mohammedan religion, as a pious and praise-worthy enterprise. To visit the tomb of their prophet, which is situated at Medina, no great distance from Mecca, is the desire of all true mohammedans. The pilgrimage to Mecca unites the followers of the prophet from Abyssinia to India, who, were it not for the obscurity of this superstitious ceremony, would have but little communication with each other. The Syrian caravan is usually the largest. It has to perform a journey of thirty days across the desert from Damascus to Medina. The Egyptian caravan, which starts from Cairo has a very dangerous and fatiguing journey, as its route along the shores of the Red sea, that sea wherein Pharaoh and all his host perished, exposes it to the attacks of the wild and warlike tribes of Bedouins. The Persian caravan comes from Bagdad. An African caravan starts from Morocco, by Tunis and Tripoli. In addition to these, there are other occasional caravans, and Mecca is crowded with Persians, Indians, Bedouins, Hindoos, Malays, Cashmerians, Arabians, Abyssinians, and Negroes.

Edmund.—What a confusion there must be among them! Do many of them die in the desert?

Traveller.—Great numbers; for some are overcome with fatigue others die of thirst, and many are slain by the wandering and lawless Bedouins. The rich pilgrims put themselves under the care of persons called Mekowems, who furnish camels, provisions, and guards; but the poorer pilgrims, who cannot afford to pay the Mekowems, have no protection, and are obliged to march in the rear of the caravan; to encamp on the worst ground; and to fill their water skins after the others are supplied. They are kept in a state of perpetual alarm by the Bedouins, and robbed and murdered by them.

Leonard.—Poor pilgrims! They had much better stop at home, than go into such dangers.

Traveller.—When we see what perils and pains are endured by these poor ignorant professors of a false religion, how patiently ought we to bear our lighter troubles; and how grateful should we be to our heavenly Father, who has not imposed upon us so hard a service as to wander amid desert sands, beneath the beams of a burning sun, oppressed with thirst, surrounded with wild beasts, and a prey to the cruelty of robbers and bloody minded men!

Mr. Lovel.—This is a consideration that should not be lost sight of.

(To be Continued.)

AGRICULTURE.

To obtain Onion Seed.

The best time to set out onions for seed is about the middle of October. This is preferable to planting them in the spring, as the bulbs will have time to throw out fibers and become well rooted; and they will produce more full and certain crops of seed, than if deferred till the latter period.

Roots of a suitable size, and the hardest and best shaped, should be selected, and when different varieties are to be raised, the roots of each variety should be planted remote from the others, in order to preclude any danger of their becoming mixed.

The ground should be light, rich, and well dug, and the onions should be planted in drills about one foot apart, and from six to nine inches assunder in the drills. The drills should be dug about five inches deep, the bulbs placed evenly in the bottom, and then covered at least three inches above their crowns with earth. It will be most convenient to make the drills by a line stretched over the ground, and to complete one before another is commenced.

The plants will appear above ground early in spring, and in the early part of summer will have attained their full height. In order to support the stalks, and prevent the weight of newly formed seed from breaking them down, stakes should be driven, in all the drills, at distances of a few feet in each, and pack-thread, or small pieces of bass matting, run in double lines along the row of stakes, passing on each side of the stems, a little below the heads; these double lines may be connected at intervals by short pieces tied across.

When the seed are ripe, the heads are cut off, spread thinly over cloths or newspapers to become thoroughly dry, and afterwards shelled out by rubbing, cleaned, and preserved.

Œstrus Equi, or Bot Fly.

This is the name of an insect well known to farmers in its appearance, and its influence is not unfrequently felt in the destruction of that most noble and useful of animals the horse. Horses, oxen and sheep, have each a peculiar species of gad fly, their natural enemy, which deposits an egg on the hair of the horse, beneath the skin of the cow or ox, and in the nostril of the sheep or deer, and in these various ways the race is propagated and perpetuated. The horse fly is well known, from its turned up extremity of its body, its perseverance in depositing its eggs, or nits, as some call them, and the dread which the horse manifests at their approach or presence. Mr. Eaton and others have described two species of the Œstrus equi, one of which is the common one, which sticks its eggs on the hairs of the legs principally, and the other one stings the horses under the chops by striking him violently, and thus deposits an egg beneath the skin in that place. This last is much less frequent than the first, and has attracted less notice, and its habits are consequently less understood. That its eggs ever produce the bots, or the small worm which is so destructive to the horses, may well be doubted, as in all other cases where an egg of an insect is deposited beneath the skin, as in the Œstrus bovis or ox fly, or the chigo of the negro or white of the West Indies, the changes go on where the insects is deposited, swelling and suppuration take place, a partial cyst is formed, and the insect finally set free, rapidly undergoes its transformation to a perfect insect. We have never heard the suggestion made, but circumstances render it not at all improbable, that what is termed the horse distemper, or the suppuration, violent inflammation, and breaking of the glands of the throat, that sometimes attacks horses, is called, is occasioned by the irritation of the gad fly larvæ; as the commencement, and termination of the disease is in the same place, and in the same manner, as it would be were such the cause of it.

The history of the progress and transformation of the common bot fly is simple and easily understood. The fly deposits its eggs on the hair of the horse in such a situation that in licking himself more or less of them will come in contact with his tongue, the warmth and moisture instantly hatches them, they remain attached to the surface of the tongue until they are swallowed with the saliva and food into the stomach; here they pass the larva and chrysalis state, and when voided by the animal, are soon ready for the final transformation to the perfect insect.

Some farmers have doubted whether the egg could be hatched in this way; but all doubt on the matter may easily be put at rest, by moistening the hand with spittle and passing it slowly over the matured egg, or by scraping a few of them and holding them in the hand moistened and closed for a few moments, when the larvæ or maggot will be found alive and active. It is to be regretted that farmers in general not only allow the insect to deposit its egg with impunity; but also use no effort to prevent their being taken into the stomach, by scraping them off occasionally from those places most liable to be bit or licked by the animal, or by washing the legs at times with such substances as will destroy the nits without injuring the horse. This a decoction of tobacco will do, as will the smoothing down the hair with a rag moistened with spirits of turpentine. In either case there is no necessity for a profuse application, as the egg only requires to be wet, and these are always near the outer extremity of the hairs. The months of August and September are those in which the bot fly is most active; and a little care and attention to his animals at this time will prevent much injury and suffering to the horse, if not eventually his total loss.

Short Hints on Manures, and their Comparative value.

A few brief remarks on the different kinds of manure, their comparative value, and peculiar adaptation, may perhaps be acceptable to our readers, by laying before them at one view some of the chief facts which are contained in many extended articles.

Stable and farm-yard manure.—This may be applied with great advantage to all kinds of soils, the quantities varying with the previous fertility and the kind of crop intended to be raised. It should in all cases be applied with lime, or on land that has been limed. On sour and thin light soils, lime with it, is absolutely necessary. It may be applied almost without limit to all crops where leaves and stalks are the chief product; but where seed is the intended crop, more caution is required in using it. Colman says, "A good farmer should look upon manure as money which he may place at compound interest, the payment of which he is sure." No pains should be spared to collect and save it. All that can be obtained from stables and cattle yards should be preserved and applied. Straw and other litter should be used as plentifully as can be, in order to absorb and retain the liquid parts and increase the bulk, but without rendering the mass too dry. Open cattle yards should be made lowest towards the middle, in order to prevent the juices from being carried off by rains, and care should be taken that no water may run upon it from higher adjoining ground. The yard should therefore be so situated that the ground may descend every way from it, or else an open drain should run round it to prevent the water flowing into it in time of showers.

This kind of manure should be applied to the soil where possible in the earliest stages of fermentation. If allowed to ferment, fifty per cent. of its value will be lost. For this reason, when drawn upon the ground it should be ploughed in immediately; or if this cannot be done, it should be left in heaps so small as to prevent fermentation from going on. Such heaps will be most convenient for spreading. The only case in which manure is best when applied after it has fermented, is where immediate and intimate admixture with the soil is required, as for some garden crops. When it is left to ferment in a heap for this purpose, the volatile parts which are those commonly lost, may be preserved by covering the heap a few inches thick with muck or marsh mud, (rich soil will do,) and this with a thin coat, say half an inch, of lime, this will absorb and retain the vapor, and leave the quantity of fermented manure as great as if this care was not taken.

Clover, and other green crops.—Ploughing in crops while in a growing state, has been productive of the greatest benefit, particularly on light and friable soils. Lorrain states that he purchased an exhausted farm in Pennsylvania, and by pursuing this mode of renovating, he so improved it that in a very few years he more than quadrupled his crops. Many instances of similar success have occurred in our own state. This method of manuring is not so well adapted to heavy soils, unless the ploughing in can

be done while the ground is dry, that the decomposition may not be retarded. Clover, peas, and beans are the best crops for this purpose; but as buckwheat is easily raised, and a heavy growth soon obtained, it has been found very advantageous. They should be turned in either at or immediately after the most luxuriant stages of growth, in order that their decomposition may be more complete.

The chief economy of this mode of manuring is, that it saves drawing and spreading, and the labor of preparation, which in other sorts of manure is always considerable. The only additional expense is in the use of the land, and in sowing the crop. Where land is cheap, and farm-yard manure not easily obtained, it possesses advantages over every other mode practised.

Greenward, or decayed roots of grass.—This possesses the advantages peculiar to those green crops, though not in so great a degree. Like most other manures of which the value depends on fermentation, a great part of its fertilizing part is wasted unless it ferments in the soil; the sod should therefore not be turned up to the air after it has been inverted, until thorough decomposition has taken place, which will require at least one season.

Weeds, if removed from their place of growth while in a green and succulent state, and piled in a heap, will ferment and form excellent manure. If left to become mature, their seeds will be scattered, and their value as manure decreased many fold. Pastures are frequently permitted to become overrun with mulleins and thistles, and if instead of suffering them to become ripe, they were cut while green, and raked with a horse rake in heaps, it would be a great saving on every hand.

Charcoal absorbs many times its own bulk of most of the different gasses, and hence may yield a great supply of nourishment to plants. Another profitable use for it is as a surface dressing for early crops, and those which require warmth of soil, as it absorbs very freely the heating rays of the sun.

Bones, broken or pulverized, horn shavings, waste locks of wool hair, &c. all possess very fertilizing powers. Experiments with these substances in this country have been comparatively limited. In an experiment of J. R. Watson of Perth Amboy with bone dust, who applied it to corn in the drill at the rate of sixteen bushels to the acre, it exceeded in its effects high manuring with yard dung or with fish. Bones, broken fine, are applied with great effect to grass lands. In Scotland, where bone manure is much used, it is highly esteemed as manure, and has commanded a price of three shillings and sixpence sterling per bushel. It is said to be best for light and dry soils, and of great value upon clays and heavy loams; yet J. R. Watson states that he used it both on light and heavy loams without any perceptible difference in its effects. On thin sand lands it is said to be invaluable. It does not in general produce much effect the first year unless it has been fermented before application to the soil; this process is effected by mixing it in a heap with ashes, and moistening the whole with water. The quantity applied in ordinary cases should not be greater than from twenty to forty bushels per acre; as in other manures however, a much greater quantity than otherwise may be used where the intended crop is to be leaves and stalks and not seed. Horn shavings, refuse wool, &c. possess a fertilizing power little if any inferior to that of bones. It is the small quantity needed to produce a given effect, that renders manures of this class so remarkable; they appear to possess an enriching effect within a small compass, many times greater than the same quantity of farm-yard dung.

Lime and marl.—These may be applied with great advantage to all soils which do not interfere with acids. On worn out sandy land which has become sour, (which is indicated by the growth of sorrel, scrub pines, or broom grass,) they operate like magic; by their use on such lands in Virginia, they have speedily been converted from barrenness to fertility. But there are few soils which may not be greatly benefited by them. A correspondent of the Poughkeepsie Telegraph of last year, sowed twenty-five bushels of lime to the acre, and harrowed it in with wheat; it had but little effect on the first year's crop, but the second year the clover which was sowed among the wheat grew much larger on the limed ground, and endured the drouth better, than on the unlimed; the third year it was ploughed and planted with corn; when this was half grown the difference produced by the lime was very perceptible, by the stalks and leaves being larger and a very dark green, and the crop was one third greater in consequence. Many other experiments might be mentioned where similar results were produced. Lime should always be present where barn-yard manure is applied, as it performs a most important office in fixing the volatile parts of such manure until they are immediately wan-

ted by plants during their growth. It is believed that by its operation in this way the most important improvement may be made in the culture of wheat, as it tends to prevent too great a growth of straw, and to promote a growth of seed, so that a more copious application of manure is admissible. The quantity of lime to be applied must vary with the fertility of the land; the poorer the land, the less lime it will bear. Forty or fifty bushels to the acre would in common cases be enough to begin with. It is of little consequence whether the lime is fresh slacked, or old, when it is applied. Hot or magnesian lime must be applied with greater caution and in smaller quantities than common lime; it is rendered mild more easily by spreading it upon grass land a year or two before breaking up the sod. Tennont found by experiment that thirty or forty grains of pure lime did not retard the growth of seeds more than three or four grains of calcined magnesia. Shell marl operates in precisely the same way as old lime.

Ashes, soap sand, &c. produce a good effect, the potash they contain apparently performing the same office as lime.

NEWS.

The weather had been fine in Britain for a fortnight, and the prices of grain had consequently receded. A more than usual quantity of butter had been made, and provisions of all kinds were rather lower.

Repeal meetings were going on in Ireland with unabated vigour. O'Connell proposes to compel landlords to grant twenty-one years' leases to tenants of land, at a value to be assessed by a jury in case of disagreement, and that no tenant shall be turned off until indemnified for whatsoever improvements he has made. As a means of effecting these and other objects, he proposes to assemble in Dublin three hundred gentlemen, from all parts of Ireland, to act virtually as a parliament, but without the name.

The Free Church of Scotland was proceeding with great energy in the work of building churches, and supplying the country generally with Gospel ministry and sound education. It had appointed a deputation to visit America for the purpose of procuring assistance, and examining into the mode of conducting Colleges. The vacancies occasioned by the Secession, were filled up with great rapidity, and the parish school-masters who adhered to the Free Church, were being turned out of their schools.

The revolution in Spain in favor of absolutism and the priests, had been completely successful.

Disturbances had broken out in St. Domingo, between the blacks and the half-breeds.

Business is greatly improved in the United States.

Money is extremely abundant every where.

The Provincial Parliament is to assemble at Kingston on the 29th instant. It is understood that one of its first acts will be to lay a duty upon live stock or fresh meat from the United States.

Monies Received on Account of

Advocate.—W. Ranald, Kingston, 3s. 6d; W. Garland, Drummondville, 3s. 6d; Rev. J. Law, Manningville, 7d; W. Holchouse, Quebec, £1 4s; Mr. Cook, Inverness, £1 1s; Mr. Duranty, Liverpool, £1 4s. 4d; J. Peacock, Bradford, 5s; R. Spence, Dundas, 14s; Sundries, Montreal, £1.

Arrars.—Sundries, Montreal, 10s.

Donations and Subscriptions.—A. Waldron, Tyrconnel, 5s; James Cooper, Montreal, 2s. 6d.

Penny Subscription Cards.—W. Ranald, Kingston, 1s. 10d; Atunson Bigger, Drummondville, 6s. 9d; Mr. Wallace, Huntingdon, 3s. 9d; James Allen, Perth, £1 1s.

MONTREAL PRICES CURRENT.—Sept. 14.

ASHES—Pot	25s 0d	LARD—	4½d a 5d p. lb.
Pearl	26s 5d	BEEF—Mess	\$12
FLOUR—Fine	26s 6d	Prime Mess	\$9½
U. States	27s 0d	Prime	\$7½
WHEAT	5s 6d	TALLOW—	5½d
PEASE	2s 3d per minut.	BUTTER—Salt	5d a 6d
OAT-MEAL	8s per. cwt.	CHEESE—	3d a 5½d
PORK—Mess	\$14	EXCHANGE—London ½ prem.	
P. Mess	\$11½	N. York	½
Prime	\$10	Canada W.	½ a 1

CURE FOR CONSUMPTION.

DR. FREEL would announce to the public that he has discovered among the Indians of the "far West," an infallible cure for CONSUMPTION. Those laboring under this disease should make application as soon as possible, as it is far more easily removed in its first stage. Patients, whose systems have been saturated with *Mercury*, need not apply, as no human aid can arrest the disease, while this destroyer of health is poisoning every function of the Constitution.

Those at a distance may satisfy themselves of the truth, as regards the remedy, by addressing (post paid) either of the following gentlemen, whose high standing in society will be a perfect security against imposition.

M. P. Empey, Esq., and James Pearson, Esq., District Counsellors; Samuel Pearson, Com. Newmarket, C. W.; Capt. Button, the Rev. George Jones, — Markham, George Lount, Esq., Holland Landing, S. Phillips, Esq., — King, Rev. Wm. Bird, — Whitchurch.
Newmarket, August 7, 1843.

THE SUBSCRIBER has received a fresh supply of Grey Domestics, Twilled Shirtings and Ticks, Cotton Yarn, Cotton Wick, Batting and Wadding, which he offers for sale by the package, or smaller quantity, at very low prices.
JOHN DOUGALL.

THE SUBSCRIBER will be happy to transact any business in the sale of Produce, or purchasing Goods in this Market, also in the entering of Goods, Shipping Produce, &c.

Terms moderate.

JAMES R. ORR.

Montreal, May 19, 1843.

THE SUBSCRIBER has just received, by the vessels in port, a select assortment of Fancy and Staple Goods, Straw Bonnets, &c., also a complete assortment of Writing Papers, which he offers at low prices.

JAMES R. ORR.

Montreal, May 19, 1843

TEMPERANCE DEPOT,

No. 31, Saint Francois Xavier Street.

THE Committee of the Montreal Temperance Society have placed their Stock in the hands of their Agent, who will at all times execute orders with promptitude: it consists of—

Anti-Bacchus, stitched, 1s single, or 10s per dozen; Do, cloth, 1s 3d do., or 13s do do; Do, half bound, 1s 6d do, or 16s do do; Canadian Minstrel, half bound, 10d single, or 9s per dozen; Canada Temperance Advocate, 7th vol., half bound, 2s 6d single; Do, 8th do, do, 7s 6d do; London Temperance Magazine, 6s single; London Tee-total Magazine, 6s do; Dunlop's Drinking Usages, 8s do; Crack Club, 4s do; Baker's Curse of Britain, 6s do; Baker's Idolatry of Britain, 2s 6d do; Garland of Water Flowers, 3s 6d do; Temperance Fables, 3s 6d do; Do Tales, 3s 9d do; Do Rhymes, 2s 6d do; Woolleron Temperance, 5s do; Sermons on do, ten in number, 2s do; Lectures on do, do do, 2s do; Pastor's Pledge, 7½d; Dunlop's Drinking Usages, 6d; Prize Essays, 7½d; Report of Aberdeen Presbytery, 7½d; Juvenile Certificates, a pack of 50 cards engraved, 7s 6d; Simple Stories for Young Tee-totalers, 1½d; Tracts, 4d per 100 pages, or assorted in parcels from 1d to 2s 6d each; Treatises on Swine and Cow, 4d; Tee-total Wafers, 1d per sheet, or 7½d per dozen; Stills for Lecturers, £1; £2; £3; Communion Wine, or Unfermented Grape Juice in 1½ pint bottles, 13s 4d each; in pints, 10s each.

R. D. WADSWORTH,
Agent Montreal Temperance Society.

Montreal, May 1, 1843.

CARPET AND SHAWL WAREHOUSE.

THE Subscriber having recently enlarged his Premises, and fitted up a New Snow Room, would call the attention of the Public to his large and choice assortment of CARPETINGS, and SHAWLS, of the newest and most fashionable styles.

The above Goods being Consignments from the Manufacturers, will be sold at very low prices.

The Subscriber has also on hand a general assortment of DRY GOODS, which he will dispose of at the lowest rates.

JOHN DOUGALL,

St. Joseph Street, near the Steamboat Wharf.
Montreal, August 1, 1843.

FOR SALE BY
R. D. WADSWORTH.

TEMPERANCE Hymn Book. 6d. 7½d. & 9d
Roll Books for Temperance Societies 2s. 6d., 5s., 7s. 6d
Sewall's Drawings of the Human Stomach, 6s. 3d., 8s. 9d.
Cold Water Army Dialogues. 1s. 0d.
Temperance Almanacks for 1843. 0s. 4d.
Memoir of Father Mathew. 1s. 3d.
History of Tee-totalism 0s. 7½d.
Apology for the Disuse of Intoxicating Drink . . . 0s. 7½d.
Parsons' Wine Question Settled 2s. 0d.
First Manual for Tee-totalers. 0s. 2d.
Bacchus 10s. 7½d.

Temperance Seals, Wafers, Letter Paper, &c., &c.

NEW BOOKS.

THE Subscriber has just received a select assortment of Publications, amongst which are the following:—
Moffatt's Africa, Duff's India, Martyr of Erromanga, Jethro, Mammon, Decapolis, Brown's Concordance, Sacred Lyre, Cowper's Poems, Thomson's Do., Grey's Do., Sanford and Merton, Pilgrim's Progress, Esop's Fables, Reed's Geography, Taylor's Ancient and Modern Histories, Gleig's England, Watt's on the Mind, Cobbett's French Grammar, Youat's Diseases of Cattle, &c. &c. &c.

—ALSO,—

Buckingham's, "Canada and Nova Scotia."

A Selection of Chamber's Publications, including information for the people, complete.

An assortment of Stationery.

—AND,—

A variety of Bibles, Testaments and Psalm Books.

JOHN DOUGALL.

GALL'S KEY TO THE SHORTER CATECHISM.

JUST PUBLISHED, and for sale at the Office of the Subscriber, the TEMPERANCE DEPOT, ARMOUR & RAMSAY, WM. GREIG, CAMPBELL RYSON, and JOHN BAIN, St Joseph Street, a republication of GALL'S KEY TO THE SHORTER CATECHISM, containing CATECHETICAL EXERCISES, and a new and REGULAR SERIES OF PROOFS on each answer. Eighteenth Edition, 12mo. 196 pages. Price 10d. each, or 7s. 6d. per dozen.

This is a valuable assistant to all Presbyterian Sabbath School Teachers, and should be in every Presbyterian family.

Just published, on good Paper and clear Type, an Edition of the LONDON SUNDAY SCHOOL UNION HYMN-BOOK.

The Subscriber has also on hand the ASSEMBLY'S SHORTER CATECHISM, with or without PROOFS; BROWN'S FIRST CATECHISM; GALL'S INITIATORY CATECHISM; the SUNDAY SCHOOL TEACHER'S GUIDE &c. &c.

JOHN C. BECKET.

May 15, 1843.

204, St. Paul Street.

CANADA TEMPERANCE ADVOCATE.

CANADA SUNDAY SCHOOL UNION.

THE Committee of this Society beg leave to apprise the **SABBATH SCHOOLS** throughout Canada, that they have received a new and extensive supply of suitable Library and Reward Books, comprehending a general assortment of Elementary Books, such as Primers, Spelling Books, First, Second and Third Class Books, &c. &c.—Bibles and Testaments, Union Questions, and other helps for Teachers; all of which will be disposed of at the usual favorable conditions to Sabbath Schools.

FIFTY ADDITIONAL LIBRARIES have also been received, varied from former supplies, which will be furnished to *Poor Schools* on the usual Terms. As many of those just received are already promised, to prevent disappointment, an early application will be necessary.

The Canada Sunday School Union holds no supervision over any School, further than that a Report from such School is required annually. (*See Circular.*)

Application to be made (if by letter, post paid,) to Mr. **J. C. BUCKER**, Recording Secretary, or to Mr. **J. MILNE**, Depository, McGill Street.

Montreal, May 1, 1843.

BIBLE SOCIETY.

THE Committee of this Society hereby give notice, that an excellent assortment of **BIBLES** and **TESTAMENTS** is constantly to be found in their Depository, McGill Street; and that this year have been added some in Roan and Morocco bindings, gilt edges, in great variety.

JAMES MILNE,
General Agent and Depository.

Montreal, May 1, 1843.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

BY

WILLIAM BROWNLEE.

THE above establishment is neatly fitted up, and every attention will be paid to those who may favour it with a call.
Drummondville, May 16, 1843.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

PREPARING for the Press, and will be speedily published by **P. THORNTON**, Teacher, Hamilton, and the **Rev. R. H. THORNTON**, Whitby, a complete set of Reading Books, for the use of Schools and Private Families.

Montreal, June 23, 1843.

CANADA TEMPERANCE ADVOCATE.

NINTH VOLUME.

DEVOTED to Temperance, Education, Agriculture, and News, is published semi-monthly on the following

TERMS:—

To Subscribers in Town, 2s. 6d. per ann.
To do. do. *Gr. Britain & Ireland*, . 2s. 6d. do.
To do. in the Country, (including postage) 3s. 6d. do.
All strictly payable in advance.

TERMS FOR ADVERTISING.

Advertisements, not inconsistent with the object of the paper, will be inserted, and charged as follows:—

First insertion, not exceeding ten lines, 5s.
Subsequent insertions, do. do., 2s. 6d.
Above ten lines, first insertion 0s. 6d. per line
do. do. subsequent do. 0s. 3d. per do.

All Orders and Communications to be addressed (*post paid*) to **R. D. WADSWORTH**, Agent, Temperance Depot, Montreal, and containing the necessary remittance.

R. D. WADSWORTH, Agent,
Temperance Depot, No. 31, St. Francis Xavier Street.
Montreal, May 13, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

Montreal, May 1, 1843.

THE Subscribers offer for Sale:—

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

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

WILLIAM LYMAN & Co.
St. Paul Street.

Montreal, Jan. 10, 1843.

GOVERNMENT EMIGRANT OFFICE, MONTREAL.

THE undersigned **GOVERNMENT AGENT** at this Port, for forwarding the views and intentions of the **EMIGRANTS** from Great Britain and Ireland, takes this opportunity of advising all such persons as may require **FARM SERVANTS, MECHANICS, LABOURERS, ARTIFICERS**, and others, to forward to his office a concise statement of the number required, the rates of Wages to be paid, probable period for which they may be wanted, with prices of Provisions, and usual Terms of **BOARDING and LODGING** in their vicinity—and at the same time to furnish such other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON,
Agent.

Montreal, June 15, 1843.

JOHN SMITH,

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

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

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

Montreal, May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT, EXTREMELY LOW FOR CASH.

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

May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

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

Amherstburgh, May 1, 1843. **J. & J. DOUGALL**