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# Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

No. 24.

MONTREAL, APRIL 15, 1843.

VOL. VIII.

## THOU ART THE MAN.

BY T. S. ARTHUR.

"How can you reconcile it to your conscience to continue in your present business, Mr. Muddler?" asked a venerable clergyman of a tavern-keeper, as the two walked home from the funeral of a young man who had died suddenly.

"I find no difficulty on that score," replied the tavern-keeper, in a confident tone: "My business is as necessary to the public as that of any other man."

"That branch of it which regards the comfort and accommodation of travellers I will grant to be necessary. But there is another portion of it, which, you must pardon me for saying, is not only uncalled for by the real wants of the community, but highly detrimental to health and good morals."

"And pray, Mr. Mildman, to what portion of my business do you allude?"

"I allude to that part of it which embraces the sale of intoxicating drinks."

"Indeed! the very best part of my business. But certainly you do not pretend to say that I am to be held accountable for the unavoidable excesses which sometimes grow out of the use of liquors as a beverage?"

"I certainly must say that in my opinion a very large share of the responsibility rests upon your shoulders. You not only make it a business to sell liquors, but you use every device in your power to induce men to come and drink them. You invest new compounds with new and attractive names, in order to induce the indifferent or the lovers of variety to frequent your bar-room. In this way you too often draw the weak into an excess of self-indulgence, that ends, alas! in drunkenness and final ruin of body and soul. You are not only responsible for all this, Mr. Muddler, but you bear the weight of a fearful responsibility."

"I cannot see the subject in that light, Mr. Mildman," the tavern-keeper said, rather gravely. "Mine is an honest and honorable calling, and it is my duty to my family and to society to follow it with diligence and a spirit of enterprise."

"May I ask you a plain question, Mr. Muddler?"

"Oh yes, certainly, as many as you please."

"Can that calling be an honest and honorable one which takes sustenance from the community, and gives back nothing in return?"

"I do not know that I understand the nature of your question, Mr. Mildman."

"Consider, then, society as a man in a larger form, as it really is. In this great body, as in the lesser body of man, there are various functions of use and reciprocity between the whole. Each function receives a portion of life from the others, and gives back its own proper share for the good of the whole. The hand does not act for itself alone—receiving strength and selfishly appropriating it without returning its quota of good to the general system. And so of the heart and lungs, and every other organ in the whole body. Reverse the order, and how soon is the entire system dis-

eased. Now, does that member of the great body of the people act honestly and honorably, who regularly receives his portion of good from the general social system and gives nothing back in return?"

To this the landlord made no reply, and Mr. Mildman continued:

"But there is a still stronger view to be taken. Suppose a member of the human body is diseased—a limb, for instance, in a partial state of mortification. Here there is a reception of life from the whole system into that limb, and a constant going back of disease, that gradually pervades the whole body; and unless that body possesses extraordinary vital energy, in the end destroys it. In like manner, if in the larger body there be one member who takes a share of life from the whole, and gives back nothing but a poisonous principle, whose effect is disease and death, surely he cannot be called a good member—nor honest, nor honorable."

"And pray, Mr. Mildman," asked the tavern-keeper, with warmth, "where will you find, in society, such an individual as you describe?"

The minister paused at this question and looked his companion steadily in the face.—Then raising his long, thin finger to give force to his remark, he said with deep emphasis—

"*Thou art the man!*"

"Me, Mr. Mildman? me?" exclaimed the tavern-keeper, in surprise and displeasure.—"You surely cannot be in earnest."

"I utter but a solemn truth, Mr. Muddler—such is your position in society! You receive food, and clothing, and comforts and luxuries of various kinds for yourself and family from the social body, and what do you give back for all these? A poison to steal away the health and happiness of that social body. You are far worse than a perfectly dead member—you exist upon the great body as a moral gangrene. Reflect calmly upon this subject. Go home, and in the silence of your own chamber, enter into unimpassioned and solemn communion with your heart. Be honest with yourself. Exclude the bias of selfish feelings, and selfish interest, and honestly define to yourself your true position."

"But, Mr. Mildman——"

The two men had paused nearly in front of Mr. Muddler's splendid establishment, and were standing there when the tavern-keeper commenced a reply to the minister's last remarks. He had uttered but the first word or two, when he was interrupted by a pale, thinly dressed female, who held a little girl by the hand. She came up before him and looked him steadily in the face for a moment or two.

"Mr. Muddler, I believe," she said.

"Yes, madam, that is my name," was his reply.

"I have come, Mr. Muddler," the woman then said with an effort to smile and effect a polite air, "to thank you for a present I received last night."

"Thank me madam? There certainly must be some

mistake. I never made you a present. Indeed, I have not the pleasure of your acquaintance."

"You said your name was Muddler, I believe?"

"Yes, madam, as I told you before, that is my name."

"Then you are the man. You made my little girl here, a present also, and we have both come with our thanks."

"You deal in riddles, madam. Speak out plainly."

"As I said before," the woman replied, with bitter irony in her tones, "I have come with my little girl to thank you for the present we received last night. A present of wretchedness and abuse."

"I am still as far from understanding you as ever," the tavern-keeper said—"I never abused you madam. I do not even know you."

"But you know my husband, sir! You have enticed him to your bar, and for his money have given him a poison that has changed him from one of the best and kindest men into a demon. To you, then, I owe all the wretchedness I have suffered, and the brutal treatment I shared with my helpless children last night. It is for this that I have come to thank you."

"Surely, madam, you must be beside yourself I have nothing to do with your husband."

"Nothing to do with him?" the woman exclaimed, in an excited tone. "Would to heaven that it were so! Before you opened your accursed gin palace, he was a sober man, and the best and kindest of husbands—but, enticed by you, your advertisements and display of fancy drinks, he was tempted within the charmed circle of your bar-room. From that moment began his downfall; and now he is lost to self-control—lost to feeling—lost to humanity!"

As the woman said this she burst into tears, and then turned and walked slowly away.

"To that painful illustration of the truth of what I have said," the minister remarked, as the two stood once more alone, "I have nothing to add. May the lesson sink deep into your heart. Between you and that woman's husband existed a regular business transaction. Did it result in a mutual benefit? Answer that question with your own conscience."

How the tavern-keeper answered it we know not. But if he received no benefit from the double lesson, we trust others may; and in the hope that the practical truth we have endeavoured briefly to illustrate will fall somewhere upon good ground, we cast it forth for the benefit of our fellow-men.

### CONCESSIONS OF BISHOP HOPKINS.

A sermon on Acts xxiv. 25, by the Episcopal Bishop of Vermont, United States, has recently been industriously circulated by certain parties amongst our own clergy. We beg to caution those into whose hands it may fall, against the reception of its erroneous representations of the opinions of the temperance world. The Bishop falls into the fundamental fallacy in reference to the nature and *genesis* of the drunkard's appetite, imagining that it is like pride, covetousness, and other vices mentioned by the Apostle, which arise from the deprivation of the heart. This is not so, and hence Paul does not enumerate drunkenness amongst the number. It is a Physical Disease in the first instance, and, by physical means, connected with, exciting, or aggravating, many of the worst vices of the heart. Science has now demonstrated the *modus operandi* of this fact—a fact which is attested by every session and assize in our country and which statesmen, magistrates, ministers, judges, and jailors, long since have placed beyond all reasonable doubt.

But the worthy Bishop, unfortunately for his own repu-

tation as a man of candour, has not only committed mistakes—he has grossly *misrepresented* the actual sentiments of the tea-total body. We have not, as he asserts, even attempted to add to, or take from, the Christian Religion. We have merely asserted, what he himself asserts in the following passages, and applied the knowledge embodied therein to the law of Christ:—

"I do not deny (says Bishop Hopkins) that the information spread before the public in so many attractive forms, showing the injurious effects of alcohol upon the human constitution, together with the efforts so successfully made to drive it out of daily use as a common refreshment, have been beneficial in many ways, to the comfort, and health, and safety of the community."—p. 13.

"As a political, or a medical, or a dietetic, or a social, or a commercial improvement, we have not one word to say against it; but we shall rejoice as much as others to hear of any temporal good it can perform."—p. 16.

Again—"If this new society had contented itself with proposing to pledge merely on the score of improvement in diet, in health, in economy, or in prudence, I should certainly have viewed it as a very different thing."—p. 13.

Now, what more have we done? we have said simply, that no man (therefore, neither Christian nor Infidel) has a right to use what is "injurious to the human constitution," and which interferes with "the safety of the community"—nay that a Christian man has, of all men, the least excuse for refusing "a pledge" which, as the Bishop admits, is an "improvement in diet, in health, in economy, and in prudence;" and against which, "as a medical, dietetic, and social improvement, he has not one word to say."

Yet, is this very sermon circulated for the express purpose of justifying the use of what the Bishop admits to be a poison, and which, dietetically, medically, and socially, he allows, cannot be justified! He himself does not contend that alcohol is sanctioned by Christianity. On the contrary, his sole apology for not uniting with the ordinary temperance societies, is this:—

"I will not sign your society's pledge, "because I am (already) under a higher and holier pledge by the very terms of my Christian Discipleship."—p. 16.

This is excellent; we do not object to it; he grants that a pledge is right enough, and we do not require any man to sign two pledges. Only let it be understood that churches have a "higher and holier pledge" than ordinary temperance societies—yet one equally involving abstinence from alcohol—and the work is done. The world will then contain two grand associations, involving one common principle—the Christian Temperance Society, for real and consistent Christians—the Social Temperance Society for all others.

Are the circulators of the Bishop's sermon members of any Christian Temperance Society? Are they, like the Bishop himself, abstainers from alcohol? If not, then according to the Bishop, they are unfaithful to their "higher and holier pledge;" they are without excuse; they cannot plead that a Christian has a peculiar exemption from the observance of dietetic and medical *i. e.*, temperance laws; and the only excuse they can legitimately offer is this—"I have already joined Christ's Temperance Society—I abstain from the evil thing."—*British. Temp. Ad.*

### PROGRESS OF THE CAUSE.

NISSOURI, Dec. 11.—Enclosed you have the sum of 12s. 6d. being the donation of a few of the Temperance people of this place. Our pledge is now on the total abstinence system of about two years continuance, and numbers upwards of 100 members, and but one case of delinquency: the officers are—Collin McMe, President; Thos. Brown, Vice President; with a Committee of five.—J. VINING, Sec.

## EXTRACTS FROM REV. R. SAUL'S JOURNAL.

I now communicate the results of my fourth Temperance Tour through parts of the London, Brock, Gore, Wellington, and Niagara Districts.

**Dec. 23.**—My first meeting was held at Katesville, in a tavern. The tavern keeper was voted into the chair, and is in every other respect a gentleman. He expressed himself much in favour of the temperance cause, but when the pledge was handed round, he refused to sign. The meeting was the first of the kind held in this neighbourhood. The room was crowded; one man was so drunk that he had to be carried out of the room before we commenced,—and some one for a joke, put him into my cutter. The greatest number at this meeting were temperance people from other places; 8 names were added.

**Jan. 21.**—*St. Thomas*.—This meeting was not so large as had been expected. I believe all, however, went away well satisfied, and I was strongly pressed to hold a second meeting. The Rev. S. Waldron, Wesleyan Minister, is President of this Society, and is an able and zealous advocate of the cause; 8 names were added to the Society. I was kindly entertained at the Temperance House of Mr. L. Ferrier: I am glad to find such *houses* springing up in every part of the country. Temperance men and any others calling at St. Thomas, will be well treated and charged moderately at the above named establishment, where every accommodation as to stabling, &c., can be had.

**31.**—*Port Stanley*.—Much interest was excited at this meeting, and 10 names obtained, amongst which were some *hard cases*.

**6th.**—*Putnam's School-house*.—A large audience—some toppers present, one of whom had once been a preacher of the gospel; but now the mighty is fallen, and fallen through "strong drink."—Though I conversed with him some time, he would not sign the pledge; 12 names were obtained, and the Society much encouraged.

**7th.**—*Ingersol*.—A full meeting. Some interest was excited.—This Society is called The Oxford Total Abstinence Society, and now numbers on its books 416 members. It has exerted a good influence on the surrounding neighbourhood. One drunkard has been reclaimed, and has stood firm for a year, and appears to be gaining respect. Since the commencement of this Society two distilleries have been broken down, and one brewery has ceased to pour forth its liquid poison. Two stores that sold intoxicating drinks, at the commencement of this Society, have for want of support, been compelled to give up the traffic—and one that commenced afterwards fairly broke down, and the gentleman, immediately on winding up his business, joined the Society. Within the last eight or nine years, five have died through drinking in the village of Ingersol, and one a year or two before. One man, while drunk, fell into a potash kettle and was in eternity in a few days. While in the kettle and after he was taken out, he cursed and swore in the most shocking and awful manner, and died in the same state of mind. Another of the number was found in the bed-room of the tavern dead—one of his boots was off, and it appears that he had been preparing to get into bed but was not able. Two others of the number died in a tavern under similar circumstances. They had been in a drunken frolic, one lingered a few days, and would suffer no serious person to converse with him; the next died of delirium tremens after a debauch. The last one died after a protracted debauch, while a person was gone to fetch another bottle of whiskey. At the present time a man is in prison who called at one of the most respectable taverns in the same village, was severely beaten by the tavern-keeper with a loaded whip-stock, and then sent to prison, for some delinquency committed while under the influence of the drink he himself sells. There are yet in this small village 15 drunkards, one of whom is a female.

**17th.**—*In the Methodist Chapel at Malahide*.—Three magistrates present, all belonging to Temperance Societies, one of whom presided. This meeting was large, 23 joined, and several others might have done the same, had proper order been preserved towards the latter end of the meeting. To the honour of the ladies in this neighbourhood, I may say, that, they are nearly all united with the Society. Much praise was awarded to the Montreal Society for their benevolent exertions in favour of Canada.—All approve but few contribute to their funds. A subscription list

was handed round which, when completed and collected, is to be forwarded to the Montreal Society.

**30th.**—Meeting at St. George, Dumfries; at the time appointed the large Methodist Chapel was well filled, the most marked attention paid, great interest excited, much approbation expressed—115 names obtained; a fresh impetus given to the cause, and a small collection taken up. Dr. Stimson presided, and ably conducted the business of the meeting. The next night at Paris was very stormy. The congregation was not very large, but the meeting lively and interesting. Two of the most influential gentlemen in Paris united with the Society; 28 names were obtained.

**February 2d.**—*Galt*.—One man opposed, and as I was informed he has done so from the commencement of the Temperance cause, not, however, I understand, on his own account, but to oblige other gentlemen. But on this occasion his opposition did more good than harm, I judged.

**31.**—*Apr.*—This is principally a Scotch settlement, a large number were present; this meeting was held in the room of a large tavern, all were very attentive, but only 10 names were obtained. The seed is sown and I hope will spring up at some future day.

**14th.**—*Guelph*.—The Rev. F. Fawcett spoke for a short time, he is very zealous in this good cause. All present were well satisfied with the meeting, excepting a brewer, a Methodist local preacher; yes, a Methodist local preacher, in Guelph, is a brewer! The Society in Guelph has had to contend with much opposition against which, however, it struggles manfully. Numbers refuse to give up their beer—you may be sure they are Englishmen—and consequently cannot unite with the total abstinence Society. I found some of them embraced every opportunity of throwing odium on this good cause.

**16th.**—*Nichol Township*.—This Society is very efficient and has done much good. The night was severe and only few attended. A subscription to aid the funds of the Montreal Temperance Society had been previously made. "They have done what they could." If each Society would do its duty the cause would be well supported.

**22d.**—*George-town*.—I found some good friends to the Temperance cause in this place. The people listened with great attention, and at the conclusion 16 names were obtained. I was assisted by the Rev. Mr. Wastell, from Guelph. A collection was made, and the friends have it in contemplation to raise a subscription and forward it to the Montreal Society. I found in this place as in many others, a strong desire existing for the continuance of the Agency.

**March 7th.**—*Seneca*.—We held this meeting in a mill. Every thing was done by the friends that could be done to make the place comfortable, yet it was too cold to be so. A very large number were present and the meeting went off well; 40 names were added. The Temperance cause has in this place proceeded very rapidly, it has only been established a few weeks and already numbers 187. There are here some zealous friends to the Temperance cause.

In conclusion, I am happy to be able to state that the Temperance cause is rapidly progressing. The public mind is changing in favor of Temperance principles, and the cause is now looked upon with a more favourable eye. Another thing which affords much pleasure is the great revivals of religion which are going on, in almost every part of the country, and among every denomination of Christians. I am however sorry to have to state, that there are yet many ministers of the gospel who stand aloof, and some who are opposed to the Temperance movement altogether; these things ought not to be. I hope, in this respect, a change will soon take place; most of the ministers belonging to the Wesleyan Church in Canada are advocates of this cause, and also of the Episcopal Methodists. All the Congregational ministers, I have met with, are on our side, and also a large number of the Baptist ministers. In this tour I have travelled 904 miles; delivered 48 addresses and lectures; obtained 577 names to the total pledge; addressed 4,305 persons on the subject of total abstinence, and preached 10 sermons. A general desire exists for the Agency to be continued. There is at the present time a general scarcity of money—some places have subscribed very little, but nearly all appear desirous to do something, and many

intend as soon as possible to send some little to the funds of the Montreal Temperance Society.

RICHARD SAUL, AGENT.

Appleby House, March, 1813.

HALIFAX, N. S. *March 4.*—The usual semi-monthly meeting of the Halifax Temperance Society, was held in the Old Baptist Chapel on Wednesday evening. In the absence of the President, Rev. Mr. Dewolf was called to the chair. A lecture was read by Mr. A. W. Godfrey, and the meeting was addressed by Mr. W. M. Brown, Rev. Mr. McDonald, Mr. Murray and others. Seventeen names were added, which with 15 on the previous evening, and 98 at the military meeting; make 130 new members within 8 days. Its progress is onward.—*Office Branch.*

EAST GWILMBURY, *March 13.*—Report: This Society was organized on the 10th Feb. 1842; and although it had many difficulties to contend with, it has progressed beyond our most sanguine expectations; the Society now numbers 253 substantial teetotallers, and out of this number there are sixteen reformed drunkards.—Although our means have been circumscribed, still we think it is not too much to say, that the Society has done incalculable good, and although we have to lament the instability of some who joined with us; yet we have reason to rejoice that so many are true to their pledge. Your Committee congratulate you upon the achievement of the past year, and recommending, especially to the Committee, redoubled exertions for the ensuing year, in order that alcohol with all its concomitant evils, may soon be banished from our land; and your children and your children's children will rise and call you blessed.—H. MILES, F. McFARLANE, J. AYLWARD, *Sec.*

WILTON, *March 15.*—The third anniversary of the Wilton Temperance Society took place, on Wednesday the 8th March, Mr. J. Hill in the chair. The meeting was opened with prayer by Dr. Aylesworth, the Report of the Committee was read and adopted. The following officers were then elected—John Hill, President; Wm. Fisk, Vice-President; Stephen Warner, Treasurer; with a Committee of seven. The meeting was afterwards addressed by the Rev. Mr. Aylesworth and Dr. Aylesworth, a quart of wine was distilled, and 10 signatures were added to the pledge. Your Committee are happy to report not only the continued existence, but the continued and growing prosperity of your Society. At our last anniversary 81 was given as the whole number of signatures to the pledge up to that period. Your Committee have the satisfaction of reporting that during the past year the number has been increased to 207, and out of these 14 have been struck off as past hope for their continued violations of the pledge; 8 have withdrawn and 2 have removed, leaving upon the 1st 183. We have had many difficulties to encounter, as several persons of influence have stood in opposition to the cause, and the neighbourhood has been embarrassed with three dram shops which have been the chief cause of the many vices practised by the youth of our village; but your Committee rejoice that out of the three dram shops only one exists, and many of the persons who have stood in opposition to the Temperance enterprise, are now united to your ranks, and have cast their influence into the right scale. Several persons, who a few months ago were going down the stream of intemperance, have also been reclaimed and become useful members of your Society. In conclusion your Committee would remark that the progress of the Temperance enterprise throughout the world is rapid and cheering and full of promise for the best interests of mankind in every clime. While the virtuous and reflecting are awakening to their duty, debased and degraded drunkards are pressing onward to the Temperance standard, and arraying themselves under it with all the zeal of a newly acquired existence. This calls for devout gratitude to the Giver of all good, and should ensure for these Societies the respect and co-operation of all who love their fellow men.—J. PARROTT, *Sec.*

DUMMER, *March 16.*—I beg to remit you the sum of 15s. as a small donation from the friends of Temperance in this township, to help your Society out of its present straightened circumstances. Our annual meeting was held, 27th January last, when we were addressed by the Rev. J. Gilmour, of Peterboro, and others; at the close of the meeting we obtained 8 names to our pledge, the cause is moving slowly but taking root in the minds of many. The public generally, though opposed to the pledge, pronounces the cause good, and we are happy to say they are very moderate, in

comparison to what they were some three or four years ago. Our number now amounts to 108, with the exception of six that have removed; the officers for the present year are—Mr. Francis Crow, President; S. Lukey, Vice-President; with a Committee of seven—our watchword is 'still agitate, agitate'—W. MANLY, *Sec.*

LENSOXVILLE, *March 17.*—Enclosed I beg to hand you \$15, to be applied as follows: seven to the Montreal Temperance Society, being the amount of a collection taken up for their benefit at a late meeting of this Society, and the remainder, eight, to be passed to our credit for the *Advocate* the current year. Our Society now numbers 536 members, and its good influence upon the community generally is evident.—C. BROOKS, *Sec.*

WENTWORTH, *March 22.*—I beg leave to inform you that our annual Temperance meeting was held in Wentworth on the 9th instant, but we had no addresses as all our time was employed in expelling from our Society those that had broke the pledge, and in changing our officers; the number of names that was on the pledge at first I cannot tell, but the number that is on at present is 89.—The names of the officers are—Rev. Mr. Anderson, President; Joseph Campbell, Vice President; with a Committee of six.—J. PERRY, *Sec.*

OSHAWA, *March 23.*—Report, of the year 1842, of the Whity Temperance Association being the 11th annual meeting, and the second of the Union of the different branches of Societies throughout the flourishing township of Whity. At the commencement of the Union the number of members belonging to the parent Society now constituting the central division was 285; and the number connected with the different branches could not have been over 200. The total now upon the general Secretary's book, and including the latest returns from the different branches, is 1504, from which if we make an allowance of 50 who may have violated the pledge, it will leave 1454 in good standing engaged in this important enterprise. It will thus appear that with all the disadvantages necessarily attendant upon the first years operations; the cheering result is presented of an increase to the cause of 899 in the township of Whity for one year's labour in this great and glorious cause. We may add that very great progress has been made upon the general feeling of the community at large, upon this important question. The Rev. R. H. Thornton was re-appointed President of the Association, and the other office-bearers duly elected; and after the ordinary business had been transacted the meeting was addressed by the worthy President, the Father Mathew of Whity, in this great and good cause.—J. G. WATSON, *Sec.*

CAMDEN, *March 25.*—Our anniversary was celebrated this winter with a public dinner under the name of a picnic; several friends from a distance attended and all passed off remarkably well. Upwards of seventy sat down to tea, and the company was afterwards augmented to one hundred and fifty who were entertained by the singing of select pieces and by several addresses, producing an interest which we hope will not speedily die away; our numbers are at present 96.—J. DOWLING, *Sec.*

CITADEL, QUEBEC, *March 28.*—The teetotallers of the 70th Regiment, being desirous of testifying their regard for a few of their brethren previous to the departure of the regiment for England, have granted four silver medals, with suitable inscriptions, value £6 5s., to the following non-commissioned officers and privates—Sergeant W. Sands, about to be discharged, Corporal J. Kimberley, ditto, ditto, Corporal R. Fuller, 'volunteer,' to be transferred, and Private J. Robinson, ditto, ditto; and I am happy to state that a further inducement is to be held out to those men who will join their ranks, that is to say, after serving faithfully in the Temperance cause for two years, they will present to each man a silver medal. It is to be hoped that this plan will succeed, in overcoming the great temptations to which soldiers are liable.—E. D. FITZGERALD, Paymaster-serjt. 70th Regt.

PROGRESS OF TEMPERANCE.—A curious and yet very decisive proof of the progress of temperance is furnished by Mr. Ransom Cook's Report to the New York Legislature upon the expediency of employing convicts in mining. After stating the fact that the contractors at Auburn for coopers were willing to pay a large sum to be let off from their contracts, he adds:

"The salutary and wide-spread reformation from intemperance has so ruined the market for whisky barrels, that the sales are said to have fallen off ninety per cent!"

## 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—*McKnight's Translation.*

## PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, APRIL 15.

## TRACTS FOR THE TIMES.—No. III.

THE WINE QUESTION AND THE NEW YORK OBSERVER.

By the Rev. W. McKillican, G'engary.

Once when acting on the old pledge said to a minister, I hope a good man, and gospel preacher, now no longer in our world, that if he would labour among his people half as much as another did, in promoting Temperance, he would exert such influence among them as would save them £400 per annum, from being spent in drink. This he did not deny, but told me that he did not consider it his duty to do it. To save £400 in the year from being spent in such a way would be a great benefit, and prevent much evil to his people and those about them. And what hindered him from promoting so much good? His opinion of the Scripture doctrine concerning wine. He said, that as wine produced intoxication as well as spirits, he really could not see how the former could be allowed and the latter condemned. This shews how important it is to obtain right views on this subject; and that temperance cannot prevail while men think that the Bible sanctions the use of any intoxicating drink.

A writer, in the *New York Observer*, and whom I may call "O," teaches that nothing is called wine in the Bible, but fermented juice of the grape, and quotes Psalm lxxv. 8., and other passages to prove that the cup means the wine in the cup. Be it so, and then from the position taken by "O," it follows that the wine here mentioned, and that in Psalm lxxiii. 3., called the wine of astonishment, and in Isaiah li. 17., called the cup of fury and cup of trembling, and which evidently represented the wrath of God which the wicked must drink, is the very same which in Psalm cxvi. 13., is called the cup of salvation, and in Isaiah lv. 1., along with milk, used as an emblem of spiritual blessing! According to "O," it was this very cup of fury and trembling which Christ gave to his disciples at the supper—a cup of intoxicating wine, which in one passage represents the wrath of God, and in another his favor! In Psalm lxxv. 8., it is threatened that all the wicked of the earth shall drink of it; and in the New Testament Christ says to his people *Drink ye all of it.* I hope pious people will not find it easy after duly considering the matter, to believe all this of Christ. It is not like him, but rather shocking to propriety that the same cup should be an emblem of not only different but opposite things, as opposite as heaven and hell!

It is worthy of notice that the wine in Psalm lxxv. 8., is said to be red, and in Proverbs xxiii. 31., we are called not to look on the wine when it is red; because at the last when it has fully deceived and ruined its votaries, (for, at first it may be said to kiss,) it biteth like a serpent. Yet according to "O," it is of this wine Christ says to his people at his table "*Drink ye all of it.*" It seems then we must drink without looking at it! But is there no

something contradictory and absurd in supposing that Christ has, by a command, made it the duty of all his people in every age, to the end of time, to shew forth his death, and thereby shew his love, by drinking of the drunkard's drink! that it must be not only the fruit of the vine but the fermented juice of it; and so containing some alcohol which makes the drunkard fond of every drink which contains it; that the drink which is so necessary to fit men for every crime that Satan wishes them to commit and so complete their ruin for eternity, is a necessary thing to be used at the Lord's table? This would be poor encouragement to the Rechabites to believe the gospel and join the Christian church. If opposition to Temperance properly so called, renders it necessary that opposers should thus write, and place the Redeemer in such a light, it is no weak argument in favour of temperance being right.

"O" endeavours to prove his point by the wine being said to cheer. This would be a very good argument if nothing cheered but what is intoxicating, or if intoxication and cheerfulness were the same thing; otherwise it is a very weak argument which proves nothing but its own folly. And whatever might be said of men, there is something shocking and impious in speaking of intoxicating drink cheering the heart of God. If he can love or hate things according to the good or evil effects they produce, and who can doubt it, there can be nothing so hateful to him as the drinking of intoxicating drink; and how shocking to think that he has made it a necessary part of his worship. To argue that because wine cheers it must be fermented intoxicating wine, is to argue like men under the influence of some thing which perverts their mind. When Moses speaks of a man cheering his wife,—Deut. xxiv. 5.—does he mean that he was to give her something to intoxicate her? In Eccl. ix. 7., we find cheerfulness ascribed to bread, and in Zech. ix. 17., to corn. Why then should good men sanction some of the worst errors of drunkards by writing as if nothing could cheer or make glad but drinks which have in them stupefying poison? That such drinks do produce for a very short time some kind of pleasing feeling is true; it is that which makes them so dangerous—which makes tipplers and drunkards run after them. But what kind of gladness do they produce? is it rational and such as God approves? Would it not be better to have our heart sad, than to have it cheered by such a deceitful auxiliary as Alcohol, whether it be wine or rum? There is reason to fear that many go to the bottle to cheer them instead of going to the throne of grace; but those who do so, if they are not drunkards, are on the high way to become such. It is worthy of notice that some men are easily pleased with evidence in some cases, and hard to please in others. "O" denies that the cup given by the Butler to Pharaoh contained wine, because it is not so called, Gen. xl. 11. He admits the mention made of the cup in the Lord's Supper as evidence enough of the contents being fermented wine, for nothing else according to him is so called, while the mention made of the cup, and of the grapes being pressed into it in the other, must all go for nothing. It is easy to see why he is so credulous in the former case, and sceptical in the latter; his theory is at stake, as the story of the Butler leaves no time to convert, or pervert, the pure juice of the grape into an intoxicating wine. It is of no great moment what was in the Butler's cup; but it is of great importance to observe that there is no more evidence of the cup in the Supper containing fermented wine than in the case of the Butler; and those who think otherwise would do as well to be more sparing of

their assertions till they get some proof, and proof must mean something real and visible to others as well as to themselves.

As to what is said by "O," if I understand him aright, of putting new wine into new bottles to prevent a rupture by a secondary fermentation, it is proper to ask could bottles new or old resist the power of fermentation? As the pure juice, or what Moses calls, the pure blood of the grape (words which are not true of alcohol) would be far sweeter and far more nourishing, than what is fermented, and would be preferred by all except the lovers of intoxication; would it not be more rational to suppose that it was put into new bottles to prevent fermentation. If they designed that the bottles should resist the power of fermentation, might they not leave it to ferment before putting it into bottles, or leave the bottles untied, and then there would be no danger of a rupture? I think "O's" view of the passage very unsatisfactory; his view of Isaiah lxx. 8. is I think more so. The evidence in this passage in favor of the pure juice of the grape being in the Bible called wine, is rejected on the principle of anticipation. This it would seem is a very convenient and favorite method of evading an argument. To support the idea of anticipation it is said that this is a prophecy; that verses 8, 9, 10, contain a prophecy no one will deny; but surely the part we have now to do with, (as the new wine is found in the cluster,) is not a prophecy, but refers to a present matter of fact. The wine is found in the cluster as flour is found in wheat—the meaning of this is in no wise affected by the rest of the passage being a prophecy, nor was it fair to make any reference to its being such. But "O" adds—"Some process must be implied, and why not fermentation?" we answer because fermentation destroys the nutritive juice of the grape, and converts it into a new thing—a most bewitching deadly poison, which "stingeth like an adder," and because by pressure we get what was formerly in the cluster, but by fermentation we get what was not in it. It is as contrary to truth to say that alcohol or fermented wine is found in the cluster, as it would be to say that whisky is found in barley: flour or meal is, but whisky is not found in it. To say it is, by "anticipation," is to introduce an artful way of speaking, of which plain people have no idea; by which men may assert or deny what they please.

"O" thinks that as Mr. SMITH has not found the thick syrup of grapes frequently used in the East to bear the name of wine or be used as such, it was never so. This is plain evidence that they use the unfermented juice of the grape; the thing disputed is the name. "O" thinks that as it has not the name in our day, it never had it. He pays no regard to Mr. SMITH's opinion,—that the name may have changed in consequence of the increased taste for alcoholic drinks; saying that it is possible, but that no unbiassed mind would deem it probable. It was not very prudent in one on his side of the question to talk of bias respecting this matter. We are all liable to be biased in favour of our own opinions, because they are our own. But one thing is obvious, those who abstain from all that can intoxicate, might admit the lawfulness of such drinks, and not be bound in any sense or any degree to use them; but those who use them if they admit that the use of them is sinful, or, considering their effects in time and eternity, inexpedient, are in duty and consistency bound to give them up; and the longer they have used them the fonder they are of them, the harder it must be to believe that the use of them is sinful. It is easy then to see who are most in danger of being biased in regard to this important question.

"O" would have us think that the burden of proving that some wines were not intoxicating falls on those who hold that opinion: they need not fear it as a very heavy burden, but why should it fall on them? When we consider the moral character of God, his abhorrence of all intoxication, as it appears in the doom he has passed on the drunkard—wine being in some passages the emblem of the wrath of God which his enemies must drink, and in others of spiritual blessing; that the use of it is spoken of in some places as lawful, and in others as leading to every thing wicked and vile which human beings can commit; must not the opinion that such opposite things are spoken of the very same wine appear highly improbable, if not absurd, implying a contradiction? Have we not therefore a right to deny it, till it be proved; and surely it needs very clear proof.

Would it not be more rational and safe to judge of the nature of the wine spoken of in different passages by the effects ascribed to it; by the commendation or condemnation bestowed on it, rather than by the mere name? What would be thought of the man who would assert that the word corn in Britain must mean one kind of grain. The view of any subject or parts of Scripture, which wicked people are partial to and which tends to encourage them in their sins, is surely to be suspected. The view which many yet take of the wine which Christ made, and commanded to be used in drink offerings under the law, and in the Supper, is very palatable to tipplers and drunkards, and encourages them in their ruinous courses. But I cannot think of making this article much longer by dwelling on these points. As to Christ making wine, we may remark, that he, with equal ease, could make wine containing alcohol, or wine without it; but not with equal safety to his creatures whom he came to save. The latter would be more sweet and nourishing and would please temperate guests; the former could not nourish, but would stimulate and please the lovers of intoxication; and we are to consider which class would Christ be most likely to please; if the latter, then it will be hard to convince men that he hates intoxication so much as his words seem to teach. This would sanction what is called the moderate use: and the moderate use would lead to drunkenness to the end of time. And Satan might say, "Aha, so would I have it." That God should have commended such a pernicious thing to be used in his worship is still more improbable, and leads to very strange conclusions. This represents him as approving and enjoining the cause, intoxicating drink, and abhorring and eternally punishing the effect, intoxication; as forbidding the use of the same thing in one form in the passover, and as expressly enjoining it in another form in drink offerings. Who can believe this on any evidences which have yet been brought forward to prove it?

As to 1 Cor. xi. 27. we may say that the view taken by many of the text, besides its tendency to encourage a most ruinous custom, is liable to other objections. 1. It is so unlikely that a church, planted by PAUL, should so soon have become so depraved as to get drunk at the Lord's table; that if the word rendered drunken be at all capable of another meaning, that meaning ought to be preferred—see McNIGHT and CLARK on the text. 2. As the apostles quoted from the Greek translation of the old testament, made before their time, it is likely that PAUL would use the word rendered drunk, in the sense in which he found it used in that translation, Jer. xxxi. 14. where it would be absurd to render it drunk, and our translators therefore render it *satiate*. 3. Such a writer as PAUL would hardly have used such words as *one is hungry and another is drunk* as they do not express things properly opposite or forming

a contrast, as *sober and drunken, or hungry and full do*. 4. PAUL'S language, verse 22, implies that what they did when they met for worship they ought to have done at home. What? have ye not houses to eat and drink in? If some of the church ate a full meal at the Lord's table, this was a proper reproof; but if they got drunk at it, it was a most dangerous one, leading, or at least leading or allowing, them to think that it would have been lawful to get drunk at home!

To conclude, I think the burden of proving that Christ appointed fermented wine to be used in the Supper, when, according to his own law, nothing fermented could at that time be in the house of a Jew—thus greatly honouring the drunkard's drink, and rendering that part of worship a dangerous snare to reformed drunkards; falls on those who hold that opinion, and that they will find it a very troublesome burden.

In noticing the opinions of "O." I partly wrote from memory, but hope that I have not misrepresented him.

#### TEMPERANCE CONVENTION.

It is very desirable that the progress of the Temperance Reformation in Canada, should from time to time be recorded by the publication of statistical documents, embracing the chief matters of interest respecting the cause, such as usually emanate from general Conventions. Although at least two Conventions have been held for Lower Canada, and several District Conventions in Canada West, yet we believe there has been only one for the whole province. This meeting took place in 1811, and elicited a mass of interesting and instructive information on many important heads, to which we would wish to see the following added in any future statistical report, viz.—number of tee-total Ministers of Religion, specifying denominations; number of tee-total School Teachers; and number of fires and shipwrecks caused by intemperance.

It is, however, vain to call for or expect such returns, unless brought out by means of a general Convention of delegates from all Temperance Societies in the Province—said delegates to bring the Reports with them—or in the case of small or remote Societies a number might unite to send one delegate and all intrust their Reports to him. If such a Convention were called, it should, we think assemble at the seat of Government, and during the next session of the legislature, and a petition should be forwarded from every Society without exception, for a parliamentary inquiry into the causes and extent of intemperance with a view to the application of such remedies for the evil as the legislature should see fit. These petitions might, we think, be signed by the office-bearers of Societies specially authorised thereto at public meetings called on purpose, so that each petition would have the weight of the unanimous voice of all the members of said Society. In this way without much trouble the concentrated influence of 100,000 tee-totalers might be brought to bear upon the legislature. The Convention might also draw up a petition embodying the statistical information obtained; such for instance as the number of distilleries and places for the sale of intoxicating drinks in Canada, producing so many murders, premature deaths, fires, shipwrecks, and so much pauperism, disease and crime. The Convention might also during the two or three days it lasted, appoint deputations to wait on each member of Parliament individually, and request his active support of the petitions; and public meetings might be held each evening to be addressed by the Delegates.

In this way Temperance men would be faithfully putting in

practice the means which proved sufficiently powerful to carry Catholic Emancipation, the Reform Bill, and the Abolition of Slavery—means so potent that if directed towards a good object, no government nor people can long resist them.

A difficulty presents itself, however, as to the mode of calling such a Convention, it being clearly incompetent for any one Society to do so; and the only way we can suggest to obviate this difficulty is for the District Unions, wherever they are formed, and the chief Societies in each District, where no Union exists, to take the matter into deliberation, and communicate their views to the Montreal Society, which will, if requested, call a Convention in the name and in behalf of all the Societies in Canada, in the place and at the time which they or the majority of them shall agree upon.

As the next session of the legislature may take place soon, we hope the Unions and Societies, to whom the matter is referred, will at an early day favour the Montreal Society with their views and suggestions.

#### MR. DOUGALL'S TOUR CONCLUDED.

HAVING heard much of the Washingtonians in the United States, I took the earliest opportunity when in New York, of attending one of their meetings; which, as it took place on the evening of the Lord's day, I supposed would be conducted in a religious, or at all events, in a solemn manner. I was greatly disappointed and shocked to find a man recounting in a light and ludicrous strain, the facts of dissipation, mischief and positive villany of which he had been guilty when a drunkard, and the audience rewarding him with loud and reiterated bursts of laughter. This, thought I, is not the way to obtain God's blessing on the Temperance cause, and left the meeting in disgust. I afterwards learned that there was a great and growing division between the members of Washingtonian Societies—one party holding that all religion was sectarianism and all piety bigotry, and insisting that no trace of either should be permitted in their Societies, meetings or publications, whilst the other were not willing to be so fettered. The former maintained that as Temperance Societies they had nothing to do with men's creed or conduct, except in the matter of keeping the Temperance pledge; and therefore that the highest offices in the Society might with propriety be filled by duellists or any other kind of persons, provided they did not use intoxicating drinks.—The latter whilst they did not dispute the abstract eligibility of any who kept the pledge, in a Society which had no test but that of total abstinence, nevertheless denied the propriety of electing persons to prominent offices who would diminish public confidence in the cause or bring scandal on the Society. They further stated that they had a right to expect men to become more moral and better members of society in consequence of abstaining from intoxicating drinks; and if this was not the case the pledge had failed to produce its legitimate effects. A meeting, growing out of a duel fought by Mr. Marshall, of Kentucky, President of a Washingtonian Society, was held in New York, a short time previous to my visit, for the discussion of these matters, when to the honour of the Washingtonians, a large majority appeared on the side of good morals.

Many Washingtonians have also indulged largely in bitter invectives and denunciations against all the laborers in the Temperance Reformation who preceded them, and all contemporaries who refused to fall into their views; and to a very great extent they have in their character of Washingtonians, openly repudiated



and disclaimed all connexion with religion. I would not be understood as saying that the members of these Societies are generally destitute of religion, although many doubtless are, but even the religious members have been so led away by the "no sectarianism," "no bigotry" cry, that they have in the hope of gaining the world yielded principle so far, that in many places they dared hardly bring forward, in favor of Temperance, arguments based upon religious principle or the word of God.

To such an extent indeed was the intolerance of "no sectarianism" carried that a speaker who urged drunkards to abandon their cups, from the consideration that no drunkard could enter the kingdom of heaven, was called to account by a person who declared that as he and others did not believe in future punishments, the speaker was introducing sectarian doctrines, and therefore should not be allowed to proceed. And in other cases I was informed that persons who did not believe the Bible, objected to the introduction of any arguments or quotations from it as sectarian. To such absurd dilemmas will the great mass of Christians, who are the real strength of any benevolent enterprise be reduced, if they give up their own conscientious sense of duty to please a small minority of clamorous men, who introduce the cry of "no sectarianism" to force all others to conform to their views and standard.

That all the progress which has been made by the Washingtonians in banishing the use of intoxicating drinks may be sustained is my fervent prayer; these drinks have been rendered fashionable by worldly men, and the same agency may render them unfashionable; but in surveying the whole movement, I cannot help thinking of the house built upon the sand—which "when the rain descended and the floods came, and the winds blew, fell, and great was the fall thereof." And I rejoice to believe that the Temperance Reformation in Canada is founded on a rock, namely, the obligations of Christian duty and the word of God; and for one I must say that I could not conscientiously be connected with any organization which repudiated these motives of action. If Temperance be gained in any respect or to any extent at the expense of religion, I think it is bought too dear; and it is because intoxicating drinks in numberless ways quench, obstruct and oppose religion, that I think the Christian is bound to discountenance their use as a beverage in all "suitable ways."

It is but fair to add to the above remarks, that not a few of the Washingtonians, amongst whom were some of their most distinguished advocates, and all the strength of the Old Societies were arrayed on the side of Religion as well as morality.

In passing through the country from New York to Canada I was delighted to find that there were excellent hotels in every city and village, conducted upon Temperance principles; indeed in the greater number of places, the public houses had turned alcohol out of doors; and in some villages I could not discover a single establishment for the sale of strong drinks.

I was informed, however, that in most places there was some store or cellar where the drunkard's appetite might be fed; but so strongly was public reprobation stamped on the business, that it was conducted with quietness and secrecy instead of the ostentatious manner of those who glory in their shame, which used to be common in the United States, and which is still unhappily so in Canada, and every other country that I am acquainted with except Ireland. It must therefore be plain to the most casual observer that the Temperance Reformation has made much greater progress in the United States, than any other country, always excepting Ireland; and to this progress may, I think, in some measure be attributed the unprecedentedly great and general revival of religion, with the accounts of which every religious

paper from the United States now comes, and which as far as I know exists no where else.

In conclusion, I feel that it is only justice to total abstinence principles, again to bear my unqualified testimony in their favor; by stating that whether at home or abroad, by land or by sea, persons of all ages and conditions, as far as I can judge, are better without than with them; and that, by merely abstaining from them, all who choose may escape the almost incalculable evils which, in one shape or another, their use entails upon the drinking portion of the community.

#### TO SUBSCRIBERS.

It will be remembered, that a call was made in the Prospectus of the Ninth volume, for the opinions of Societies respecting the future management of the Organ of the Temperance Reformation in Canada. The following letters, with one or two which have already been published, are the answers received; and we have to apologize for publishing the portions of them commendatory of the paper, and to assure our readers that we would on this as on all former occasions, avoid such appearance of egotism, did we not deem that the occasion calls for their publication entire.

It will be seen that the opinion is all but universal, that the *Advocate* should be conducted substantially as heretofore, with the exception of the cover; and in this opinion, the committee cheerfully acquiesce.

The ninth volume will therefore be the same in size and shape as heretofore, and nearly the same in the proportions of different kinds of matter. As, however, about two pages will be occupied with advertisements, the committee propose to add about five lines to each column, being an addition equal to considerably more than a page of reading matter in each number.

Respecting the terms, as there is no certainty when the regulations of the Post-office department may be altered, the committee are compelled to pay the postage as heretofore, and therefore they must charge the price which includes postage, viz. 3s 6d per annum—a fact of which all subscribers are respectfully requested to take notice, as less than 3s 6d will in no case be accepted as a year's subscription, when the paper is sent by mail. The committee regret that they cannot issue it at 2s 6d; but even if they could, it would be no cheaper to subscribers who receive it by mail, as they would in all likelihood have to pay at least a half penny, and very probably a penny, for each number, i. e. either 1s or 2s per annum, from which charge they will in the present case be free.

The very great number of persons who have received the *Advocate*, and put themselves to no trouble to pay for it, compels the committee also to announce that henceforth, subscriptions must be paid in advance, or the paper will not be continued after the first of May number, which will be sent to all subscribers as a sample of the volume. Such as are sent gratis, only will be exempted from this rule. This may appear too stringent in these hard times, yet we are convinced a little reflection will satisfy all of the propriety of such a course. In the first place, the price is reduced to the very lowest point; and the committee cannot afford to incur bad debts; secondly, it is about as easy to raise such a small sum as 3s 6d at one time of the year as another, and if it be not paid at first, the inducement to pay it diminishes as the year advances; and thirdly, to supply subscribers who do not care about paying, is to encourage—if not dishonesty—at least great carelessness with regard to honour, punctuality, and the sacredness of contracts and is in one sense doing evil that good may come.

Advertisements not inconsistent with the objects of the paper, will be inserted and charged 5s for the first and 2s 6d for each

subsequent insertion, if not exceeding ten lines; if longer, 6d and 31 per line; a low rate considering the length of the line and great number of copies printed.

LAPRAIRIE, *March 15*.—I beg leave to inclose you 10s. as a donation, collected from various individuals in small sums in this place. I hope to have the satisfaction to hear that the Committee are relieved of the burden of debt against them by the end of the year. According to your prospectus for volume ninth, I perceive you request the Societies throughout the Canadas to communicate with you their advice concerning the new volume of the *Advocate*. I have only to say with regard to the Society here and my own opinion that they are perfectly satisfied with the manner, matter, and size of the present volume, and by no means would they have the 9th volume taken up entirely by Temperance matter. I think reducing the price will have a beneficial effect, for in the country you might find six persons that could afford to give you 2s. 6d., when you could not find two that could afford to give you 5s.—L. CAMPBELL.

BYRON, *March 18*.—Sometime since there was a call in the *Advocate* for an expression of the views of its friends, as to the course it should pursue for the next volume. For my own part I believe the present course has given very general satisfaction; still if a change is proposed I would suggest the propriety of devoting a page to the improvements in mechanical arts and sciences, I believe such an arrangement would interest very many of your readers, and tend to increase its circulation. All the subjects heretofore advocated in this paper I would like to see continued with this addition, which would give the mechanic an equal interest with the farmer.—C. B. KNAPP, Sec.

[Mr. K.'s suggestion will be borne in mind.—Ed.]

WHITCHURCH, *March 20*.—Several of the Societies in this vicinity have lately united, forming an Association for the purpose of more effectually promoting this great work by united efforts. The officers of the association are a President, Vice-President, Recording and Corresponding Secretary, Treasurer, and a managing Committee, composed of the Presidents and Secretaries of the several Societies connected with the Association. The Association has a meeting once in a quarter for the purpose of making out a plan of operations for its officers, and of appointing meetings for the several branches, and speakers to address the said meetings; by these means we are enabled to keep up a regular movement throughout the extent of the circuit of the association; and we trust much good may be done. At our last meeting, agreeably to the request in your prospectus for the ninth volume of your journal, the subject of the proposed alteration in the publication of the *Advocate* was taken into consideration, when it was given as the opinion of the several Societies, that the plan upon which the *Advocate* is now conducted, is the one best calculated to suit country subscribers, and designed to render it most generally popular; and that if the proposed alteration be carried into effect, it will materially reduce its circulation throughout the country. We therefore express it as our desire that the *Advocate* be continued as at present, the cover excepted which may be entirely dispensed with, as far as we can learn this is the opinion of the community generally. Instead of injuring the interest of the Agricultural journal of Toronto, we think the agricultural department of your paper will be of service to it, inasmuch as your journal finds its way into many families where one wholly devoted to Agriculture is never seen, and thus by attracting attention to the subject may excite a desire for more extensive information on this, to Canadians, truly important branch of industry.—The articles upon Education in your journal, are universally approved of, and contribute largely to its usefulness and respectability. It is indeed the opinion of the Association that your paper contains nothing too much, that no part, the cover excepted, can be dispensed with without injury to its circulation, and consequently to the Temperance cause generally; of the price no complaints can be reasonably made.—J. HARMAN, Cor. Sec.

CAMDEN, *March 25*.—As you are desirous of hearing opinions from the country respecting your prospectus for the coming volume, I take the liberty to say that as Mr. Wadsworth has been through the length of the country, he must know the scarcity of money and that people are not prepared to pay for many newspapers; therefore that one which would furnish the most

suitable information on the cheapest terms is most desirable, and your terms are now cheap enough, being below the price charged in postage only by other Editors. Your contents being Temperance, Education, Agriculture, and general intelligence, must become very acceptable; the remarks on Agriculture we would be sorry to see entirely given up, for if ever this country becomes great, Agriculture must flourish; and what so likely to improve it as your remarks on manuring, good seed, sowing clover, taking care of cattle, improving the condition and breed of sheep, making pork, butter, &c. &c.; every month putting us in mind of our work, and as the Agricultural paper has not yet made its way into every section of the country, and this year the dollars are not very plenty, you would do well to spare a corner of your paper for this subject. In respect to general intelligence, yours are so well selected that I think the only objection can be that they are too short, and we therefore submit to you whether it would not be well to crowd on the former heads in times of much interest. We are not acquainted with the trouble of preparing a price current; but as your city is the capital of commerce in Canada, such a thing would be very desirable: respecting alteration in the shape of the paper we are not in favour of, for this reason, it is read by all the members of the family, each eager to get hold of the Temperance paper; and numbers of your subscribers preserve them till the end of the year and so make a volume of them. Now if they should be more in the shape of a newspaper, they would be so torn with handling that they would not be worth preserving, and this must be foregone to your wish, else you would not divide such interesting pieces as Mr. Douglass's Tour, &c.; and if you would only add in the last number of each volume a short table of the most remarkable contents, we could stitch them together and the volume would be complete.—J. DOWLING, Sec.

AMHERSTBURG, *March 28*.—As the opinion of the various Societies has been requested as to the best method of conducting the *Advocate* in future; it was resolved by our Society at their last meeting, that the mode in which it is at present conducted, embracing, as it does, Temperance, Agriculture, and Education, meets our approval, and our recommendation of its continuance.—R. PEDEN, Sec.

TEMPERANCE DEPOT, MONTREAL, *April 4*.—There was one subject to which I did not make any allusion in my letter of the 27th February last, namely, the opinion expressed by the Subscribers to the *Canada Temperance Advocate*, relative to the alterations contemplated in the Prospectus of the Ninth volume, about to be commenced.

During my tour, I became more or less acquainted with the members of a hundred Societies, many of whom have, from its commencement, supported the *Advocate*, and may justly be regarded as proper judges of its merits, and deserve to be consulted, when practicable, if alterations are to be made. In many of the places visited, I detained the Committee, and particularly enquired how the *Advocate* was received—was it read—and did the addition of other articles, distinct from Temperance, increase or lessen its value in their estimation. The whole, with only two exceptions, expressed their entire satisfaction with the present arrangement and selections as well as the size and shape; and the reduction of the price was hailed with pleasure by a great number who could not afford to pay a dollar, and have the paper for their families. Many promises were also given, that strenuous exertions would be made to increase the list of subscribers, which I trust will be realized.—R. D. WADSWORTH, Rec. Sec. & Agent.

TO BRITISH READERS.—There being no postage chargeable on papers sent to Britain, the rate to British subscribers will be 2s. stg. per annum; and as the present gratuitous circulation in Britain will cease with this volume, persons there who wish to receive the *Advocate*, (and we hope the gentlemen to whom it has been sent, will subscribe and invite their friends to do the same,) may send subscriptions with their address to the Secretary of the West of Scotland Temperance Union, 43, Queen Street, Glasgow, who will please place amounts so received to the credit of the Montreal Temperance Society, and transmit the address of subscribers by letter. We trust our friends in various places, will make an effort to procure subscribers. The above rate is only 1d. each number post free.

It gives us great satisfaction to copy from the *Christian Guardian*, the following memorial of the Merchants of Toronto, to British Underwriters, shipowners, and shipmasters, signed, as far as we can judge, by all or nearly all the respectable firms in that city. It will be seen that though in the main agreeing with the Montreal memorial, this document differs from it in many points and in some improves upon it. Both will be printed, with the signatures, in the form of a circular, with the intention of handing a copy to the Captain of every vessel that visits the ports of Montreal and Quebec during the ensuing business season.

We are happy to add that the subject has been taken up in St. Johns New Brunswick, and Halifax.

*The Memorial of the undersigned Merchants of Toronto to Underwriters, Ship-Owners, and Ship-Masters in Great Britain.*

**HUMBLY SHOWETH:**—That the growing intercourse between this Province and Great Britain, the large amount of merchandize imported from, and of produce exported thereto, calls for United co-operation in strengthening and rendering more secure this mutual interchange.

That Underwriters, Ship-owners, and Ship-masters, can do much to facilitate trade between this Province and the Parent State, your Memorialists firmly believe,—and have no doubt but their own interest, and their desire for the general welfare, will prompt them to adopt any measure which may tend to establish confidence and increase trade.

That the use of intoxicating drinks on board merchant vessels is a practice injurious to the shippers of merchandize and produce, by fostering habits of intemperance, and thereby rendering the crew in many cases insubordinate, and the judgment and action of the officers less clear and efficient. It is also a known fact that vessels have been frequently lost, that, with proper management, might have been saved; for, when a vessel is stranded or in difficulty, the crew often become reckless and desperate, resort to drink, and thereby destroy all hope of saving either life or property.

That the shippers of produce in the United States enjoy a decided advantage over those of this Province, by their lower rates of freight and insurance, attributable, in some measure, to many of their vessels being sailed on the principle of total abstinence.

That the sailing of vessels upon this principle is practicable and highly desirable; it would increase the safety of a sea voyage to passengers, and thereby promote emigration, to which this country must, for many years, look for much of her prosperity.

Believing, as your memorialists do, that life and property are much more safe on board of vessels where intoxicating drinks are not used, they would suggest that advantages should be afforded to such vessels, and that (other things being equal) a preference should be given to them by Underwriters and Shippers of Goods.

George Percival Ridout, *President*; Wm. Ross, *Vice-President*; Wm. Perrin, H. Rowsell, H. Seabie, T. J. Farr, John Mulholland, T. D. Harris, *Committee of the Board of Trade*; P. Paterson, jun., *Secretary*; G. Denholm, Brvec, M. Murray & Co., Ridout Brothers & Co., Moffats, Murray & Co., S. Greenshields, Son & Co., T. Clarkson & Co., A. Dixon, I. Buchanan & Co., S. Burnham, J. Christie & Son, S. Shaw, J. Harrington, P. Paterson & Son, J. L. Perrin & Co., J. & J. McGlashan, Ross & McLeod, K. M. Sutherland & Co., Gilmore & Coulson, W. Cormack & Co., R. McKay & Co., F. Perkins, H. & W. Rowsell, Bowes & Hall, T. Rigney, R. H. Brett, R. Wightman & Co., D. S. Ross, R. Cathcart & Co., McKeand, Paterson & Co., Lyman, Farr & Co., Benjamin & Brothers, J. Bates, J. Langlois, J. Connell, jun., J. F. Smith, A. Hamilton, J. Mulholland & Co., J. Rogers, Workman Brothers & Co., J. & J. Mead, J. R. Armstrong & Co., W. Macfarlane, A. Wasnidge.

Toronto, March 14, 1813.

We are much pleased to see from various exchange papers, that the 17th of March has this year been generally distinguished by the triumphs of Temperance, instead of the drunkenness once considered appropriate to St. Patrick's Day. In Montreal, the

procession, notwithstanding the unfavorable weather, gave good evidence of the zeal of teetotallers; and the following communication from Belleville will show that the cause is advancing rapidly elsewhere. The good that may be effected by one or two influential friends of the cause in any place, is almost incalculable. Why do not a greater number of such persons join it?

**BELLEVILLE, March 21.**—I am happy to inform you that on the 17th instant, the festival of Ireland's patron saint, we had here, what was never before seen in Belleville, a regiment of Irish teetotallers, say 1000 strong, marching in procession through the town with numerous splendid banners flying over their heads, to some of their own national airs; and no less than 400 to 500 of them were sumptuously feasted at Mr. McCoy's hotel, without the aid of the poisonous draught, and were addressed before and after dinner by the Rev. Mr. Breiman, R. C. C., of this place, and numerous gentlemen of our dissenting brethren who wish well to the cause. On the works within my control intemperance has to fly before my ranks of teetotallers, and thereby is maintained a degree of harmony not met with elsewhere, where such bodies of men are employed on the public improvements. No religious, political, provincial, sectional or national squabbles are tolerated, and hence it is that all live in peace and quietness.—T. McGRATH.

An article is in preparation upon the connexion of the Rev. Mr. MURRAY, author of a book against Temperance Societies, with the cause of Education in Western Canada. Before publishing it however, we wish to ascertain from that gentleman himself, whether he still holds the opinions of his book, or if he has retracted or is now willing to retract them. If we do not hear from him before the publication of our next number; we shall, we think, be warranted in assuming that Mr. MURRAY's book speaks his sentiments, and in examining how far these sentiments are calculated to promote his usefulness in the very responsible public office which he now holds.

We thank the *New Brunswick Telegraph* for their very favorable notice of the *Canada Temperance Advocate*.

A portion of the Educational department of the *Advocate* will henceforth be addressed to mothers.

#### CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA.

To which we especially invite the attention of the Makers, Venders, and Users of Intoxicating Drinks.

181.—**INQUEST.**—An inquest was yesterday held at the Marine and Emigrant Hospital, before B. A. Panet, Esq., Coroner for the District of Quebec, on the body of Jean Jacob Michal-ky, a native of Dantzic, late in the employ of M. Smolenski, the patentee of the Russian Stoves in this Province. A respectable jury having been summoned, Mr. Panet proceeded to swear Mr. Smolenski, and elicited from him the following evidence:—that the deceased was a man of exceedingly intemperate habits, that on one occasion he was known to have taken *eighteen glasses of gin* during a morning,—that about four days prior to his admission to the Marine Hospital, (where he died) he had during a fit of intoxication hidden himself in the furnace used for baking the tiles of which the stoves were constructed,—that on the day he was taken thence he drank deeply, and that he had since then been subject to fits and severe head symptoms. Dr. James Douglas made a post mortem examination of the body in the presence of the jury. The verdict returned was—"Died of inflammation of the membranes of the brain produced by excessive drinking." The deceased was a fine, able-bodied, man, of about 35 years of age.—*Quebec Mercury.*

185.—A carpenter, who had not worked at his business for years, but hung about taverns to obtain liquor by performing the most menial offices, died lately in the Montreal Hospital of delirium tremens. He has left a wife from whom, however, he has long been long separated, and a family initiated, in a great measure, into the practices which brought him to the drunkard's grave.

186.—Another person, once engaged in a respectable business.

in Montreal, has lately died the drunkard's death, and left a family utterly destitute.

## CHILDREN AND YOUTH'S DEPARTMENT.

### FOUR ARGUMENTS FOR EARLY TEMPERANCE.

It is our happiness to believe and feel that all our little readers will listen to argument. Let them once come under the influence of vile drink, and they will never attend to reason. Now there are four arguments for early temperance. The first is from Health. See that fine little boy with ruddy cheeks and active limbs! What a pity it is that he should be broken down by intemperance. But he surely will be, if he drinks wine, and cider, beer, and other vile potations. How did Daniel preserve his fine countenance when he refused the king's wine! His manly form, his ruddy countenance, his sprightly step, showed that his drink was from the running brook.

2. From its consequences to the mind. What youth would be stupid as the brute, idiotic, or a maniac? Yet many youth, bright and vigorous, become fools and madmen; nothing can save them if they love the cup.

3. From regard to character. Is the boy respected who drinks? Will any one trust him? Will any one employ him? Does it not follow almost as a matter of course that he will lie and steal, and swear, and break the Sabbath, and become a miserable creature? Let a father take his son to a merchant, or mechanic, or farmer and say, "I want you to take my boy, he drinks." What answer will he get but this, "Away with him, sir, I want no such boy." The temperance certificate is one of the best recommendations to any place.

4. From regard to the soul. What youth does not hope to be saved? But what says God of drunkards? What hope have they of salvation? What regard have they for religion? Every youth that would be a religious man, should be a temperance man and a total abstinent. It is not enough that he be not a drunkard. He must not be a moderate drinker. Moderate drinking destroys the health, impairs the mind, and takes away the heart. We inculcate then upon all our little readers, the doctrine of total abstinence from all that intoxicates. We love to hear them join the song.

"The wine cup that so many prize  
Is not the cup for me,  
The aching head, the bloated face  
In its sad train I see.  
But there's a cup of water pure,  
And he who drinks it may be sure  
Of health and length of days.  
O that's the cup for me;  
O that's the cup for me;  
O that's the cup for me.—*Youth's Advocate.*

### THE SILVER PITCHER.

A few weeks since, a beautiful silver pitcher was brought from Baltimore to Philadelphia and, in presence of 2000 people, was presented to a gentleman as a reward of merit. And what had he done? Fought a great battle and destroyed many lives? No. Had he proved himself a great financier, and gained millions for his country? No. Or constructed an Erie Canal, or a thousand miles of railroad? No. What then had he done? What heroic deed? He had turned many a poor drunkard from his downward path, and prevented many a young man from entering the road to ruin; and, in the city of Baltimore, he had persuaded the firemen to give up drinking rum and whiskey at fires; and so pleased were they with it, that the Fire Insurance companies sent him a silver pitcher. And who was this man? Lewis C. Levin, once a most interesting youth, but ruined by drink, now reclaimed and a benefactor to his race.

Two years ago, said he, in an obscure tavern, you might have seen an individual, enslaved, and fettered, bound hand and foot by the power of alcohol. He, alone, who breathed upon man and from the dust created the living spirit, could measure the depths of that man's agony! Yet even there faint whispers reach his ear, and wandering rays of light visit his eyes. See! he starts! He begins to recollect where he is, and where he should be; he begins to feel his inherent strength, he will surely rise from his dungeon floor;

he will surely break the bolts of his prison-house, and make good his way back to the hearts of men! Yes, thank God, he is free, he is here, he stands before you! He no longer bends his neck and hugs his gilded chain—he has cast off the damning yoke, and with his pledge against future bondage, he stands a freeman in the light of heaven.

O temperance, what glorious victories art thou achieving!—*Ib.*

### THE CRYSTAL SPRING.

Let others praise the sparkling wine,  
And say its taste brings gladness;—  
We know beneath the rosy hue  
Lurks many a germ of sadness.

In vain shall gifted poets sing,  
And wreath their cups with bays,  
We'll only sip the crystal spring,  
And chant cold water lays.

The Crystal Spring! the Crystal Spring!  
So clear so bright it flows,  
Beneath its surface lies no sting,  
No train of ills or woes.

No grieving child, no care worn wife,  
No wreck of manly years,  
No sound of blows and angry strife,  
No sad, remorseless tears.

The Crystal Spring! the Crystal Spring!  
To rich and poor a treasure,  
Its healing waters daily bring  
To all our senses, pleasure.

Ask men upon the briny sea  
To name its price in gold;  
The eager cry from parching lips  
Declares its worth untold.

The Crystal Spring! the Crystal Spring!  
Let songs and praises sweet,  
Ascend to Him who bids it rise,  
And pours it at our feet.

WHAT A CHILD CAN DO.—A little boy who attended a temperance meeting a few evenings since, went home, and was enquired of by his father where he had spent the evening. He replied, "At the Broadway Temperance Society. And," said he, "father, I learned something." "What is that?" said the father, "Never to put any strong drink to my lips; for it has killed 20,000 persons annually; and how do I know that it will not kill me." The father was convinced, and on the following Sunday evening signed the pledge.—*Washingtonian and Organ.*

## AGRICULTURE.

### A VARIETY OF STOCK THE MOST ECONOMICAL FOR THE FARMER.

We are advocates for that system of stock raising, which gives a reasonable variety to the fields and yards of the farms. In addition to yielding a more general supply for the owner's use, and thus carrying out the great principle every farmer should practise, *to buy nothing he can produce within himself*; there is great economy and profit in it. There is generally in every field a variety of plants which are suited to different classes of animals; the horse selects one or more which he crops closely; the cow fancies others which she browses upon till exhausted; while the sheep follows after and nips what both have rejected, and is moreover peculiarly useful in exterminating, when not over fed, most of the noxious weeds that infest the pastures. In the hay-rick, too, the same preferences are exhibited; the oats thrown out from the horse-manger are eaten with avidity by the cows and sheep, and the latter picks up the merest leaflets neglected by the others. Thus Providence seems to sanction in the diversity of the vegetable creation, the propriety and advantage of distributing and appropriating them among numerous species of animals.

We are strengthened in our conclusions, by the beautiful yet

simple legend which is related of the well-provided travellers, who, while eating their full repast by the way-side, were accosted by a beggar, whose cravings were appeased by what they had rejected. The beggar's dog made a bountiful meal on the bones his master could not eat. The sparrows followed and fed themselves and young from the crumbs, and the ants then gathered treasures for themselves and progeny. The story might have been continued by adding as many more successive banquets for the invisible creation which the microscope would have revealed.

Every farm should be supplied with a few of the hardier kind of sheep. They cost little for keep, require trifling attention, yet how much they administer to the wants of a house-hold. The warm clothing they furnish, how comfortable in the inclement season of the year, from the woollen cap and tippet, through all the under and outer garments, to the soft hose and health-preserving oversock. They cover our beds in the wintry nights, and they cover over our floors with carpets, which afford a warmth and luxury to our feet a Sultan might envy. And how easily all these articles may be procured from a few choice fleeces? When not convenient for the house-wife or her family to manufacture them, they can be readily made into the different kinds of fabrics on shares, or exchanged for such as are already prepared; or they are ever a ready sale at fair remunerating prices. And how agreeable too, is the pork barrel eked out by the luscious, well-fed quarters of the mountain lamb, and the fresh meat of winter varied and prolonged by the stall-fatted mutton.

"It has been stated, and by our observation confirmed, that calves that run with sheep, are never infested with lice, and not liable to disorders, and this method of taking care of them is very convenient, as they may be kept in a yard with the sheep, separate from the other cattle, and watered in the morning before other cattle are turned out, which are liable to disturb or injure them. After the stronger cattle are housed early in the evening, the calves may again go to the water in peace and safety. When calves run with sheep, it may be well to tie them up a part of the time in the latter part of the winter or in the spring, else they will be more difficult to manage the second winter, if not accustomed to confinement and frequent handling to tame them the first winter."—*American Agriculturist*.

#### FOURTEEN INQUIRIES.

The following inquiries from "J. A. S.," of Reading, Vt., embrace almost the whole circle of agriculture; and to answer them fully would require a volume, rather than the limited space we can give them.

"1. On light loamy land, inclining to sand, is it necessary to plough in the fall?"

We think not. Heavy clay soils are the ones most benefited by fall ploughing, as the frost aids in pulverizing such lands; a process not necessary in sandy ones. Fall ploughing is admissible on heavy retentive lands, or where worms, such as the grub or wire worm abound; as late fall ploughing aids materially in destroying these. In other cases, spring ploughing is best.

"2. Is it best to omit breaking up in the fall where you intend to plant corn or potatoes?"

If turf land, intended for such crops, is covered with long manure, and then carefully turned over in the fall, rolled down and harrowed, a top dressing of compost, and a thorough harrowing, is all that is necessary to fit it for seed in the spring, and a good crop may be expected.

"3. How will it do to break up, and stock down the same year with oats, turning the manure under the sod?"

Well. We have done this many times, with the exception that we have generally used barley or spring wheat instead of oats. Generally, however, when manure is applied to the soil, a crop of corn or roots should follow, and the seeding down take place the next year with spring grain.

"4. What will be the effect upon the land and crop?"

Good on both. The manure and the turf rotting will enrich the soil, while the crop will scarcely fail of being a good one.

"5. What manure is best adapted to such a course?"

Long barn-yard or stable manure is to be preferred. Compost manures are best applied to the surface, and only harrowed in; not turned under.

"6. What is the most speedy mode of rendering productive old meadows, impoverished by bad cultivation?"

Two modes may be adopted, either of which will be successful. If the land is fit for the plough, manure with barn-yard manure, invert the sod, and re-seed without cropping. If the plough cannot be used, manure the surface liberally with compost manure, scatter grass seeds on the land, and harrow until the surface earth is thoroughly stirred. It will give new life to the old roots, and establish the new ones.

"7. Does land 'leach,' or do the gases of the manure evaporate, or both? If the former, how prevented?"

Coarse, porous soils of gravel or sand undoubtedly leach, or allow the soluble parts of manures to sink with the water that passes off so quickly. In most soils, leaching can be prevented by the addition of clay, as that is strongly retentive of water, and holds that and the soluble salts for the use of plants. That the gases of manures pass off by evaporation, the nose gives conclusive testimony. Mixing such manures with earth, muck from swamps, &c., will prevent this loss.

"8. Is there any way to renovate old pastures that are so steep and rocky that they cannot be ploughed?"

None that we know of. Such pastures may be benefited by sowing upon them ashes and plaster. Renovation is scarcely possible without the use of the plough.

"9. What are the best grasses for permanent pasture?"

In this country, a mixture of Timothy, red top, or Herd's grass, orchard grass, and white and red clover, has been found the best for meadow or for pasture. On the best managed farms at the present time, permanent pastures are not admitted. The whole farm is made capable of producing any of the cultivated crops, and all parts are in turn subjected to tillage, meadow and pasture.

"10. What is the effect upon the soil, and succeeding crops, of cutting over a piece of wood land, and letting it lie three or four years without burning?"

In most districts, the effect would be to fill the land with weeds of all kinds; Canada and common thistles, burr weeds, johnswort, everlasting, &c. &c. The best way in our opinion is to clear the land and seed it, letting it lie until the roots are rotted so as to admit the plough.

"11. What is the comparative value of common barn-yard manure, and manure or compost composed of stable manures, swamp muck, &c.?"

We have used comparatively little compost manure in farming, preferring to apply the barn-yard and stable manures at once to the soil; but Haggerston, the manager of the celebrated Cushing farm at Watertown, Mass., says that a compost made of one-third manure and two-thirds muck, has never failed with him to produce better crops of all kinds of vegetables than clear manure; and for the last five years he has thought it wasteful to use manures without being mixed with muck. The compost manure which he uses for ploughed land is made of two-thirds muck and one-third manure.

"12. In the present depressed state of stock, is it as profitable to feed out hay on a farm where there are good resources for making manure, as to sell it for ten dollars a ton?"

The difficulty with farmers usually is, that when they have sold their hay for ten dollars a ton, they are both to pay out their dollars for manure; and the consequence is, their farms and crops go unmanured. It is doubtless, many times, better to sell hay and buy manure, than to feed it out; but the resources and the cost should be well calculated before a farmer allows the materials of manure to leave his farm.

"13. Is it not better to keep stock at the barn late in the spring, rather than permit them to feed down meadow land?"

Certainly. Farmers err much in allowing their cattle to run over their meadow lands or pastures before the ground is settled or the grass started. Animals should be fed at the barn till there is a pretty fair bite of grass, or they will fall away rapidly.

"14. Upon what soil do potatoes do best?"

Upon those that are moist, rather than dry, and abounding in vegetable matter or mold. A heavy, compact soil is unfit for potatoes, as the young tubers cannot find nutriment, or room for easy expansion in such earth. Compost is the best manure for

potatoes; and dunging in the hill with long or stable manure is not advisable.—*Cultivator.*

#### RESULT OF BREED IN SWINE.

Mr. J. R. Williams, of Buffalo, gave us a statement a few days since, by which some of our readers may be benefited, as illustrating the difference in breeds. He bought two pigs last spring, about six weeks old, for which he paid \$3 00. His object in procuring them was for the breed, as they were so small and indifferent at that age, that both occupied less than half the space in the bottom of a flour barrel. He took good care of them from that time, and kept an accurate account of the feed, which was principally corn meal, (for which he paid 37½ cents a bushel,) with an occasional addition of oats, &c., all of which cost something less than \$20. They were slaughtered in December last, at the age of nine months, *precisely*. When dressed and hung up for two days, they weighed in the presence of several witnesses, 314 and 315 lbs., total 611 lbs. It will be seen, after deducting the toll, one-tenth, for grinding, they returned 1 lb. of pork for every 4 lbs. 6 oz. of corn consumed.

But this is but part of the account. While other good pork was selling freely in the market for 2 and 2½ cents per pound, he was repeatedly urged to take 4 cents for these pigs, but says he can do much better with them by packing. He fattened some nearly as good last season, and what was not required for his family use, he readily retailed at 8 cents, on account of its superior quality and flavour, while other good pork was selling at 5 cents. More clear, beautiful pork we never saw, and the only objection we could conceive to it, was the almost total absence of *lean*. Such pork is worth nearly the price of butter for food, and it might be tinned into lard, with but little waste. The pigs were half or three-fourths Berkshire, and the remainder Leicestershire.—*American Agriculturist.*

[The work from which the above extracts are made is an able one, published in New York, at one dollar per annum.—Ed.]

#### FARMERS SHOULD NEVER RUN IN DEBT.

As a general rule they should not incur any debt. The exceptions, they will be ready enough to find out themselves, and we leave them to their own ingenuity, and content ourselves with giving three reasons for the rule:—

1st. *There is a want of economy in the practice.* No man can afford to sell as cheap for credit as cash, for besides the insecurity that attaches to all claims, against even the best men, the trouble and expense of keeping accounts, and collecting debts, are an additional charge on the article purchased, which the seller is sure to estimate in settling the price of his property.

2d. *It begets habits of extravagance.* When a person has property under his exclusive control, which according to the customary usage of the world, is called his, however much he may be indebted for it, he is insensibly led to act with it, as if he were under no obligation to use any exertion for providing the means of repayment.

3d. *It is attended with great risk.* An honest reasonable debt in the estimation of a high minded, honourable man, is a mortgage not only on the property he already possesses, but on all he ever expects to own, as well as his future exertions in life. How inconsiderate then, for one who already has something he can call his own, to incur an obligation, which sickness, misfortunes, or unlooked for changes, may place it out of his power to meet; subjecting his other property to the risk of loss for the payment of this, and perhaps leaving him, after all is gone a prey to remediless anxiety and care.—*Id.*

## EDUCATION.

#### SABBATH SCHOOLS IN PRIVATE HOUSES.

There can hardly be a doubt that the Christian world has not yet fully appreciated the extent to which Sabbath Schools may be rendered instrumental in benefitting the whole of the rising generation. Hitherto they have almost invariably been conducted in places of worship and school-rooms, where a considerable number of teachers and scholars assemble; and this is obviously the most

eligible plan where such places of meeting can be obtained. But it necessarily happens in the country, and even in the suburbs of cities, that many families live at such distances from these places of meeting, that they are deprived of the privileges of Sabbath School instruction, especially for their younger children; and many more, who are not very anxious upon the subject, think the distance of the Sabbath School a valid excuse for not sending their children at all, which would not be the case if they had one in their own neighbourhood.

Our object in laying these considerations before the Christian public is to suggest the importance and practicability of forming a Sabbath School in every place where ten or more children are found, who, by reason of distance, attend no already existing institution of the kind. The plan of proceeding which has already proved successful is very simple, and any two or more persons who are willing to undertake the duties of teachers can put it into operation at once.

We shall suppose the most primitive form:—A Christian husband and wife, and surely one such family at least may be found in every concession of our townships and every suburb of our cities, may invite the children in their vicinity to meet at their house at the hour on the Lord's day which may be deemed most convenient for all parties. They will in all likelihood find at least five boys and as many girls who will constitute a class for each teacher, and to them they may read and explain the scriptures, and point out the way of salvation in a simple and familiar manner, which may with the blessing of God, direct them into the right path and secure their happiness in time and eternity. The exercises should be opened and closed with prayer and praise, and if neither of the parties supposed above can sing, they should invite some acquaintance to lead in that delightful exercise. If the wife cannot undertake the duties of teacher, some friend or neighbour may be found who will supply her place. There should in all such Schools be a small library of suitable books and tracts to be lent out to the scholars and exchanged every Sabbath; and though at first sight this might appear a bar to poor families undertaking the work, yet they will find it one which can easily be surmounted. Two or three shillings will purchase a sufficient supply of tracts which may be covered with paper, and serve until a regular library can be procured. These few shillings may easily be raised by a subscription among the families which are to be benefited, and by making application to the Canada Sunday School Union, of which Mr. JOHN C. BECKET, Montreal, is Secretary, assistance may at all times be procured. A School once commenced in the way we have pointed out, and it matters not whether the teachers be such as we have described or young persons, would in all probability grow in numbers and interest until, perhaps, five or six teachers and twenty or thirty scholars might be gathered into each of these little green and sunny spots in the midst of the world's barren and gloomy waste.

The following extract from a letter which appeared in the Sixth Report of the Canada Sunday School Union, will shew that the plan here recommended is in no way visionary; but has, on the contrary, when put in practice proved eminently successful:

Woodstock, May 16, 1843.

DEAR SIRS,—I have succeeded in establishing two schools in remote and destitute settlements, both of which, I think, and one in particular, will be well conducted and well attended; both want libraries; one has the money on hand, the other has completed a subscription to the amount, but it is not all paid in. There are two other settlements near here, in which I think I shall not fail to establish schools as soon as I can find a leisure Sabbath to spend

in them; one of them may not be able to purchase a library, the other I think will. Besides these, there are two other little schools quite in the woods which have now been in operation; one three years, the other one and a half; the former originated in the following manner: A pious family settled in the woods, five miles from Woodstock, the nearest place of worship; on account of a numerous family of young children, the mother could not leave on the Sabbath; but when the father was gone to meeting, she was in the habit of calling her own children around her, and spending most of the day in giving religious instruction. The children of a few of the nearest neighbours were soon admitted to share with her own the advantage of her pious labours. This becoming known, others applied and were admitted, till ultimately, her house was opened to the children of the whole settlement. In this manner has she continued to labour for three years. The other school is also an interesting one. I have promised a small grant of Testaments for both these schools from our Bible Society here, and have also been able to assist them both to a small amount of Tracts. I should be happy to convey a small gratuity to each of these from your society.—W. H. LARDON.

Of so much importance do we consider the plan of Sabbath Schools in private houses, that we cannot leave the subject without endeavouring to recommend it for general adoption by the following considerations—

1st. The necessary accommodations will cost nothing, wherever there is a dwelling-house there they are to be found.

2d. Three or four families of children will learn better in company than each would do by themselves, even supposing that they did receive suitable instruction at home, which is notoriously not the case in a great majority of instances.

3d. Inasmuch as it is more blessed to give than to receive, the teachers in comparing passages of Scripture and arranging their ideas in the clearest form in order to communicate them, would derive even greater benefit than the children.

4th. It is the best means of introducing at little cost and rendering eminently effective a wholesome literature of which this country is lamentably destitute.

5th. This plan may be made instrumental in enlisting the rising generation of our land almost universally in the Missionary enterprise, the Temperance Reformation, and every other great and good work.

6th. Each School by reporting annually to the Canada Sunday School Union would furnish the means of compiling a statistical document of very great importance, which would be generally circulated, and every assistance in the power of the Union would be rendered to such Schools as needed aid.

In conclusion if our readers were to take this subject into their earnest and prayerful consideration, and carry out as far as practicable the suggestions made, we believe that a very few months or even weeks might witness the formation of, perhaps, a thousand Sabbath Schools in Canada—with, say from ten to twenty, or more scholars each, and effecting an amount of good which can never be estimated until revealed in the light of eternity.

#### ON THE MORAL EDUCATION OF THE YOUNG.

From Dr. Andrew Combe's *Management of Infancy*.

We are so much accustomed to associate the idea of education with scholastic discipline, that many parents have a difficulty in understanding that education commences in reality almost with the life of the child. Whatever acts upon its senses, interests its feelings, or attracts its observation, necessarily modifies its mental state, or in other words, becomes a means of education. Hence, even the locality and climate in which a child lives, the objects by which it is surrounded, the ordinary occurrences of the nursery, the spirit in which they are conducted, and the very toys with which the child amuses itself, exert an influence over its con-

stitution, and, under the direction of an enlightened mother, become a means of education for its feelings and its intellect. "In caressing a dog or a cat in the presence of a child," says Necker de Saussure, "we developate that sympathy which the young so easily experience for animals; by shewing him a beautiful object, and getting him to look at it in detail, we both strengthen his attention, and excite in him that admiration which is one of the most exalted movements of the soul; by placing imitations or pictures before him, we awaken his imagination; and in a thousand different ways we may appeal to his dawning faculties. When once the mind has been put in play by some impression, he associates it with himself, and acquires clearness and precision of perception by occupying himself about it. It is thus that he forms and exercises himself. To vary, without excess, the sensations of the infant, always embracing his moral nature, at the same time, to the utmost possible extent, constitutes the real education of the intellect in early infancy. It is also the best education for the moral feelings, which at that age ought to be most assiduously cultivated."

Obviously as the principle of strengthening the faculties by their direct exercise seems to be when broadly stated, and beautifully as it is illustrated in the above quotation, it is surprising how wholly its importance is overlooked in practice. I have seen parents, for example, deliberately encourage the piquant passion of an infant against some unhappy animal or plaything, because it diverted them to contrast the violence of his rage with the impotence of his efforts to give effect to it; and never entertain even a suspicion that, in so doing, they were as assiduously cultivating his worst passions as if such had been their only object. I recollect one notable instance of this kind, in which a child about a year old was placed on the table after dinner, and purposely provoked by some slight insult, that the persons present might be entertained by the exhibition of its fury and the stamping of its feet; and I learned, strange to say, that this was a favourite pastime with both its parents, neither of whom had the remotest suspicion of the probable consequences of such a disgraceful education upon the future peace and character of the child.

In like manner, how often is the child trained to the systematic practice of lying and deceit by the habitual example of the very parent who, perhaps, does not hesitate occasionally to punish it severely for profiting by the lesson. Of this, I saw very lately a revolting example. The child, from fear of punishment for some trifling fault, equivocated and denied its guilt. The fact, however, was certain, and the mother punished the child for the *untruth*, affirming that it would not have been punished had it not told a lie. The striking part of the proceeding was, that, in the presence of the same child a few minutes before, the mother had herself told a deliberate falsehood regarding an event which also happened in the child's presence, and which it perfectly understood!

From these remarks, the reader will be apt to infer that the first step towards improving the moral training of the young, is to improve the education and enlarge the knowledge of those to whose care they are intrusted. This inference is perfectly just, and it constitutes the chief reason for the length to which I have carried this little work. Even when writing these pages, I was accidentally a witness to a striking instance of the evils of ignorance and misdirected zeal. On the street a little before me, two well-dressed little boys were walking hand-in-hand under the care of a young woman, whom they were closely following. In turning a corner, the foot of one of them slipped into a hole in the pavement, which caused him to fall and drag over his brother above him. Neither of them was hurt; but the one who fell first looked anxiously at his brother as he rose, and smiled when he saw him safe and rather amused than injured. The young woman, in the mean time, turned and saw what had happened. Instead of being pleased with their mutual good feeling and satisfaction, she saw only that their clothes were partially covered with dust, and in her anger first shook both of them roughly by the shoulders, and then deliberately struck the one several blows on the chest for having fallen and pulled the other down! The expression on both their countenances instantly changed! The smile of good-humoured affliction and amusement at their tumble gave way to a look of sullen and dejected disappointment and surprise, and they resumed their walk more like condemned

felons going to prison under the charge of an unfeeling jailor, than of open-hearted innocent beings, breathing an atmosphere of love and affection, and rejoicing in the spring-day of existence. The young woman herself presented nothing unusually harsh in her appearance, or indicative of want of intelligence, and I truly believe would have been grieved could she have formed a conception of the moral tumult of outraged justice, affection, and love of esteem, which she had raised in the minds of her charge. In her ignorance, she never imagined that the harshness and resentment which she displayed were direct stimulants to the lower passions of the children. Her object was evidently to prevent the repetition of such an accident from carelessness; but how differently would she have endeavoured to accomplish her end had she known any thing of the mental constitution of the young, or been herself subjected to right moral training!

Another important principle which requires to be borne in mind in the moral and intellectual management of infancy, is to give due exercise to all the faculties, and not to cultivate any to excess, while others are allowed to languish from inactivity. This caution is the more necessary, because the error is one very frequently committed; and I have no hesitation in saying, that if the moral faculties were as assiduously called into exercise in infancy as the feelings of vanity, self-esteem, cautiousness, cunning, imitation, and the love of novelty, there would be a much more rapid advance in the morality of mankind than we are likely to witness for some time to come. In infancy, the moral feelings respond readily to any call made upon them; and if children were not so habitually perplexed by the contrast between the precepts and conduct of those around them, these feelings would become daily more influential with them, and at last gain paramount authority over their actions in all ordinary circumstances.

It is of much importance to begin the moral training of the young by the appropriate exercise of the different feelings and emotions from their earliest dawn; and not to allow any of the propensities to gain an undue ascendancy by habitual indulgence, while the moral feelings which should regulate it become weakened from inactivity. We know well from experience how susceptible the infant is of both physical and mental impressions; and we ought, consequently, to be only the more careful about the nature of those made upon its moral faculties. We have seen how certainly the eye or ear may be cultivated, by reiterated exercise, to the nicest, quickest, and most accurate perception; or enfeebled and blunted by inaction. Precisely the same principle applies to the feelings, affections, and intellectual powers, all of which are subjected to the same rule, and may be modified in strength, rapidity, and precision of action, by habitual use or disuse.

The very restlessness and impatience of the infant, when we attempt to fix it for a length of time to one train of feeling or perception, are themselves proofs of the necessity of varied action and employment, to give due scope and exercise to its numerous powers and feelings. Even so early as the fifth or sixth month, the child, when awake, is always looking, listening, feeling, moving, and giving expression on its ever changing features to some variety or other of mental emotion. At one moment it is the sense of affectionate recognition on the entrance of its mother; at another, it is the playful enjoyment of muscular motion in its limbs; at a third, it is the delighted wonder of gratified curiosity, arising from the handling or tasting of some new object; at a fourth, it is peevish dissatisfaction at being thwarted in some wish; at a fifth, it is gratified affection, roused by the unexpected appearance of a little brother or sister; or lastly, it may be the fear of some unpossessing stranger, from whose approach it shrinks in alarm. True, it cannot express its feelings in words, and thus prove the rapidity of their succession to the uninterested or unobtrusive bystander; but to the intelligent mother every emotion is as perceptible as if uttered in the plainest language. And if it be granted that such really is the variety of active feelings in the infant mind, can any one, after a moment's consideration, maintain that the right or wrong direction of these feelings, or the means by which a right direction may be most certainly given, is a matter of little importance to the future happiness of either mother or child? It ought, therefore, never to be forgotten, that the due exercise of the moral and other feelings upon their appropriate objects is as indispensable to their development and strength as exercise of the intellectual powers is to intellectual proficiency; and

no opportunity, in the ordinary course and circumstances of social life, should be lost of turning this principle to account in the formation of infant character.

## LATEST NEWS.

Some of the particulars of the late war of revenge, in Afghanistan, are beginning to transpire; and we need scarcely add, that such statements as the following, respecting the destruction of I-stalif, are exciting strong feelings of horror and disgust in Britain.

"I directed the town," says Gen. Macskill, "to be set on fire in several places; and the work of demolition is still proceeding under the direction of Major Sanders, of the Engineers." "For two days," says an eye-witness,—who speaks with enthusiasm of the attack "as the most dashing affair done this campaign,"—"For two days the place was given up to fire and sword, . . . of the plunder, from its bulkiness, only a small part could be brought away—all the rest was burnt. NOT A MAN WAS SPARED WHETHER WITH OR WITHOUT ARMS; NOT A PRISONER TAKEN; HUNTED DOWN LIKE VERMIN—MERCY WAS NEVER DREAMT OF. Verily we have been avenged."

Another eye-witness says:—"Our troops having fully completed the work of retribution they were set to perform, and left behind them MEMORIALS OF OUR VENGEANCE, ALL BUT IMPERISHABLE, have now been finally withdrawn from the Afghan territories, Ghuznee, Cabul, I-stalif, and Jellalabad, have shared a common doom—HAVOC AND DESOLATION HAVE MARKED THE PATH OF OUR CONQUERING ARMIES, AND AS FELL / REVENGE HAS BEEN INFLICTED ON OUR FOES AS THE WARMEST ADVOCATE OF RETALIATION COULD DESIRE.

"While the destruction of I-stalif and the fortifications were going on, THE SOLDIERY SEEM TO HAVE BEEN LEFT, UNCONTROLLED, TO THE EXERCISE OF THEIR WORST PASSIONS; and the wretched inhabitants driven from place to place, were BUTCHERED WITHOUT MERCY; ARMED AND UNARMED, GUILTY AND INNOCENT, ALIKE FELL BENEATH THE SWORD OF THE RELENTLESS VICTOR."—*Edinburgh Chronicle.*

ANTI-CORN LAW LEAGUE.—By the railways, some scores of men issue from and return to Manchester, day after day, over hundreds of miles of country to address public meetings. By the penny post, several thousands of letters are daily sent and received, which, without it, would never have been written. By the printing press tracts are being distributed to each elector in the kingdom, at the rate of *three tons and a half weekly*, the whole forming an amount of moral power moving from one centre, that never before existed in the world—that was never before dreamed of as possible to exist.—*H.*

A committee of the House of commons, in the year 1836, in inquiring into the cause of shipwrecks, ascribed a large porportion of them to the practice of drunkenness among the officers and crew, and much evidence was adduced to prove that numbers of lives and an immense amount of property were annually lost from this cause alone. Besides this, it was also proved that the Americans were getting a superiority of the carrying trade, principally from adopting the temperance principle, the practice of which was rewarded by the American Marine Insurance Companies on the return voyages. At Liverpool and Newcastle the same principle is fast growing into use, and some of the chief merchants and ship-owners, who tried it partially, have now adopted it wholly. Whatever may be said of "Tee-totallers" on land, it is quite clear that "Tee-totallers" at sea must gradually conduce to the safety of vessels. With this view, a new Marine Insurance Company, under the name of "The Temperance and General Marine Insurance Company," is about being ushered to public notice under high patronage, making returns on premiums after safe voyages, and granting prizes to captains after a certain number of years.—*Greenock Advertiser.*

NEWS FROM SIR J. ROSS.—Intelligence has just been received by Lieutenant M-Murdough, of the Terror, from Captain Sir J. Ross, who has, it appears, penetrated the Antarctic Circle to 71 40. He has surveyed the coast discovered by him along its western boundary, and has proceeded to do the same along the eastern line.—*Falmouth Packet.*

It is said that the Chinese lost in their late difficulty with England, about fifteen thousand men, as many hundred pieces of cannon, and nearly her entire navy.—*English Paper.*



**EMIGRATION.**—The Liverpool Albion says: "We understand from well informed persons, that a large emigration of the working classes will take place this year to the United States. Already the passenger brokers are inundated with letters of inquiry from parties wishing to emigrate. Among the parties preparing to quit the country are many spinners. A party, consisting of one hundred, are about to emigrate together from Scotland. A considerable portion of this year's emigrants will proceed to New Orleans. The emigration to the Australian Colonies does not promise to be extensive this year. The stream of emigration will run, as usual towards the United States and Canada."

It is stated that the destruction of Point Petre did not occupy two minutes; in that short space of time this beautiful city, the pride of the West Indies, was thrown down and swallowed by the remorseless earthquake. The French official estimate of the number of deaths caused by the late earthquake in Gaudaloupe, is from 4000 to 5000.—*New York Evangelist.*

The New Orleans Bee says that about 1000 persons will rendezvous at Forth Leavenworth, on the 1st of May, for the purpose of emigrating to the Oregon Territory.—*Id.*

Some year or two ago a law was enacted in the State of New York so far to protect persons claimed as run-away slaves, as to require that the truth of the facts alleged by slave-catchers should be established to the satisfaction of a jury. As this process would be necessary before any one could recover from another even a run-away horse, it was deemed no great stretch of humanity to require it when the liberty of a human being and his or her children for ever were in question. But the party now in power—the democracy, the men who go all lengths for liberty and equality—have decided that this law shall be expunged from their Statute book, and consequently that the State of New York may be made a hunting field for slave catchers, who may drag off into remediless bondage any one against whom they choose to swear the necessary oaths. Truly it may be asked what has the North to do with slavery?

An infamous case of seduction, or rather rape, occurred recently in Philadelphia; the parties being a practiced seducer, bearing the name of a gentleman, and a very young lady of good family, and irreproachable character. The brother of the latter, in a state of frenzy, sought out the seducer, and shot him dead, when stepping on board a ferry-boat. The keeper of a gambling house in New York has also been shot dead in the street, on account, it is supposed, either of his having deserted one mistress, or his living in adultery with another whose husband had threatened to kill him. These events, and other considerations, have created a strong feeling in some parts of the United States, in favor of making adultery and seduction penal offences; it being argued that outrages like the above will never cease, till the law provides penalties sufficiently severe either to deter persons from offending, or to satisfy the sense of justice of those who are injured.

The attempt to legalize prostitution in Montreal, has signally failed.

Hugh Cameron's sentence has been commuted to fourteen years imprisonment.

There is good authority for believing that the seat of Government will shortly be removed to Montreal.

**MONTREAL PRICES CURRENT.—April 14.**

ASHES—Pot . . . . . 25s 9d	LARD— . . . . . 4½d a 5d p. lb
Pearl . . . . . 25s 3J	BEEF—Mess . . . . . \$10½
FLOUR—Fine . . . . . 22s 6d	Prime Mess . . . . . \$8
U. States . . . . . 22s 6d	Prime . . . . . \$6
WHEAT . . . . . 4s 6d	TALLOW . . . . . 5½d
PEAS . . . . . 2s per minat.	BUTTER—Salt . . . . . 5d a 6d
OAT-MEAL . . . . . 6 a 7s per cwt.	CHEESE— . . . . . 3d a 5d
PORK—Mess . . . . . \$10	EXCHANGE—London ½ p ct. dis.
P. Mess . . . . . \$8	N. York . . . . . 4
Prime . . . . . \$6½	Canada W. ½ a 1

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*Advocate VIII Vol.*—H. Black, St. Thomas, £1 5s; J. K. Griffin, Waterdown, 2s 6d; J. Manning, 15s; L. Campbell, La-prairie, 10s; Sundries, Montreal, £2 12s 6d. *IX Vol.*—T. Dick-ey, Newton, £3 15s; J. Cochrane, Montreal, 2. 6d; D. McVain,

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**Donations and Subscriptions.**—Collections at meetings held by Mr. Saul, Savage Settlement, Lobo, 2s 3½d; St. Thomas, £1 1s 7d; Port Stanley, £1 0s 10d; Putnam, school-house, 3s 9d; Ingersol, 11s 3d Manning Settlement, 2s 6½d; South Dorchester, 2d; Sparta, 3s 3½d; Springfield, 4s 4½d; North St. Block school-house, 0½d; Malahide Methodist Chapel, 6s 3d; Temperanceville, 5s; Delaware, 4s 7½d; St. George, Dumfries, 4s 3d; Paris, 14s 4½d; Moss's School-house, 3s 6d; Galt, £1 1s 3½d; Ayr, 9s 2d; Durhamville, 7s 7½d; Beverly, Sheffield, 8s 11½d; Jersey Settlement, 11s 9½d; Nicolai Society, £1 1s 3d; Paisley Block, 3s 1d; Mr. Craig's School-house, 2s 5d; Guelph, 13s; Adamsville, 5s; George Town, 15s 2½d; Hornby, 2s 1½d; Palermo, 6s 8d; Bowe's Chapel, 7s; Waterdown, 6s 8d; Lee's School-house, 1s 9d; Glanford, 16s 1d; Seneca, £1 5s; Fairchild's Creek, 2s 8½d; Grand River Mission, 2s 0½d; Coq e Town, 10d; James Lindsay, 5s; Thomas Sec, 3s 9d; Nissouri Society, 12s 6d; A late Member of the Brockville Society, now resident in Kingston, £1; J. T. Barrett, Montreal, £2.

**Open Accounts.**—R. Saul, Adelaide, £2 10s 9d.

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