

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bieuve ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							<input checked="" type="checkbox"/>				

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

APRIL 1, 1844.

No 7.

Extract of a Letter dated Madras, November 23, 1822.

SIR,—Knowing that you are a philanthropist, I beg leave to inform you, that, directly opposite to Fort William, and not above one hundred yards to the southward of the late Mr. William Jones' dwelling-house at Seebpore, on Monday morning, at gun-fire, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of cruelty, at which human nature shudders, and which I shall endeavour to describe, partly as seen by myself, and partly as informed by others.

On Friday, the 11th instant, about noon, an old Brahmin died. At the time of his death, he was possessed of considerable riches, and had two wives, one of whom was many years younger than the other; and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his eldest son, heir to all his property, posted off to Allypore, and applied to C. R. Barwell, Esq., magistrate of the suburbs of Calcutta, for a license to burn his own mother, and his stepmother, with the body of his father; but it appears that Mr. Barwell then granted a license for one wife only, the eldest, to be burned. Confident, however, that, by another application, leave would be obtained to burn the other wife also, the pile was raised, and every preparation made to burn them both the next day at noon; but at the hour of noon on Saturday, no license from Mr. Barwell for the destruction of the youngest woman, had arrived, and no such license was granted through the whole of that day. The news of this rather novel circumstance, soon spread along Seebpore and Hourah; thousands of people of all descriptions were assembled to learn the particulars; and to me the family and Brahmin friends of the deceased voluntarily confessed that either both wives must be burned, or neither of them could, as the one for whom the license was obtained had declared that she would not be burned alone. On Sunday, circumstances remained the same as on Saturday, for Mr. Barwell was inflexible, and no license to burn the youngest woman could they obtain from him, notwithstanding that they used every art, artifice, and invention, which the craft and cunning of a Brahmin could conceive.

On Sunday, as on Saturday, crowds of people were in attendance from morning till night; and to all the Europeans who inquired, the declarations of the deceased's family, and of the attending Brahmins, were the same, that the one wife could not be burned alone, she having dissented therefrom. Great hopes began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time, from the moment at which their husband had breathed his last, (on Friday at noon) kept locked up, and not allowed to taste a morsel of victuals of any description; and the hope that had been entertained of their being saved from the flames, was greatly damped by the fear that both would be starved to death by their merciless keepers.

On the following morning, Monday, the 14th instant, at gun-fire, notwithstanding the previous repeated acknowledgment and confessions of the attending Brahmins, and of the family and friends of the deceased, that they would not burn the one wife alone, at that selected period, when they thought few eyes would be open to view their pro-

ceedings, the elder woman was dragged from her prison of starvation, made to mount the pile, and clasp the putrid carcase of her so long deceased husband in her arms, the stench from which at that time was intolerable. Two thick ropes, previously prepared were then passed over the bodies, and two long levers of bamboo, crossing each other, were likewise employed to pinion her down, the unconsumed ends of which are still to be seen on the spot.

All things being thus arranged, the eldest son and heir, who was to succeed to the property, set fire to the pile, which speedily burned and consumed his own mother; and at this act, it is said, he triumphantly exulted.

The other poor woman being still kept in confinement, and no nourishment supplied, is now seized with delirium; and a few hours more will, no doubt, end her existence also, she being actually starved to death.—I am, Sir, Your's, &c.

A FRIEND TO HUMANITY.

[The foregoing account of a murderous practice formerly sanctioned by the British authorities in India, is extracted from an old magazine, for the purpose of contrasting it with the traffic in intoxicating drinks sanctioned by British authorities now. Few readers will justify the magistrate who granted a license to commit the foul and cruel murder above narrated, although that magistrate had all the sanctions of law for his conduct, and was doubtless in other respects a worthy and respectable man; but multitudes will justify magistrates of the present day in granting licenses to sell intoxicating drinks, which are the cause of many murders quite as atrocious. In both cases common sense is sacrificed to the prevailing claims of custom and fashion. In both, certain individuals wish to acquire money, and they seek a license from the civil power to obtain their end, the one by means of an inhuman murder, the other well knowing that inhuman murders will be the result. In both cases that license is granted by those who ought to be the shelter of the oppressed, the protectors of the weak, and the uncompromising enemies of every kind of crime. The difference are that the licenses to burn were more direct and personal, whereas, the licenses to destroy life by intoxicating liquors are more general and wide spreading in their disastrous effects. In the one case it was only the widows of the rich who suffered, in the other, husbands, wives, widows, orphans, rich and poor, are all exposed alike, and fearfully do they suffer for their exposure. In the one case the evil was confined to the actual destruction of life, in the other it extends to every interest of man in time and eternity—usefulness, character, property, industry, religion, health, mental powers—all are ruinously affected even when life is not taken away. Finally, where the practice licensed by the Indian magistrates has slain its tens, the practice licensed by our magistrates has slain its thousands, and yet public opinion is not aroused to look upon them and treat them as aggressors in the best interests of the society for whose welfare they hold office. We trust however, that many years will not elapse until the magistrate who would give a license to sell intoxicating drinks as a beverage, will be looked upon with the same shudder of horror that would greet one who would now give a license to burn a poor defenceless widow.—Ed.]

Effects of the Licensed Traffic.

FOR THE ADVOCATE.

I have for some length of time been a reader of the *Advocate*, and when I have looked over some thrilling account, describing the awful end of some unfortunate drunkard in all the agony of despair, I have been sometimes led to think that the picture might be overdrawn, but I am now cured of that skepticism: for what I am about to relate is at least equal, if not beyond, anything that I have ever read in the *Advocate*:

In a little village in Canada West, there lives a widow and her son. A widow? Yes, made a widow in the same way that thousands beside her have been made widows: for about two and a half years ago, her husband was slain by strong drink. After a night of drunkenness, in the morning he was found a corpse, lying on the floor of his own house. Did this deter the widow and her son from ever again tasting the intoxicating cup? Ah! no, for they have often since indulged in drunkenness to a fearful extent; and about two weeks ago, the son commenced drinking, and continued on for several days and nights in excession. At length he sank into a slumber, from which he awoke in all the horrors of *delirium tremens*, and in the wild whirl of his brain, when reason could no longer keep her seat, he fancied he was surrounded by evil spirits, whose stern commands he was bound to obey; he was then ordered by one of them to walk into the fire, and pale and trembling, the unhappy man obeyed. This happened about five o'clock in the morning, no other person being beside him in the apartment but his aged mother. She called out (in the Gaelic tongue) to a neighbour residing under the same roof, but he did not understand what she said, and paid little regard to her, as he had frequently heard her making the like noise before. All the while, her unfortunate son was standing in the fire. He once stepped out of it, but again by the fiend he was ordered into it, or otherwise he would be worse punished; (this account of what he then imagined, he gave himself after becoming rational) again the poor man obeyed, and thrust his head up the chimney, in order to stand in the centre of the fire, and there he stood until his feet were literally roasted. At length the neighbour came in, but he was then out of the fire, standing on the floor, with the skin of his feet flapping round his ankles, which his neighbour mistook for rags or poultices that might have been put to his feet. In a little while, he tore out the window sash and ran into the street, imagining he was escaping from his tormentors; and while running on the sharp ice and frost, the one foot was tearing the skin from the other as he stepped, yet such was the horror of his mind, that he seemed insensible to bodily suffering, as in running or walking he could scarcely be observed to halt or be in any way lame. He then drew on his stockings and boots, although his feet and legs were in such a state, and ran to the woods, still imagining himself pursued. He was then brought back, overpowered by strength, bound with ropes to the bed-post, and with much difficulty kept there. He is still alive, but he lives in great agony—the bones of his feet and toes dropping from him one after another; and if the Almighty sees fit to spare his life, he will be sorely maimed for the rest of his days.

Now I have got through the most painful part of my narrative, and shall I confess that while relating it my eye has been dimmed by a tear; but I count it no disgrace to humanity to drop the tear of sorrow over the sufferings of another, and I am thankful it is not the tear of remorse—that I am the man that either made or sold to him the article that has been the cause of his downfall and ruin. Now my Christian reader, you will perhaps say, “surely the few who live in that little village will refrain from intoxicating drink, after seeing in the case of that individual, the direful effects of drunkenness.” Alas! I must inform you, that the poison is still made and sold, and the people continue their bacchanalian carousals, and, with a few ex-

ceptions, “all things continue as they were.” And perhaps another will say, “surely if there is a church in the place, the minister will turn such a circumstance to a good account, and warn his hearers to stand in fear and never again taste the poisonous cup.” My friends! *there is* a church in the place, and a minister stately preaches there; but that minister is no friend to the Temperance cause, and is not ashamed to say that he can see much evil occasioned by the Temperance Reformation. A third may say, “but surely the elders of that church will not agree with their minister in endeavouring to suppress the Temperance cause.” Alas! my dear friend, I must again inform you, that one of these elders, but a few weeks ago, witnessed the death of his nearest neighbour, who was killed by falling from his waggon, supposed to be in a state of intoxication, with his broken jug lying beside him; and yet this worthy man, since the above circumstance happened, has raised his voice in the church, in opposition to any more Temperance meetings being held there. Another yet may say, “what do the members of that church say to all this?” I must again inform you, that the members, although many of them are good men, most of them still conform to the foolish and sinful practice of using intoxicating drink. And what is all this chiefly to be attributed to, but to the blighting influence of ministerial example? Well, well, there is a day coming when every wrong will be righted, and it will then be seen whether the friend of Temperance or the friend of drunkenness has been the friend of Jesus.

A. B.

[The above is a specimen of the soul harrowing instances of the effects of intoxicating drinks which are still taking place with alarming frequency in Canada. Were we faithfully furnished with accounts of such cases, we believe, from all we can learn, that the *Advocate* might be nearly filled with them. When will the traffic whose natural tendency it is to produce such awful effects, cease! When will the churches of Christ set their faces against it?—Ed.]

PROGRESS OF THE CAUSE.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

MONTREAL, March 20, 1844.

DEAR SIR,—Having returned from my tour in Western Canada, a few observations upon the present aspects of our cause may be interesting.

At no former period in the history of teetotalism in Canada, could it be said “we are a hundred and twenty thousand strong,” yet this may safely be affirmed now. The influence of so large a body, pledged to entire abstinence from alcoholic drinks, is sensibly felt and palpably plain; else why, I ask, do those who refuse to join us—instead of denouncing us as ultraists, or pretending pity for our insane attempts at the final overthrow of the *demon's reign*—offer a variety of flimsy excuses, objections which have been a thousand times refuted, and then close by saying, “It is a good cause, I wish it well, but my mind is not yet made up to join.” Yes, well may our conquering hosts exult, whether retrospectively or prospectively, contemplating the work to be accomplished or already done.

Oh! the multitude of broken hearts now bound up—starving, ragged and ignorant children now provided for—wretched homes made comfortable—ruined characters regained—shaken constitutions restored—prostrated energies quickened—soured consciences convinced—hard hearts melted—many, very many who were far off, have been, from a change of circumstances and associations effected through the adoption of the pledge, brought nigh, and are now “rejoicing in hope of the glory of God.” And what a prospect lies before us, even “an open door which no man can

shut," say, nor the "gates of hell" shall now be able to prevail against us while the God of Jacob is our trust, and the Lion of the tribe of Judah is on our side.

I would not be understood to say that all our societies are prospering, but I do say the majority are. The systematic and well-executed arrangements of most of them produce a two-fold effect—first, the stability of the members, secondly, augmenting the force; while a few are languishing for want of employing the legitimate and successful means of healthy agitation. How long will it be, till all our members understand that *the whole pledge is to be kept?* not the first, to the shameful neglect of the latter part, but the whole pledge.

I noted the symptoms of declension. 1, Public meetings abandoned. 2, Committee meetings neglected. 3, Delinquents blamed but not dealt with. 4, Injudicious selection of officers. 5, No Temperance paper taken. 6, Little or no prayer offered to God for assistance and success.

I likewise observed the signs of activity. Where thorough-going tee-totalers were selected as office-bearers, they attended to their own committee business, and frequently called public meetings, and when not convenient to have a suitable person to address them, devised various plans to keep up the interest of such meetings—among others I may mention the following:—Reading selected pieces from the *Advocate or Anti-Bacchus*; debating certain questions, such for instance as "Is intemperance or war the greatest evil?" "Is the traffic moral or immoral?" relating tee-total experiences; requiring every member of Committee to speak for five minutes; calling for and answering objections. They also visited their delinquents and endeavoured to have them renew their pledge, if not, they were expelled after an impartial trial. They promoted the circulation of the *Advocate*, by subscribing themselves, and recommending it to others. In some cases, soirées, processions, and water excursions have been attended with the most happy consequences. Juvenile societies are formed to great advantage, and by this means the young are initiated; they wax strong and confident, become public speakers, and are very successful in obtaining signatures to the pledge. At Ingersollville, four girls averaging ten years, obtained 193 names in six weeks. Juvenile tea parties and processions, tend to stimulate the youth, and qualify them for future usefulness. I found that where unions existed, the societies were more healthy and active: indeed such organizations must be formed, in order to ascertain our strength, our influence, our success—in a word, to be able to feel the *pulse* of our cause in the province.

District, county, and township unions ought to be encouraged and promoted, until every society, however isolated or insignificant, is properly represented in the union to which it belongs; and if at all practicable, an agent should be engaged by each. There are quite a number willing to be employed, and I am confident the members are well able to support such an enterprise. I was glad to know that the measure of forming a Provincial Union is favorably entertained, and may go into operation as soon as a convention can be called. Without systematic, energetic, constant and determined agitation, the work will not advance as it ought to do; and thousands of human victims in Canada must be annually sacrificed on the Altar of Bacchus, the god of Intemperance, unless we do our duty, and do it with promptitude.

O ye tee-totalers! though we call you to conflict, and furnish you with armour offensive and defensive, yet, "no blood shall stain your battle flag," nor are your weapons carnal. Up then, gird on your bucklers—martial your forces—lift the standard, and

move on close to the gates—demand admission in the name of humanity, in the name of God. It shall not be denied, millions more, born and unborn will bless you, while with conquered laurels they deck your brow and crown with victors' crowns, your heads.

The reformation of drunkards still goes on, and a goodly number of them are thoroughly reformed, by the grace of God regenerating their hearts. I believe about 250 drunkards were induced to join at my meetings, and some of them desperate cases. I generally proposed four conditions, upon compliance with which were guaranteed to them, improved circumstances, health of body, and stability, viz.:—1, Give your name cheerfully. 2, Go straight home, find a secret place, and pray "Lord help me to keep my pledge." 3, When the appetite craves, drink milk and water mixed, or water only. 4, Always pass on the opposite side from the tavern.

When I left home I had two distinct objects before my mind, namely, to advance the best interests of the temperance cause, and to collect as much money as possible to assist the Committee in meeting their liabilities.

In attending to the first object, my mind was deeply impressed with the necessity of a course of argumentative reasoning with the understanding and judgment, sustained by facts incontrovertible and conclusive; as well as appeals to the conscience, supported by the word of God.

Ignorance prevails to a great extent both with reference to the enormity and extent of the evil of Intemperance. I endeavoured to prove it to be an unnatural habit and sin, formed and cherished contrary to the design of our Creator, and with an utter disregard and contempt for pecuniary means, domestic claims, bodily health, peace of conscience! a judgment day!! and a burning hell!!! And further, that few other evils, temporal, physical or moral, but would be easily, naturally, and fearfully aggravated by this evil. It befools the wise, enervates the strong, degrades the noble, desecrates that hallowed shrine of Divinity, *the believer's heart*, outlaws all moral laws, and bids defiance to High Heaven! Surely hell is its birth-place and the devil its progenitor. "Fools make a mock at sin," and no wonder: but how can temperance men treat with levity and indifference, a subject, the transcendent importance of which consists in the fact, that "*drunkenness*" is a *damning sin*. A man once intoxicated is a drunkard—a hard drinker is a drunkard—he whose heart is *set on drink* is a drunkard; what an immense number then there are to be reclaimed; how erroneous the opinion that only such as have been repeatedly intoxicated deserve that stigma. Sixty millions already have found their way to the everlasting burnings, sustaining that character; and thousands more are hurrying on, still the world looks on, but wonder not; *the church looks on* and hesitates to stay the destroyer, till sheep after sheep is thrown over to the prowling wolf, whose horse-leech cry is gratified with 30,000 annually. The church hesitates to denounce this traffic in blood—in souls—and is terribly afraid of offending men whose business is to people hell and fill our world with wretchedness and woe. This is the result whatever may be the ostensible end at which they aim. I felt it to be my duty to call attention to the nature of the pledge as a *moral obligation*, requiring strict and constant adherence as long as the party lives, whether he withdraw his name or not from the society: and further, the paramount importance of consistency of character in all who thus stand forth as moral reformers in the sight of their fellow-men, but more especially in those who act in a public capacity. Only think of a man *addressing* a meeting with a *quid n.* his mouth—an *unbeliever* denouncing *christian* professors and ministers—an infidel insinuating the defectiveness of gospel truth, power and grace. O consistency! thou art a fair jewel—may every tee-totaler wear thee.

I candidly believe, the best interests of our cause can only be understood and promoted by members becoming morally and spiritually enlightened; by their *applying personally* and carrying out *individually* the *great principle of our pledge*—total abstinence from all that is hurtful to the pecuniary, social, physical, intellectual and moral interests of the whole man.

Tee-totalers of fearful hearts may be afraid of such sentiments—but that I advanced and enforced them I have many witnesses, and with what degree of success may be judged when I remark that 1,600 new members were added at my meetings. We have nothing to fear from avowing the truth; and if tee-total principles will not bear the light, they are not worth anything nor ought any man of common sense to adopt them. Truth is mighty and will prevail.

In corroboration of the foregoing remarks, may I not refer to the cheering fact, that *all the ministers* of the Upper Canada Conference and Episcopal Methodists—a majority of the British Wesleyans, New Connexion and Primitive Methodists, also of the Baptist, Congregational and United Secession Church Ministers are tee-totalers. A larger number of members of churches are now united with us—the remainder will also, it is to be hoped, join in the course of a short time.

While attending to the second object of my mission, I observed that the Committee of the Montreal Temperance Society enjoy in a growing degree, the confidence and respect of the members every where; some however, hinted that we had more zeal than knowledge, especially in sending so many gratuitous copies of our paper to certain parties who applied them to the worst of purposes, and in giving credit while the country is so embarrassed. It was not hard to persuade me that these opinions existed, for the small collections on the one hand and the careful absenteeism of those indebted to the Committee on the other, proved it. I was much gratified to learn that the *Canada Temperance Advocate* is well received and will be better supported—it is hailed with pleasure by all its subscribers who are hearty in the cause—and is much admired for its consistency and uncompromising tone. It is in effect a public and a private *Advocate* of our principles, fearing no frowns, courting no smiles, first in the field and never retreats. Six hundred new subscribers were obtained during this tour and many of the old ones renewed to continue till 1st January, 1845. I was delighted to witness the zeal of our juvenile friends in raising funds with Penny Subscription Cards. This plan was suggested by a lady at Petit Brulé and a gentleman at Brockville, last year, and has succeeded well. I hope those that are still engaged will be diligent and prompt.

It affords me pleasure to bear honorable testimony to the kindness and liberality of the friends all over the province, in conveying me free of expense to my appointments, and hospitably entertaining me at their homes, so that my disbursements were very small, and seldom made. In consequence of the *Advocate* not being taken in some places, and the friends despairing of my keeping my appointments in others, eighteen of my regular appointments were not kept—hence the collections were lost: but I would hope even in these places this duty will not be neglected. There was only one solitary instance where I came entirely too late to my appointment (*Beverly*), and this was caused through a drunken driver.

With reference to the *Gratuitous Distribution* of the *Advocate*, the committees who expressed their opinion, with two exceptions, think it ought to be *discontinued*; it is now quite evident, that many who received it, were not worthy of it, as they will not pay

the half-penny postage required since the new post-office regulation came into force.

A Provincial Convention is highly approved of, and the majority of committees recommend it should be held in Montreal during the next sitting of the Legislature, and that one important object should be kept in view, namely: bringing before the Houses of Parliament the evil of intemperance, and praying them to assist us in applying the remedy, by abolishing the License System, and granting us their influence and individual support.

A Provincial Union is also recommended to be formed at the Convention, embracing the interests of the whole Province, having a large General committee, and a smaller Executive committee, who might publish the *Advocate*, employ a Provincial Agent, and if possible obtain Dr. SEWELL'S plates, to be suspended in every public Institution, Academy, and College in Canada.

In conclusion, I remark, the number of my appointments was 137, of which I missed 18, leaving 119; if I add to these 8 extra meetings, and 24 Sabbath lectures, then I have delivered 151 addresses, averaging two hours each, to about 23,000 persons. The distance travelled, 2,205 miles; names to the pledge, 1,627; and four new societies organized. Collections at Public Meetings, donations, and penny subscriptions, £23 0s. 8d.; of outstanding debts, £36 12s. 1d.; new subscribers to *Advocate*, £83 9s. 7d.; former subscribers renewed, £22 7s. 6d.; Tracts, 15s. 10d.; all within the space of three months. Let objectors observe; here was a great expenditure of bodily strength; exposure to all kinds of weather, considerable mental effort and anxiety, and yet no alcoholic drink was used. How absurd the notion that these drinks were necessary to travellers, or persons travelling.

I am, Dear Sir, yours very truly,

R. D. WADSWORTH,
Agent Montreal Temperance Society.

TEMPERANCE SOIREE.—A very numerous assemblage of the friends of total abstinence took place on Friday evening the 16th instant, in the basement story of the Wesleyan Methodist Chapel, Toronto street, to hear the report of Mr. Bungay, who had been delegated by the City Committee to make a tour through the District preparatory to the formation of a "District Union." After tea, which was served up in the best style as usual by the ladies connected with the Society, the company were gratified by hearing the report of the Agent, which showed that the cause was progressing in the District, having obtained during his journey of a few weeks nearly 400 new names to the lists. Messrs. Ketchum, Lamb, Roaf, Harris, and some others, entertained the meeting with interesting and appropriate addresses, and the music of the Temperance Band added greatly to the pleasure of the evening. The company separated about ten o'clock, after spending a few hours of true social intercourse and enjoyment which "leaves no sting behind."

EXTRACTS FROM MR. BUNGAY'S REPORT.

It affords me no small amount of happiness, to avail myself of this early and favourable opportunity, to render my grateful acknowledgements to those persons, whose Christian courtesy and generous hospitality, made a stranger feel at home in the Home District. The societies I have visited, cordially and unanimously respond to the efforts now being made in the metropolis of temperance in this extensive and promising field of labor, to organize a district union; and they manifest a perfect willingness to contribute liberally, according to their ability, towards the support of a competent lecturing agent.

TYLER'S CHAPEL, Jan. 13th.—Notwithstanding the extreme severity of the weather, many persons sacrificed the pleasures of the fire to attend this gathering of tee-totalers. This promising and prosperous society contains nearly five hundred members, embracing a majority of the most intelligent and influential persons in that neighbourhood.

NEWMARKET, 15th.—Before my arrival at this thriving and beautiful village, I was informed that the temperance society there

had lost its first love, and was in a state of somnambulency. I was pleasantly disappointed when I saw the largest building in the place filled with intellectual and influential persons, who listened with undivided attention to a speech three hours long. My pilgrimage through this portion of the district was transformed into a triumphal march, for the people followed me in processions from place to place. This meeting was decidedly the best I have had east of Niagara. Thirty names were received before the meeting adjourned. During the day I visited Sharon, and saw the magnificent buildings erected by the patriarch of that place. I was surprised and grieved to hear that this venerable old gentleman was in the habit of publicly denouncing the temperance reformation, and had broken down an infant society established in that handsome village. * * *

LYNDWICK, 18th.—We held our meeting in a place of worship recently erected by the Wesleyan Methodists. The building was crowded with attentive hearers, twenty-four names were added to the ranks of this prosperous society. This settlement was formerly noted for intemperance, but the *Word of Truth* has been sounded, and moral and religious reform have revolutionized the place; still the sign post informs the traveller where he may find entertainment for mind and beast—entertainment whilst he remains sober, as a man, and entertainment still when he drinks deep enough to make a beast of himself,—the distillery is there with its fires blazing, its smoke ascending, and its poison dew distilling, and there is weeping and wailing among sufferers, because in the distillery the worm dieth not, and the fires are not quenched. At the close of the lecture the miller, and the brewer, and twenty-two other individuals signed the pledge. The distiller will be compelled to extinguish the fires of his establishment, or go fifteen miles to a mill, to get his grain prepared for destruction.

WATSON'S SCHOOL HOUSE, 19th.—At a meeting held here, Mr. Watson, the brewer, who had signed the night before, arose and stated that he had an opportunity that day to rent his brewery, but he had determined not to allow any more grain to be destroyed in his establishment, and he was heartily sorry that he had ever been engaged in such a bad business. When the auditory saw what a noble sacrifice he had on the altar of principle, the room rang with manifestations of approbation.

PINE GROVE, 20th.—If I live till my head is crowned with the silver of age, I shall not forget the interesting meeting I had at Pine Grove: the house was filled with a flood of light—the prayer seemed to come from and go to the heart—the singing was admirably performed—all the seats were occupied—intense interest was manifested—spirited and spicy speeches were made by some of the members of that vigorous society, and twenty-eight names were appended to the pledge. * * *

CLYDEVILLE, 22nd.—Here we had an interesting meeting, at the close of which thirty names were added to the total abstinence pledge. The Rev. Mr. Harris has accomplished an immeasurable amount of good in this neighbourhood, by the able, zealous, and judicious manner in which he advocates the temperance cause. Mr. L—, in this place, a short time prior to the formation of a temperance society, purchased a barrel of whiskey, intending to use a part of it during the raising of a large barn, the frame of which was then prepared for that purpose; his brother, a long tried friend to the temperance reformation, about this time paid him a visit, bought the barrel of whiskey at a reduced rate, and saturated the barn-yard with its contents; he then persuaded his brother to sign the pledge, and the largest barn in the township was raised by water instead of steam power, when total abstinence was as unapparent as drunkenness is now disreputable.

HARRISON'S SETTLEMENT, 23rd.—Here we had an excellent meeting—fourteen volunteers joined the ranks of the temperance army. A useful, pious, and sober man in this neighbourhood manfully refuses to countenance the good cause. The other day a tavern-keeper was denouncing the tee-totalers in a most violent and vulgar manner, rounding every period with a horrible oath or an appeal to his Maker; when he had concluded his dingy declamation, he approached the professor above alluded to, clasped him on the shoulder, and said, "this is a pious man, he is on my side, he can keep sober, and yet take a glass of beer, and he is too wise to join the stingy tee-totalers." * * *

CENTRE ROAD 27th.—Here we had an interesting meeting, several persons signed the pledge. At the meeting was a lordly looking man, who had contracted an appetite for beer in the coal mines in England, and became a miserable drunkard. He emigrated to this colony several years ago, when he experienced religion, embraced the temperance cause, and he is now an ornament to the society.

BRAMPTON, 29th.—Here I had what is commonly called a bumper—thirty-four names were received before the meeting was dismissed. A gentleman who recently abandoned the destructive business of distilling was present.

STREETSVILLE.—This enterprising society is doing much good. Here I received fifteen names to the pledge. A tavern-keeper present would have signed, providing the members of that society would consent to purchase his tavern and liquors. He might as well have said, "if your society will support and handsomely remunerate me I will join you, as I can be purchased by the highest bidder."

WINCHESTER.—The house was crowded to excess—twenty names were added to the pledge. One of the most consistent temperance men in this village was an extravagant inebriate a few years ago: on one occasion he left his bed at night, under the influence of *d'itrium tremens*, and wandered into the woods, there he fastened his suspenders to the limb of a tree, and was preparing to hang himself, when his excited fancy peopled the forest with devils, who were waiting for an opportunity to drag him away. He ran through the woods to avoid them, and to prevent their clinging to his person, he tore every rag of clothing from his bleeding body. He pursued his course until he reached a settlement, and ran into a house for shelter and refreshment. The people who occupied the house were alarmed at first, but afterwards they recognised him, sent him home to his friends, and as soon as he recovered he signed the pledge, and has kept it inviolate.

REMARKS.—During my tour through the Home District, I have visited thirty-two societies, which embrace 7256 members—I have travelled 300 miles, delivered 33 addresses, addressed about 6000 persons, and received 427 names to the pledge. Several societies, for the want of efficient lecturers are declining sadly, and some have been entirely broken up and deserted, but, I believe, failures have occurred only where the moderation and total abstinence pledges entered into partnership. In the township of Whithy, the Rev. Mr. Thornton's active, able, and efficient exertions have been eminently successful, and his name is associated with many grateful recollections. The labours of Mr. Lamb, J. Ketchum, the Rev. J. Roof, the Rev. J. Wilkinson, and others, are appreciated in the country as well as in the city, and their self-sacrificing efforts have accomplished an incalculable amount of good. The inhabitants generally (those who have not, as well as those who have signed the pledge) complain seriously because so many persons are furnished with licenses to sell intoxicating drinks. Licenses have been granted to individuals, whose accommodations, situation and character ought to preclude their assumption of such responsibilities. Some individuals who could not purchase from the magistrates an indulgence for the commission of such folly, bid defiance to the laws of the land, for they sell water and give away their liquors. The various temperance societies return many ardent acknowledgments to this benevolent institution for the promotion of temperance, for the magnanimity its members have exhibited toward them, for they have heard the feeble voice of one crying in the wilderness.

G. W. BUNGAY.

SENECA, Jan. 30.—At a meeting of the Committee of the Seneca Total Abstinence Society, Mr. Neil Bingham in the chair, it was *Resolved*,—

1st.—That in our opinion, the gratuitous distribution of the *Canada Temperance Advocate* be discontinued.

2nd.—That we recommend the holding of a Provincial Temperance Convention, during the next Session of Parliament.

3rd.—That we are in favour of the formation of a Temperance Union.

[From all we can learn, the above opinions are generally entertained by the tee-totalers of Canada.—Ed.]

CAVAY, March.—At our Annual Meeting in January, H. Dexter was appointed President, and a vote of thanks was unanimously passed to our late president, John Knowlson, Esq. At the agent's visit Feb. 29, ten signed the pledge, making the whole number 328.—J. HENRY, Sec.

RAINHAM, March 1.—The Rainham Total Abstinence Society was formed by G. W. Bungay, April 9, 1842, since which time our numbers have been increasing steadily. At that time there was one tavern, a rather good shop in the township, now, I am happy to say, the nearest place where liquor can be obtained is eight miles distant. During the past year we held monthly meetings. Our District Agent, Mr. James De Bois, visits us every three

months. Our Annual Meeting was held on Saturday evening, the 6th of January, when the following officers were chosen:—Elder Jacob Van Soon, Pres.; Aaron Overholt and C. Williams, Vice Pres.; Isaac Root, Secretary; the writer, Cor. Sec., and a Committee of three. Our present number is 133. We hope that the cause may prosper, till all prejudices shall fall to the ground like dragon of old before the ark.—ISAAC HONSWAGEN, Cor. Sec.

St. JOHN, N. B., March 4.—I believe there has been no correspondence with your society and the one in this city, designated the St. John Total Abstinence Society, (of which I am a member) and I regret the circumstance, inasmuch as I conceive the good work would be greatly promoted by frequent communications with: all the societies in British North America, and perhaps by a general union of them. Ours, I believe, was one of the first to adopt the principles of total abstinence, but owing to the existence of another society, on the old plan of *temperance* only, and to the want of countenance from the clergy, and other men of influence in society, it has, until lately, made comparatively slow progress, and has been sustained mainly by the efforts and pecuniary assistance of our worthy President, N. S. Demill, Esq. During the last autumn, however, an Agent was engaged to deliver lectures in the Hall of the Mechanic's Institute, and such was the success of this measure, that a vast increase of numbers was speedily obtained, and it was found advisable to keep the Agent, Mr. Ryder, employed in lecturing, both in the city and throughout the country, until the present time, and he will be continued at least another month, by which time people will become so absorbed with their usual avocations, as to have no leisure to attend.—F. D. W. RICHMOND.

QUARTER, March 12.—Few towns have been more afflicted by the evils of intemperance than Durham, but I am happy to inform you, that few towns are now as greatly favoured as it is, by the blessings of temperance. Among a population of 2000, within the limits of this town and its vicinity, there is no place where a drop of anything that intoxicates can be bought. Our society numbers more than 300; upwards of 70 signed the pledge at our last anniversary, a very animating and spirited meeting, at which more than 200 sat down to tea.—DAVID DRINKER.

TORONTO, March 12.—I see politicians in Montreal are quite unwilling that temperance men should think of *principle*, in the discharge of their political rights;—rather hard! The coming election will be a time to "try men's souls," unless some *less marked man* on the Government ticket can be brought forward. In this city we are gradually gaining ground. I had the pleasure of enrolling on our list the name of the Hon. R. B. Sullivan; the 5th of February is the date of this gratifying accession, and Mr. Sullivan stands on our roll number two thousand five hundred. This last fall and winter we have had two splendid Soirées, and one Olio. On all these occasions there were large numbers came forward to participate in the pleasures of sobriety. There is one great drawback to our holding such meetings more frequently. We have no public room large enough, and convenient in all respects to the comfortable accommodation of all whom we should like to see amongst us; and we have but one plan before us, and it certainly is a noble one, for overcoming this difficulty, the erection of a *Temperance Hall*. How soon this is to be realized I cannot tell. The ladies have in time past given substantial proof of their interest in the matter, and are now in active preparations for doing something further, which will undoubtedly be worthy of themselves.—ALEXANDER CHASTICE.

TORONTO, March 11.—I enclose a report read at our last Soirée in this city by Mr. Bungay. We feel that we want organization, District and Provincial, and hope soon to see it accomplished. We hail your spirited movements in Montreal on the license question, and are satisfied that a movement involving so much unity, energy, wisdom, and pure love for your fellow-men, must be productive of good results.—JAMES LANG.

BRACKVILLE, March 15.—I have attended several temperance meetings during the past winter in the neighbouring settlements, viz.: Reed's school house, Mead's school house, Bellamyville, Caintown, and at the Stone Chapel, near Yonge Mills; at each place a number signed the pledge as new recruits—at the last place, two boys who had accompanied me from Brackville, addressed the meeting, and a number signed the pledge, who perhaps would not have been persuaded by older persons. I would here observe, the Juvenile Temperance Society of Brackville, formed December 1843, numbers about two hundred of the rising generation. The society commenced in the Methodist Episcopal Sunday School; much praise is due to Mr. J. Brough as President, and Thomas Fairbairn, Sec., with the Committee, for their faith-

fulness in the cause, also Mr. W. Hynes, teacher in this place; by his indefatigable exertions has not only learned many of the boys to speak boldly and eloquently on subjects in general, but to recite pieces in favour of temperance, which has had a tremendous influence on the community in favour of the cause; it is said that each juvenile meeting increases in interest—the last one, held in the Market Hall, was profitable and pleasing. A number of the children have collected considerable lately, with the Penny Subscription Cards, to aid the Montreal Society; as there are a number of Juvenile Societies in the Province, I make these remarks that others may "go and do likewise."—S. STEWART.

FEMALE INFLUENCE.—A memorial signed by six thousand and ten ladies of Cincinnati, has been presented to the Councils of that city, praying for the suppression of the tipping houses which abound within its limits.

A petition from 12,000 ladies was recently presented to the Baltimore City Court, praying that the laws prohibiting the sale of ardent spirits on the Sabbath may be rigidly enforced.

MISCELLANEOUS.

WINE AT WEDDINGS.—Is it well to introduce an unnecessary thorn among roses? Is it wise to let loose a serpent in the nuptial bower? Is it so sad a time that wine must be brought in to banish care, and to sustain a fainting heart? It is indeed a serious moment, though it be a joyful one. But the seriousness arises not from the anxious anticipation of evil, it springs from the thought of the eventual consequences of that hour. Upon it hinge the earthly happiness, and, in a great measure, the moral character and the eternal destiny of at least two immortal beings. These are thoughts which it is salutary to cherish. They give a higher value to the joys of domestic life. They chasten the exuberance of thoughtless gaiety, while they discipline the heart to loftier, nobler, and holier aspirations. They prepare the minds of the parties for the trials of married life—for such there are, and half the self-improvement to be gained from domestic relations would be lost if there were none. Oh! banish not these salutary and not unhappy reflections by resorting to the wine cup! It would be a serious impeachment of any man's sensibility to suppose him destitute of these feelings on such an occasion. Let him not then throw insult upon all that is pure, and unsensual, and exalted within him, by seeking the mirth that comes from wine. Its touch contaminates the lips that have but now breathed the vow of love and faithfulness, and unswerving truth, till death.—Augusta Washingtonian.

TO THE REMEDLER.—What a poor excuse for a man to say, he would not sell intoxicating drinks, if he knew of any other employment that he could make a living by, and support his family. I once asked a thief what motive could induce him to steal. He replied, "I was poor, and could not get a living—to beg, I was ashamed, and did not wish people to know how bad off I really was." The one sells intoxicating drinks, because he is poor or is too lazy to work and does not know how to get a living—the other steals upon the same principle, and has just as reasonable an excuse. The one steals directly what he thinks he needs to sustain him—the other robs his victim and indirectly steals the last farthing; not only this, but makes his subject (once a man) a miserable, degraded, mere apology for a human being—and at length in despair and misery, sends him into an endless eternity, to appear before his Maker—a drunkard. O! rum-seller! it is an awful thing to sell rum! a dreadful thing to sell rum!—Lowell Washingtonian.

SAVE YOUR FINGERES.—There lives in the city of Washington a joiner, who but a short time back was an abandoned drunkard. He had a little daughter about eleven years old, and frequently during the winter was she to be seen trudging along through the frost and snow without stockings and almost without shoes, bearing a black bottle, filled with that which changed her father into a brute and made her mother and her home miserable. One day he had received a sum of money, and intending to have a spree, he put three five-cent pieces in his watch-fob, to get his bitters with on the morrow. While he was on the spree he was found by a Washingtonian, and induced to sign the pledge. Some time after, he bored a large hole in the leg of his work bench, into which he dropt the three five-cent pieces that he had put into his fob, and at the same time determined to drop one in about as often as he had formerly been in the habit of taking a horn. A few weeks

after, he wanted some lumber, and being short of cash he thought he'd broach his novel depository, not dreaming that there was more than \$10 or \$12 in it, but on counting he found the sum of \$17.62.

DRINKING PARTIES.—A respectable young man, clerk in an extensive house in Glasgow, attended an evening party where a number of his acquaintances were assembled. He thought the company was delightful, and drank more than his accustomed "moderate" quantity. Next day he was unwell, and unable to appear at his office. It was the last "cash day" of the month, a very important day in the commercial circles of Glasgow, and he was, in consequence, dismissed. Ashamed to appear among his friends, and fearing the future consequences of his folly to his family, he took poison, it is said, and died suddenly—a victim to strong drink. [Teetotalism would have saved him from this disgrace and untimely end. Young men beware of the glass in moderation. It is the way, and it may conduct you to infamy and perdition.]—*Temp. Journal.*

LADIES OBSERVE!—Spots upon mahogany furniture, caused by cologne water, or alcohol in any form, may be immediately removed, and the piece turned to its original color and beauty by the application of a few drops of oil. We believe this to be a sure restorer.—*Prav. Chron.*

To this a contemporary adds:

And gentlemen observe! Spots which alcohol leave upon the health and character, can be removed by cold water! This fact will be certified to by hundreds of thousands! Try it.—*Washingtonian.*

DRAM SHOPS.—It is singular that these nuisances are still tolerated in an intelligent community. The editor of the *Eastern Argus*, in a late number of that paper, says with much truth, that "most drunkards are made at the dram-shops."—Very few, if any drunkards were ever made at home with their fathers, mothers, sisters, and wives and children. The filthy and unhealthy habits of smoking, chewing, and snuffing tobacco, may be learned at home and practised abroad, but drunkenness is learned abroad, though too often practised at home.—*Washingtonian.*

Some friends of liquor recently sent a bottle by one of the Concord, (N. H.) stage drivers to have it filled in that town. The driver after hunting the place for the article in vain, sent the bottle home in mourning—tied a piece of black crape around it, with the notice, that all its friends, rum, whiskey and brandy, were dead.

A GOOD MOVE.—The young ladies of Franklin, N. H. have formed a Martha WASHINGTON Society, and resolved to keep at a distance all but teetotal gentlemen.

COLD WATER;—It was once employed to destroy the world. It is now exercised as a means to resuscitate and adorn it."

POETRY.

UNION.

We welcome all, we hail, we greet
With joy, with pure delight,
And as in kindred union meet
Those who with us unite.

There's no distinction here of birth,
Our union to destroy.
No sect nor party of the earth
"To spoil our heart-felt joy."

Of every nation here we find,
Hearts glowing with desire
To rear the fallen soul and mind,
And banish liquid fire.

And friendship's high and holy flame
Warms and expands each breast,
Each soul is breathing forth the same
Effusions firm impressed.

Thus "never shall our efforts cease
Till Bacchus is o'erthrown,
And every drunkard's home is peace,
And joyous as our own."

DR. FREEL, OF NEWMARKET.

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—*Maccart's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, APRIL 1, 1844.

We request the attention of our readers to Mr. WADSWORTH'S report of his recent arduous journey.

An esteemed correspondent in Toronto informs us that the public political dinner recently held there, and which we noticed at the time, was conducted on teetotal principles as far as the Committee of management was concerned, and that those who drank intoxicating drinks (a small minority) were under the necessity of each individually procuring his own supply.

TEETOTAL MAGISTRATES.

The readers of the *Advocate* have seen that the following subject was referred to the Committee of the Montreal Society for their opinion, an opinion which they could not decline giving, and which will be found in the following Resolution passed unanimously at the last Committee meeting:—

"That in our opinion, Magistrates being teetotallers, are violating the spirit of the pledge in signing Taver-keepers Certificates, or in voting for the granting of any licenses to sell intoxicating drinks, inasmuch as no one is compelled to serve as a Magistrate, or even if he do so, is he compelled officially to do either of the above acts, and if they are done in his presence he may enter his protest against them."

JOHN DOUGALL, *President.*
R. D. WADSWORTH, *Sec.*

PROVINCIAL CONVENTION.

The duty of calling a Provincial Convention has been devolved by several District Unions and Societies upon the Committee of the Montreal Society, with the expressed desire that it might be held in Montreal early in June next, when a great number of country merchants visit the city—or during the first Session of the Legislature. As nothing is definitely known respecting the latter event, the Committee have decided on calling the Convention as under, and earnestly pray all societies in Canada East and West, to send delegates. They would also much wish to see the societies of Nova Scotia, New Brunswick, Newfoundland, and Cape Breton represented.

Resolution passed at last meeting of the Committee of the Montreal Temperance Society.

"That in compliance with the request of several societies and associations, the first Tuesday in June next be appointed as the day for holding a Provincial Temperance Convention, to which all societies are requested to send delegates. The hour and place of meeting to be more particularly designated hereafter."

JOHN DOUGALL, *President.*
R. D. WADSWORTH, *Sec.*

We have received several long and valuable articles and communications which will appear as soon as possible, and in the meantime we pray the writers to accept our thanks.

IS THE MANUFACTURE OF INTOXICATING DRINK IN ACCORDANCE
WITH THE WILL OF GOD

The law of the Lord is perfect—a perfect rule, forbidding everything evil, and enjoining everything which is good, in our heart and conduct towards God and towards man. Human wickedness consists in opposition to this rule, and human misery springs from wickedness. As long as men are wicked, and in proportion as they are so, they *must* be miserable. One eminent branch of this wickedness and source of misery is the traffic in intoxicating drink. It more than any other practice increases, and confirms men in wickedness. One part of the perfect law of God which it fearfully violates, is that which teaches economy. Christ taught economy, when by a miracle he made a feast to many thousands, and when the multitude was fed, he said “Gather up the fragments which remain, that nothing be lost.” The fare, on this occasion, was what many would consider mean, yet Christ, though he could miraculously increase food, gave orders that none of it should be lost. This shows that it is contrary to the will of Christ to waste anything by which human beings may be fed, and the same no doubt is true of the food of beasts. Now let us consider what views this gives of the above traffic: it is the very opposite of economy. Who can estimate the quantity of grain destroyed by this ruinous business. I say *destroyed*, for it would be incomparably a less injury to man if it were literally burnt in the fire, or thrown into the sea; in which case men would only lose the benefit; in the other, they not only lose the benefit, but may sustain an injury dreadful as hell, and lasting as eternity. To understand the loss and injury sustained by this traffic, we may remark that the value of things consists in the effects they produce. It is in this the value of the Scriptures consists. The law of the Lord is perfect, converting the soul, &c. The value of the gospel consists in that it is the power of God unto salvation. All know the value of grain to man and beast. There are millions of men healthy and strong whose principal food it is; but when any given quantity is destroyed to obtain the drunkard’s drink, there is not a pound of clean wholesome food left for man or beast—all is polluted by alcohol, all is more or less decayed and unwholesome. This appears by the discovery made lately in New York, that cows fed on the *still* slop, were gradually destroyed by it, and the children fed on their milk gradually poisoned. The grain is destroyed in order to obtain alcohol, and what is the value of alcohol? To render the business rational and lawful or moral, it would be necessary to prove that the alcohol is of more real value than the grain of which it is made. But will even those engaged in this business venture to say that it is so? Yet if they do not, they stand convicted of at least monstrous folly. What then is the value of alcohol? As the value of the gospel consists in its effects, none can be more so for that of alcohol by the same *cracum*. It must then be judged by the effects which are peculiar to it—by which it is distinguished from all articles of food or drink—these are two. Being a poison according to the testimony of medical men, it either gradually or suddenly destroys health and life, and therefore those who use it are virtually guilty of a breach of the sixth commandment, as justly explained in the Shorter Catechism. But this is not its worst effect; for it intoxicates and makes men mad according to the quantity they drink, and it is for this effect men choose it, and its danger consists in that it so bewitches men that they choose it for this end. Men then destroy grain to procure what intoxicates. If intoxication be necessary, the drink that produces it, and the trade which procures that drink are necessary; but if intoxication be unnecessary and ruinous, destroying reason, dishonouring God, unfitting for every virtue, and fitting for every crime, and filling the country with misery beyond all calculation,

then intoxication and the drink producing it, and the trade procuring that drink are all under the same condemnation. I would wish to know how intoxication can be proved evil, and the drink whose distinguishing property it is to produce it, can be good, or the men who trade in such drink, can be considered as engaged in a lawful business. They may in their imagination view their trade and its consequences as separate, but unquestionably God views them as inseparably connected, and holds them responsible. Thus He viewed the conduct of the owner of the ox, and the mischief done by the animal. Some *must* be responsible for the crimes and miseries which spring daily from this pernicious baseness; and who can be responsible if not those who are engaged in it? God is of purer eyes than to behold iniquity, and cannot but hate the wickedness occasioned by this traffic; and being a God of love, he cannot but hate that which causes such miseries. What ideas must men have of God who think that he approves of this business? Must they not be too much like those mentioned in Psalm 90, 21st verse, who thought that he was such an one as themselves. The tendency of all sin is to bring the mind to this stupid state.

Next to the depravity of the heart, alcohol, in all places where it is used, is the greatest enemy to the glory of God and the happiness of man. Just look at its bewitching power. The more any man is injured by his fellow creature, the more he is likely to hate and shun him. But such is the infatuating power of this horrid thing, that the more people are robbed by it of property, health, character, hope, peace, the nearer it brings their bodies to the grave, and their souls to hell—the more they love it! It is said that if a bear be caught in a trap, he will cut off his foot rather than remain in it. What an awful thing must it be, that men should make it their business to prepare and deal out a poison which stupifies and degrades man, that they will prefer bondage to liberty, and misery to happiness; a poison, which has such a power over them, that rather than want it, they would *crawl*, if they could not walk to get it! What is American slavery, inhuman, wicked, and disgraceful as it is, compared to this? The slave, in his chains, may understand the gospel, and believe in Christ, so that his soul may, in some measure, be free already; and death will soon free his body from the tyrant’s fetters. But the slave of alcohol, continuing such, (and nothing but entire abstinence can save him) is mind, body, and soul, a slave for ever and ever! Bondage to man, therefore, is *perfect liberty* compared to this.

There is one way of making money, so vile and detestable, that people but seldom choose to name it. But why should this way be so much detested? Just for its opposition to the will of God, and the purity and happiness of his rational creatures. There can be no higher reason than this. But if the traffic in drink bring misery here and hereafter on a far greater number of our race, might it not be equally detested. Every thing is in opposition to the voice of God, and hated by him, in exact proportion to the mischief it does to his creature; because it shows contempt of his law, which commands to love our neighbour as ourselves. Why then should one way of making money be abhorred, and another, equally, or more ruinous to men, be respected? Is this rational? To convert grain into an intoxicating poison to gratify the drunkard’s appetite, and lead others to become drunkards, is the most fearful and ruinous business a man can engage in. Oh what a way for men to get money, while on their way to the Judgment seat! Can they consistently seek the blessing of God on it? That would imply a prayer that crimes and woe may abound among their fellow-men, for such will certainly be the consequence as their business prospers. If those who gain a living by this traffic were charged with drinking the blood of those who are

ruined by it, it would be thought unjust and shocking; but what does the Bible teach? Take one instance. David once longed for a drink of water, and three of his mighty men rushed through the ranks of his enemies, and brought it to him; but knowing the danger to which they exposed themselves, he would not drink, but poured it out into the Lord, saying, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" 2 Samuel, xxiii. 15, 16, 17. Can they commend David in this instance, and not condemn themselves? They know that many of those who deal with them, not only jeopard, but actually lose their lives—lose their souls in consequence of drink they prepare and sell to them. Are they not, therefore, far more selfish and regardless of human life than David would have been, though he had drank the water brought to him. Every business ought to be respected, or detested, in proportion as it contributes to the comfort or injury of the community: how rational, therefore, would it be to esteem the business of those who sweep the streets, for that is useful, rather than that of those who make drunkards, even though by the ruinous gain of it they should live in the most splendid palaces!

The profits of the traffic may now blind them to the criminality of it, but they must soon leave them, perhaps to be a curse to their heirs; (for it would be strange, if, having been digging a pit, or laying snares for others, they or their heirs did not fall into them,) but the guilt and misery connected with this traffic, will continue forever; and if repentance toward God and faith toward our Lord Jesus Christ, and a gracious pardon from him, do not speedily prevent it, those engaged in it must answer for, and bear the consequences. They, and those who they have ruined, must meet at the bar of Christ. Oh, what a meeting!

OMICRON.

PRIVATE INTERESTS, *versus*, PUBLIC INTERESTS!

There is perhaps no spectacle more odious, no more convincing proof of the lamentable state of depravity to which the human race has fallen, than to see men deliberately acting against reason and conviction; and the moral depravity of the picture is heightened if those who thus act be numerous and especially if they be the constituted conservators of public rights, and the leaders of public opinion—yet such a spectacle in all its deformity we have seen in Montreal.

Petitions and memorials, as our readers have already seen, were poured into the magistrates from a great number of respectable citizens and various public bodies, demonstrating the aggravated evils inflicted on the community by the great number of taverns licensed—most of them without tavern accommodations and no small number in every way disreputable. The voice of the public, even those who take no interest in the temperance cause, was clear and decisive. The facts and reasons brought forward were cogent and undeniable, and the magistrates listened to the voice of the people and of reason and materially reduced the number of licenses, leaving about one half of the least objectionable; and this, be it observed, was leaving a much larger proportion than was at all necessary even on the supposition that some must be granted. What was the consequence of this measure of reform? The religious, the moral, the respectable part of the community hailed it as the harbinger of better times, as a boon of inestimable value, whilst the tavern keepers with their retainers, and especially the owners of tavern stands, were loud in their indignation, and indefatigable in their exertions to fasten their yoke again on the people's neck.

We say the owners of tavern stands especially—for the tavern keepers could turn to some other and better business, and the drinkers could find their beloved potation, if not at the next door yet probably at the next again; but a house once

deprived of a license *would not bring so much rent*, and therefore the owners of such houses, either magistrates themselves or having friends in the commission of the peace, are the true opponents with whom the public have to contend in this matter, and yet they are to a great extent, made by law, the *judges of the question!*

The public press too, which should be foremost in upholding the public interests, which should distinguish itself by the defence of public morals—was loud in claiming justice (?) for the tavern keepers! We wonder where justice is to be found for the widows and orphans whom these tavern keepers have robbed of their all!

Thus goaded on by interest, by solicitation of friends, by paragraphs in newspapers, and by an impending election, magistrates mustered from all quarters, and reversed the former decision of their own body, stultified the bench, eat up their excellent report, and licensed at once about half of the rejected applications, appointing a committee to review those that were very objectionable, which committee, it is supposed from its composition, will report in favor of the whole. So ends the solemn farce of looking to the magistrates of Montreal for public spirit, enlightenment or justice in this matter!

One or two things are to be remarked before we close this painful subject. No person has attempted to deny, disprove, or even palliate the charges brought against the business, which, as the press has shown a warm interest in the tavern keepers, would doubtless have been done had it been possible. We may therefore take these charges in all their hideousness, for proved and universally admitted. Any newspaper, therefore, which advocated the increase of tavern licenses, and any magistrate who voted for them, must have done so with the entire consciousness that they were directly and vitally injuring the public.

The determination to resist conviction on the part of the magistrates was in nothing more strikingly evinced than in the reception of the respectful Memorial of the Roman Catholic Bishop of Montreal, seventeen clergymen of nearly every denomination, and about 800 citizens, many of them of the highest respectability. This Memorial sustained the action of the Magistrates in diminishing the number of licenses; and, as we have already recorded, was like Anti-slavery petitions to the American Congress, refused to be read, referred, or in any way acted upon. At the next meeting, the Memorial being still on the table, we understand a motion was made to have it read, as an act of common courtesy to the Memorialists, which motion was *deliberately and definitively decided in the negative!*

Now, all these things are likely to cause rejoicing amongst the lovers of strong drink, that their favorite haunts are preserved to them, and doubtless powerful potatoes are quaffed to the health of the Magistrates and the Provincial Secretary; but are these rejoicings rational? As well might sheep rejoice at the increase of wolves; or oxen at an augmentation of slaughter houses.

As for the temperance men, who longed for the diminution of the traffic, not for their own sake, but for the sake of others, in proportion as their hopes were high has their disappointment been great; but their cause is a good one, it has truth and love on its side, and must ultimately triumph, however much it may be despised and rejected at present.

RIGHTS OF TEMPERANCE MEN.

The political papers have been peculiarly luminous of late upon the rights and duties of temperance men with regard to elections. One has it that they cannot withhold their votes from a Distiller without being guilty of proscribing him, and that too on account of his exercising a lawful calling, which, in a free country, would

be intolerable. In other words, the country is free for the distiller to carry on his business and become a candidate for Parliament as he pleases, but not for the temperance man to vote or not, as his reason and conscience dictate. Another is a little more liberal to us, and acknowledges that we may each individually do as we like, but we are not to communicate our thoughts on the subject to one another; whatever they may be, they are to lie in our own breasts, lest we influence others to take the same view, and thus produce an effect on the calculations of political parties. In other words, freedom of speech, or of the press, is reserved for the sellers and drinkers of intoxicating drinks! Tavern-keepers and their customers may exercise as great an influence upon elections as they choose, and not a word of complaint is heard; but for temperance men to make their weight in the community felt—oh, the offence is rank!

But we fear that many conscientious persons agree with these writers, in believing a man and his business to be distinct things, and in any question of this kind to be viewed apart, provided the business be only lawful. Now this must be a principle of merely local application, or else it follows, that the keeper of a gambling-house, or brothel, in any country where these are licensed, would be in no way disqualified for the highest trust that can be conferred by the people. Reasoning which can be reduced to such absurdities is clearly fallacious.

COMMUNION WINE.

It is a pleasing indication of the progress of temperance principles when churches adopt the use of the unfermented and unadulterated juice of the grape in commemorating the Lord's dying love. We have learned with much pleasure that this is the case in the following churches, viz.:—Congregational Church, L'Orignal, Hawkesbury, and Vankleek Hill, Rev. J. BYRNE; Baptist and Congregational Church, St. Andrews; Scotch Presbyterian Church, Brockville, Rev. Mr. SMART; Congregational Church, Brockville, Rev. Mr. DRUMMOND; and there are doubtless many more, concerning which we earnestly request information.

In all the above instances raisin wine is used, procured, we believe, by cutting the best raisins, and pouring over them hot water, which soon incorporates with and extracts the juice which had previously been dried by evaporation. They have thus a beverage which is literally and certainly the fruit of the vine, and which, by the by, is the same that the Jews use in their religious ceremonies, such as the pass-over and marriage feasts at the present day. They are consequently free from the painful doubt, which must hang over the minds of those who consume the wines of commerce, that they are either greatly adulterated, or, perhaps, altogether spurious.

The churches which use the pure fruit of the vine, have the farther advantage, that they need not tremble to offer it to the reformed inebriate, who has fled to their sanctuary for refuge, and who is sometimes sorely tempted by the intoxicating cup, commonly used at the Communion; and lastly, no one can have conscientious scruples about partaking of it, which many have with regard to alcoholic wine. In every point of view, therefore, even though the powerful effect which the one practice has in retarding, and the other in advancing the temperance cause were left out of the question, it appears to us that Christian brethren who use the unfermented fruit of the vine are to be commended and imitated.

The annual meeting of the Montreal Temperance Society which on various accounts has been deferred this year beyond the usual time, will be held in the second instant.

New subscribers are requested in all cases to remit only for what remains of the present volume from the time of remittance till 1st January next at 1½d per number, as it is desirable that all subscriptions should terminate and be renewed then.

EDUCATION.

Old Humphreys's Observations.

ON FITS.

Though no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say that you are also: now then for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."—Eccles. vii. 9.

For a fit of idleness, count the ticks of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro. "Slothfulness careth into a deep sleep; and an idle soul shall suffer hunger."—Prov. xxi. 15.

For a fit of extravagance or folly, go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced,

"Who makes his bed of briar and thorn,
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"—Isa. lv. 2.

For a fit of ambition, go into the churchyard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and your sister. "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. xvi. 18.

For a fit of repining, look about for the halt and the blind, and visit the bed-ridden, the afflicted, and the deranged, and they will make you ashamed of your lighter affections. "Wherefore doth a living man complain?"—Lam. iii. 39.

For a fit of envy, go to a watering place, and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk broad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: envy the rottenness of the bones."—Prov. xiv. 30.

For a fit of despondency, look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psa. xlii. 5.

For all fits of doubt, perplexity, and fear, whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—Psa. lv. 22.

ON EVERY ONE MINDING HIS OWN BUSINESS.

"Mind your own business," is an expression very often in use, and not infrequently it would be as properly applied to the speaker as to the person to whom it is addressed.

Sometimes it is spoken very opportunely, and sometimes it had much better be withheld; for those who neglect their own business are not exactly the proper persons to correct others for disregarding theirs. Yet still, without reflecting whether we are faulty in this respect or not, we are all too ready to cry out to those who intrude upon, or among us, "Mind your own business;" for true it is, that we see a small hole in our neighbour's coat plainer than we do a large one in our own.

We are, indeed, most of us a great deal disposed to neglect our own business, as well as to intermeddle in the business of others.

Whenever we spread an evil report, the truth of which is

doubtful, but which must by its publicity do some one an injury, we are travelling out of our way to do mischief.

"Believe not each aspiring tongue,
As some weak people do,
But ever hope that story wrong,
Which ought not to be true."

It would be a better deed to hide a fault than to publish it. It would be better to correct failings of our own than to make known those of our neighbours; then, by spreading an evil report, we are not minding our own business.

Whenever we engage in quarrels, undertake to settle differences without being asked, or waste our time in pursuing idle and visionary projects; in each and all these cases, we are not minding our own business.

Every one has business of some kind or other, which he ought to attend to; and whether it be a family, a town, a county, or a kingdom, it is sure to be under better management when every member of it minds his own business.

When is it that we are dissatisfied with ourselves? that our affairs get into confusion? that we are behind-hand in what we have undertaken to do? Why, when we have been idle, thoughtless, or foolish; when, in short, we have not minded our own business.

Look at the world around you; there are, doubtless, many instances wherein sickness, accident, and misfortune, have brought down the richest, the wisest, and the most industrious members of the community to poverty; but if all those who are in circumstances of comfort were to be pleased on one side, and all those who have been reduced to rags, want, and misery, on the other, the greater part of the distresses of the latter, were they inquired into, would be found owing to this—that they have not minded their own business.

Depend upon it, it is an excellent thing to mind your own business; by doing this you may be more respected, more useful, more benevolent, and ten times more happy. Do this, and things will go on right; neglect it, and every thing will go wrong. If you have any love to your neighbour, or any respect for yourself, mind your own business.

Drunkards, and gamblers, and libertines, are sure, one day or other, to be overtaken by the dreadful effects of their folly, intemperance, and wickedness; but is this to be wondered at? No; it is the natural consequence of not minding their own business.

How is it likely that if we do not mind our own business, any one will mind it for us? If neither we nor other people attend to our affairs, disorder and ruin will soon be written legibly upon them; and whether we read it or not, disorder and ruin will inevitably follow. Show me a man who does not mind his own business, and I will show you one who will soon be in trouble.

But do you ask me if it be wrong to do a kindness to another? to bear the burden of the weak? to watch by the bed-side of a sick neighbour? to relieve the destitute, to instruct the ignorant? to warn the careless? and to read the word of God to the blind and unlearned? I reply, that it is a part of your business to do these things according to your ability; for it is the business of every one to do what he can for the glory of God, and for the welfare of mankind: then, in doing these things you are really minding your own business.

It ought to be considered by every man to be a part of his business to make others happy. "A man that hath friends must show himself friendly;" and a Christian man cannot but feel interested in the temporal and spiritual prosperity of his neighbours. You may reprove your neighbour, encourage him, serve him, and love him, and yet mind your own business.

Fail not, then, to follow His bright example, who when he was on earth "went about doing good," Acts x. 35; remembering that it is your business on earth to prepare for heaven. Employ every talent you possess usefully; pray in the Saviour's name fervently; read the word of God frequently, and confide in its promises firmly. Do these things, and you shall not fail to find life and death, in time and eternity, the advantages of having minded your own business.

BRIEF NOTES.

Our frail bodies are tottering habitations; every beat of the heart is a rap at the door, to tell us of our danger.

Do you want to know the man against whom you have most reason to guard yourself? your looking-glass will give you a very fair likeness of his face.

Whether we go backwards, or forwards, to the right hand, or to the left, every step we take is a step towards the grave.

When I put my finger on my pulse, it tells me, at the same moment, that I am a living and a dying man.

True wisdom is to know what is best worth knowing, and to do what is best worth doing.

When the infidel would persuade you to abandon your Bible, tell him you will do so when he brings you a better book.

A man should always look upwards for comfort, for when the heaven above our heads is dark, the earth under our feet is sure to be darker.

When we start back with unusual surprise at the wickedness of others, may it not be a proof that we are not sufficiently acquainted with our own hearts?

If death be solemn with the hope of eternal joy, how terrible must it be with the fear of eternal woe!

The friend that lightly flatters thee is an enemy; the enemy that justly reproves thee is a friend.

As the lark sings at the dawn of day, and the nightingale at even, so should we show forth the loving-kindness of the Lord every morning, and his faithfulness every night.

He who neglects religion, prepares for himself a bitter draught, and a meal of wormwood; a nightcap of thorns, and a bed of briars; a life of vexation, and a death of sorrow.

Pride is an unchristian quality, yet how many who call themselves Christians are proud! Humility is a Christian grace, yet how few who call themselves Christians are truly humble!

If you meet with one, very vain or very ambitious, do not envy him, but think thus to yourself: "My fine fellow! the grave will soon be your bedchamber; the earth your pillow; corruption your father; and the worm your mother and your sister."

If you want to get a spiritual appetite, walk often in the green pastures, and by the still waters of God's promises to his people.

If the world knew what passes in my heart, what would it think of me? I do know it, what then do I think of myself?

The most unreasonable, the most ungrateful, and the most deceitful of all things, is the human heart.

CHILDREN AND YOUTH'S DEPARTMENT.

The Traveller and the Children at Elm Grove.

SCIENTIFIC INVENTIONS AND MINING.

On the following morning, Edmund and his brothers remembered, when they arose, that it was the last day their friend the traveller would remain with them at Elm-grove house. The different narratives which he had given them had interested them greatly; and though it would be too much to say, that the instructive part of his remarks had been equally as agreeable as his more entertaining observations, yet the young people had not been wholly unprofitable. The old saying, that "boys will be boys," held good in reference to them all. But the information communicated to them had excited a desire to become wiser. They had heard and read scattered remarks on most of the subjects which the traveller had introduced, but they had never received so much condensed information communicated to them on these subjects before. When Mrs. Lovel spoke of the wonders of the creation, they were able to bring forward some suitable observation from what the traveller had told them; and when Mr. Lovel alluded to the wonders of art, they were equally ready to show that they were not quite ignorant of the inventions of mankind. Mr. and Mrs. Lovel felt grateful to their friend, the traveller, for the condescension and kindness which he had shown in amusing and instructing their children; and the traveller, on his part, was attached to his young friends for the great interest they had manifested in his observations. In describing the inventions of mankind, the traveller had kept pretty much to those of a useful kind, but he felt disposed not to pass by altogether those of a scientific character; and then he could not think of omitting the interesting subject of mining. He therefore intimated, that, as it was his last narrative that he could give them, at least for a long time to come, he would do his best to render a few remarks on scientific inventions pleasant to them; and he hoped that what he had to say about mining would interest them. This intimation was received with great pleasure by the young people, who, fond as they were of their tops and their marbles, would willingly, at any time, have aban-

doned them to listen to one of the narratives of the traveller. The seat by the side of the fish-pond was resorted to; Leonard had taken out his little stool, and seated himself opposite the traveller, who, occupying the space between Edmund and Gilbert, thus began:—

"To enter into an account of scientific inventions in the terms of science, with boys of your age, would be a most unwise undertaking; but perhaps I can explain, in a familiar way, what you would not comprehend if expressed in scientific terms. After a while your increased knowledge will render many things easy to you, which are now difficult to comprehend. I dare say that you think me fond of old sayings, and to tell you the truth I am so, whenever they express my meaning in a clearer way than I can otherwise explain them. 'First creep, and then go,' says the proverb; and if you learn but little from me now, you may learn much from some one else another time. I have hitherto said nothing to you about music, because it is rather a science of amusement than utility; but still, being capable of communicating much innocent relaxation, I will make a few remarks upon it. Now and then, Edmund, I hear your fife squeaking, and sometimes Gilbert thrums away on the Jews' harp; but neither of you, as yet, have thought much about music."

Edmund.—I cannot tell what is the matter with my fife, for I can hardly get it to speak at all.

Gilbert.—And my Jews' harp is broken, but I will soon have another.

Traveller.—You can form but an indifferant notion of music from the tones of a cracked fife and a bent Jews' harp; by-and-by, perhaps, you will have better instruments. Music is a science which teaches the nature and properties of sounds, and the art of mingling them in a manner the most agreeable to the ear. It consists of two parts, theory and practice. Theory is the knowledge of the rules of music, and practice the power of playing instruments according to those rules. Notes are musical characters, determining the lengths and pitch of sounds; and, besides these, there are a great number of marks, or signs, all of which convey some information how the tune is to be played. If you will call to mind the difference between the sounds made by one who merely puffs with all his breath into a flute, knowing no better, and those produced by a skilful performer, you will have some conception of the advantages which a knowledge of music bestows.

Edmund.—I am afraid that I shall never learn to play the fife.

Traveller.—Never be afraid of not being able to do what another has done, provided it is proper that you should accomplish it. "Try again," has climbed over many a five-barred gate, and leaped over many a deep ditch. Instruments of music are almost numberless. The wooden whistle, the Jews' harp, and the fife of the boy, are followed by the flute, the flageolet, and the violin of the man; and the single instrument of the private performer by the whole band of the orchestra; but however beautiful may be the soft murmuring of the colian harp, the harmonious vibrations of the musical glasses, the clangour of the spirit-sounding trumpet, or the enrapturing peals of the swelling organ, it is admitted that there is no music in the creation like that of the human voice. Learn then to sing, if you have the opportunity, that you may show forth the praises of the Most High, not with the music of the tongue only, but also with the melody of the heart. Sweet it is to me to hear the rolling thunder of the full-toned organ pouring forth a sacred strain; but still sweeter to listen to a soft plaintive voice, animated with a pious spirit, singing melodiously the words,

"Rock of ages, cleft for me!
Let me hide myself in thee;
Let the water and the blood,
From thy pierced side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power."

Never do I read the beginning of the 95th Psalm, without feeling cheered by the animating expressions, "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Edmund.—I am determined to try again at my fife, and see if I cannot learn to play better; and I will not forget what you say about singing.

Traveller.—I dare say that you have all peeped through a microscope and a telescope; but, notwithstanding that, they

must not be passed by without observation. A microscope is an instrument which magnifies the apparent size of an object, and thereby renders very small things visible. When we examine a living creature too small for the eye to see without a microscope, and find that it is made with all the care visible in the formation of larger animals, it has a tendency to increase our conception of the infinite power, wisdom, and goodness of our great Creator. "All things were made by him, and without him was not any thing made that was made." An ant sets forth his Almighty workmanship as much as an elephant, and the small mite in a piece of cheese has all the faculties of life in the same degree as the huge whale that swims in the illimitable ocean.

Gilbert.—We have looked at a bit of cheese through a microscope, and seen hundreds and hundreds of mites crawling one over another.

Traveller.—A telescope is an instrument which renders distant objects more easily and more clearly distinguished. The design of all glasses in microscopes and telescopes is first to produce an image of the object, and then so to dispose of the rays proceeding from the image, as that it may produce distinct vision in the eye. The laws and rules, however, which regulate light are somewhat above your present comprehension. He who gazes on distant objects through a telescope distinguishes them clearly, when the naked eye can scarcely see that they exist; and a telescope directed to the heavens, renders visible a thousand stars which the naked eye never saw. Telescopes are very useful at sea and on the coast, to enable seamen to discern distant objects, and to give early intelligence of an approaching vessel. You may, perhaps, never have much time to devote to microscopes and telescopes; but if you learn from them to think more humbly of yourself and more highly of God, so that with a more grateful spirit you admire his creation, and partake of his bounty, you will make a better use of them if you only peep through them once in seven years, than those do who look through the one and pore over the other continually, talking much about nature, but never discerning the goodness of nature's God, nor the grace of his Son Jesus Christ. Science is an excellent thing when well applied; but a grateful sense of God's goodness, and his continual presence, is worth all the science in the world.

"Go take the wings of morn,
And fly beyond the utmost sea;
Thou wilt not feel thyself forlorn,—
If God be still with thee!
And where his Spirit bids thee dwell,
There, and there only, thou art well."

Edmund.—We have never yet seen the stars through a telescope.

Traveller.—The barometer is an instrument which ascertains the state of the atmosphere and the changes of the weather. This you know, for you have one hanging up in the hall. These ends are effected by means of a column of quicksilver, which being pressed more or less, according to the state of the atmosphere, rises and falls in the tube that contains it. A thermometer is another instrument of a like kind, which denotes the degree of heat by the expansion or contraction of a liquid in a tube; for, when the liquid in the tube is expanded by heat, it presses up a part of its contents into a small connected tube, which is marked by lines in regular spaces, and numbered. These instruments may never be of much more importance to you than they are now, but I mention them that you may not be quite ignorant of the principles on which they are made. The air-pump, too, is a scientific instrument about which you need not know much, though it is a very useful machine in the hands of scientific persons. The air-pump is an apparatus for extracting the air out of any vessel, so as to produce a void space, or vacuum, in which experiments are performed, showing the properties and usefulness of air. If the air be drawn out of a glass vessel, a feather and a guinea will fall therein with equal velocity, because there is no air to support them.

Gilbert.—I should like to see that, for it seems so very unlikely.

Traveller.—If a bladder, apparently empty, be tied at the neck, and placed in the glass vessel, the small quantity of air remaining in the bladder will expand and burst it. The sound of a bell under the glass cannot be heard. The smoke of a candle will fall to the bottom, having no air to float in. No animal can live there, and no light will burn.

Et nunt.—All these are very astonishing things, and I should greatly like to see the experiments tried.

Traveller.—The air-balloon has not, at present, that I know of, answered any useful purpose, though it is impossible to say to what it may yet lead. I have seen nine persons ascend in a balloo at one time, and no great while ago three people crossed over the British Channel from England in a balloo, and came down safe at Nassau, in Westphalia.

(To be Continued.)

Parental Care.

Children should be *trained* up. If you desire your off-spring to serve God on earth, and enjoy his favour for ever in heaven, their spiritual welfare must be the object of daily and continual care. Occasional efforts, few and far between, are not likely to be productive of much important good. A Divine precept is, "Train up a child in the way he should go; and when he is old he will not depart from it," Prov. xxii. 6. On this important passage, Dwight remarks, "The word *train*, originally denoted to draw along by a regular and steady course of exertions; and is, hence very naturally used to signify drawing from one action to another, by persuasions, promises, and other efforts continually repeated. In a loose and general sense, therefore, it may easily include all the duties of parents to their children."

This is a very important representation of parental duty. How would you *train* a tree? Would you not begin the operation while the branches were young and pliant; fixing them then in the right direction, and afterwards watching and guiding their growth? Would you not continue the process, by pruning away what was useless or hurtful, and directing every useful shoot, till the tree should assume the shape desired, and cover the wall it overspread with verdure and with fruit. Thus train a child; thus endeavour to subdue and remove whatever is baneful, and thus guide into the right way his views, his feelings, his desires and affections. Think it not enough, occasionally, to give a check to what is evil, or an impulse to what is good; but pursue the course now described, from month to month, and from year to year. This is training up a child in the way he should go. How is a young animal trained for any peculiar service? The process commences early, is pursued steadily, and never relinquished till the object contemplated is accomplished. Thus "train up a child in the way he should go; and when he is old he will not depart from it."

In training up children, one of the most effectual methods of teaching is by example. If children see their parents habitually sober, just, kind, gentle, benevolent, attentive to the duties of their station, to the house of God, to the Bible, to the Saviour and his claims, this conduct teaches, and teaches perpetually. It is a living, a constant lesson, unceasingly presented to their view. In your instructions, you may teach them what God reveals and requires; in your example, they see those instructions embodied. Mr. James, in his work entitled "The Christian Professor," mentions the case of a youth, who had a pious father, but who was himself averse to religion, and unwilling to tread in his father's steps. To find an excuse for neglecting religion, he determined to watch his parent, that he might if possible, detect some evidence of insincerity; but he watched in vain. He could discern nothing in his father's conduct, to justify him in his dislike of religion. But such was the influence of his parent's example, that he was ultimately brought to yield himself to the Saviour; he embraced the gospel, and became an honourable and zealous Christian.

No important is example, that you cannot train up children in the way they should go, unless your example teaches, as well as your instructions. If you are one of the multitude, that make light of the Saviour, you need the knowledge of his grace for yourself, if you would promote the happiness of your children. How should you teach the way to heaven if you walk not in it? Could you give a traveller directions about a road you had never seen? or teach a language you had never learned? or a science you never studied? or a trade or profession of whose rudiments you knew nothing? If you, by a careless life serve Satan, can you expect to teach your children to serve God? and while pursuing the way of death, to direct them into the path of life? Such an expectation is utter absurdity. Thus irreligion in parents is doubly mischievous. It ruins their own souls, and tends to destroy their children's also. How awful is such a state! awful as to the parent, who is yet in his sins; but more awful, when it is considered that his ungodliness may undo his offspring, as well as himself and that in perishing for ever, he has not the

dreadful privilege of perishing alone, but is dragging others with him to eternal death.

NEWS.

The "monster trial" has at length been brought to a termination, O'Connell and his associates having been convicted. The sentence of the Court will not be given before the 15th of April, to which day it stands adjourned, and in the meantime the Traversers remain at large upon their own recognizances. Mr. O'Connell has met with a triumphant reception in England.

The debate in the House of Commons, on the condition of Ireland, terminated after nine nights discussion, on Saturday, the 24th ultimo: the Ministers having a majority of 99, in a house of 519.

THE OREGON TERRITORY.—Her Majesty's Government, desirous of prosecuting with expedition the survey of the disputed territory between the United States and the Colonial possessions of Her Majesty in North America, has issued orders for the immediate employment of an additional force of non-commissioned officers and men belonging to the Royal Sappers and Miners upon this important duty, under the Boundary Commissioner, Colonel Estcourt.

There is to be a convention or conference of the various non-conforming religious bodies in Great Britain, to concert measures for severing all connection between Church and State.

There is much excitement in some parts of England, on account of prosecutions instituted in the Ecclesiastical courts, against persons who either refused to vote for, or voted against making a church rate at the Parish meetings convened for the purpose. It was some time ago decided, that the minority of a meeting, however small, with the rector, or other incumbent, could legally impose a rate which had been refused by the majority.

The Free Church of Scotland scheme for the creation of 500 schools is prosecuted with great energy and success.

The Earl Spencer has been called upon to resign as President of the Agricultural Society of Great Britain, on the ground of his being favourable to the abolition of the duty on corn. His Lordship has declined to comply with their request, thinking he would be of great service to the cause of agriculture by remaining in the Society.

The Rev. J. LEAVITT, Editor of the *Emancipator*, thus writes of the recent appalling disaster on board the *Princeton*, at Washington.

Of the crowd of reflections which press upon us at this extraordinary occurrence, only a few can find a place here. After the first feeling of astonishment and dismay is over, and after giving way to human and Christian sympathy for the bereaved and afflicted, the next thought is, that God had done it, and then follows the word of faith, "He had done all things well." And then we ask, in humble submission, wherefore is it so? Man accomplishes simple results by a vast complication of means. Few single events of the time, we apprehend, will be found connected with so many and so important consequences as this.

In the first place, the gun has proved true to its name. The warriors had, as if in mockery, called that most terrible instrument of warlike vengeance, "Peacemaker;" and we have no doubt that, like Samson, it has done its greatest work in its last act. The ship, with its machinery and its armament, were deemed the *chef-d'œuvre* of warlike skill; it was believed to be unequalled, invulnerable, invincible and irresistible; and its apparent success was fast adding the heads of our rulers, and creating an infuriated zeal to have it tried. Before I left Washington, which was before the arrival of the *Princeton*, this effect was visible and alarming, and the presence of the ship itself had inflamed this to a passion. By touching that gun with His dissolving breath the Almighty has shown how vain are the highest achievements of human ingenuity to give the lie to His word that "there is no king saved by the multitude of an host." This lesson to the madness of the slave-holding bulges in our Government has done much to prevent the calamity of a general war through the civilized world.

The blowing up of that gun has in all probability blown up the scheme of annexation of Texas. It has deprived Mr. Tyler of his mentor—of, probably, the only man whose views and aims coincided entirely with his own, and in whose sagacity and fidelity, and knowledge and prudence, he could place full confidence. It has

also removed the two members of the Cabinet, who were particularly earnest for the annexation of Texas, and who were, like Mr Tyler, so much disinterested from the two great parties as to hold this as the grand object of pursuit. It has taken the navy out of the hands of Virginia. It has buried the plans which were to circumvent Great Britain into an agreement to connive at our acquisition of Texas for a compromise in Oregon. It has taken away men whom the slave interest could ill spare. It has caused delay in a measure to which delay is admitted to be fatal. As Mr. Gilmer himself said, a year ago, "Texas must be gained now, or not at all." It has, in short, taken off the chariot wheels and sent trembling into the ranks of the slave-breeding host, that, we devoutly hope, will not only embarrass, but definitively defeat that foul conspiracy against liberty.—*Emancipator.*

ANNEXATION OF TEXAS.—It is now some months ago—probably not long after the retirement of Mr. Webster from the Department of State—that an overture was made by this Government, through the Secretary of State, inviting from the Executive of Texas (Gen. Houston,) a proposition for the annexation of Texas to the United States. This overture was, at first, if we understand rightly, rather coolly received by the chief of the young republic. But, since the meeting of Congress, the Government of Texas having been again approached—we will not say imperturbed, though circumstances almost justify the use of that phrase—by the Executive of the United States, Gen. Houston did at length consent to negotiate on the subject. The terms of an arrangement between the high contracting parties are already arranged; and, if not already done, they are to be reduced forthwith to the form of a treaty, through the agency of a special Minister from Texas, (Mr. Henderson,) who is already on his way to this city for the purpose, if, before this paper goes to press, he have not already arrived. So far as the President of the United States and the President of Texas are concerned, the treaty is all but made.—*Washington Paper.*

ARE WE IN DANGER OF WAR?—We are not much given to alarm; but, if recent reports from the Capital deserve half the confidence they claim and receive, we are in immediate danger of a conflict with Mexico, if not with England. The former has distinctly apprised us, that she will regard the annexation of Texas to the United States as a declaration of hostilities against herself; and late accounts from Washington excite painful fears that this measure, a virtual commencement of war with Mexico, will actually be consummated. Sincerely we hope these rumours, though well accredited, may be found to be untrue; but, if the Executive has negotiated with Texas a treaty of annexation; if such a treaty was prepared by the late Secretary of State, just before his death, and has since been signed by his temporary successor, and possibly by the President himself; if the West, clamorous for Oregon, and the South, intent on having Texas, have bargained to support each the claims of the other; if Southern politicians have for months been secretly plying all their arts of compromise, intimidation, and party tactics, until even Senators from the Free States unblushingly avow themselves in favour of the measure, and more than two-thirds of the Senate are clandestinely pledged to ratify it; then indeed are we treading on the brink of war. War—alas! how few stop to think what it is! The late catastrophe on board the *Princeton*, gave us a glimpse of its woes; but, if the Capital put on mourning and the nation heaved a sigh, at beholding half a dozen men hurled at a blast into eternity, and as many families of widows and orphans plunged in unutterable grief, what shall we say of that which must multiply such horrors by thousands, and tens of thousands? Not a man in the Cabinet, in either House of Congress, in any part of the land, would willingly have occasioned all the anguish of that terrible disaster: but a war must inevitably produce more than a thousand times as many of the same kind. A declaration of war, such as the annexation of Texas would be considered by Mexico, must be the death-warrant of scores of thousands, and open on us a flood of evils from which a whole age could not entirely recover the nation. It would expose our commerce to hundreds of privateers, under commissions from our enemy, all over the ocean; it would cripple both agriculture and manufactures; it would blight the returning prosperity of our cities; it would paralyze or derange, more or less, almost every department of business; it would dry up the chief sources of our wealth; it would be very likely to involve the South in a servile war, and to embroil the different sections of the country in collisions dangerous to the Union; it would overspread the land with an angry excitement—a spirit of bitter, revengeful strife—a species of moral madness, fatal to revivals of religion, and to the success of

nearly every enterprise, whether of benevolence or reform, now in progress. It would arrest the great work of the world's conversion, and inflict not merely on ourselves, but on the entire family of man, evils which a century could hardly suffice to repair.—*New York Evangelist.*

FRENCH TYRANNY IN THE PACIFIC.—The unjust and cowardly usurpations with which the French government has for some time threatened the poor defenseless Tahitiens, have at last been consummated. A Sandwich Island paper, of Jan. 1, states that Admiral Du Petit Thouars, who styles himself "governor of the French possessions in the Pacific," arrived at Tahiti with two war-vessels of fifty guns each, and another of sixty-four. He instantly demanded the striking of the English colours which had been presented by the English Commodore Nicholas to Queen Pomare, on her claiming the English protection. The Queen refusing to do it, the gallant Frenchman proceeded at once to de-throne her; and landed about 3000 troops and some thirty operatives who executed the command, and began to build fortifications, &c. This took place during the absence of Com. Nicholas, who had in a very decided manner, refused to acknowledge the French authority, and assured the Queen that he would defend her. Whether on his return he will strike his flag, as the English Consul had been compelled to do, remains to be seen. But the deed is one of the most flagrant and unjustifiable acts of oppression that the world has seen, since the honourable attempt of the same government to force Catholicism and brandy upon the reluctant and defenseless Sandwich Islands.—*Ib.*

[The above high handed and unmanly act towards a defenceless Queen, has been very promptly and properly disavoured by the French Government.]

DUEL AT THE SANDWICH ISLANDS.—Capt. Taber, of the whale ship *Huntress*, at New-Bedford, reports that the day before he left the Sandwich Islands, Sept. 13th, a duel had been fought there between two United States midshipmen. Nine shots had been exchanged, when one of the parties having been at last wounded, the contest was given over. The men-of-war then at the Sandwich Islands, were the *Erie* and the *Cyane*. Such is the example set by Christian people to the semi-civilized inhabitants of those islands.—*Ib.*

LAUDABLE CHARITY.—The ladies of Chicago, Ill., without distinction of religious persuasion, have associated to furnish work, for all who can work and have nothing else to do; paying for it, and selling the work on their own responsibility. To aid them in this laudable and effective project for the aid of the poor, they, a few evenings since, raised \$600 by a party.

The amount of wool received at Cleveland, by the Ohio canal, was, for 1840 43,222 pounds; 1841, 197,805; 1842, 199,893; 1843, 351,138.

The celebrated nullifier, John C. Calhoun, has been appointed Secretary of State, in the room of Mr. Upshun, killed by the *Peacemaker*.

MONTREAL PRICES CURRENT.—APRIL 1.

ASHES—Pot	26s 0d	LARD	4 1/2 d a 5d p. lb
Pearl	26s 6d	BEEF—Prime Mess tierce	\$12
FLOUR—Fine . 28s 9d a 3 1/2 0d		Do do bbls .	\$7 1/2
U. States	28s 9d	Prime	\$5 1/2
WHEAT	6s 0d	TALLOW	5d
PEASE	2s 3d per minot.	BUTTER—Salt	5d a 6d 1/2
OKT-MEAL	8s 6d per. cwt.	CHEESE	3d a 5d 1/2
PORK—Mess	\$15	EXCHANGE—London 1 1/2 prem.	
P. Mess	\$12	N. York	3
Prime	\$10	Canada W.	1 1/2

By the latest advices from Britain wheat and flour were firm, and had slightly advanced. Pork, considerably advanced. Beef accumulating and unsaleable. Pot and Pearl Ashes were about the same price, viz.: 26s. 6d. to 27s., which is favourable news for the former description. Butter was abundant and low. Cotton, stationary. Wool and woollen manufactures had considerably advanced. Money was abundant, and business generally good.

In the Montreal market there have been some purchases of beef at \$5 1/2, \$7 1/2, and \$12. American Pork has been sold to arrive at we believe \$13 for Mess, duty paid. Flour is held about 29s., sales merely for consumption.

Monies Received on Account of

Advocate, Vol. X.—F. Morse, Picton, 2s 6d; T. Bowerman, do, 2s 6d; J. Frelick, do, 2s 6d; W. Johnston, do, 2s 6d; W. Bently, do, 2s 6d; W. Scott, do, 2s 6d; D. Leak, do, 2s 6d; A. Youmans, jun., do, 2s 6d; Anne Youmans, do, 2s 6d; J. P. Williams, Bloomfield, 2s 6d; P. Clark, do, 2s 6d; C. Williams, do, 2s 6d; S. Blount, do, 2s 6d; A. McDonald, do, 2s 6d; M. R. Ben-on, Demoresville, 2s 6d; C. Potter, Ameliasburgh, 2s 6d; H. C. Brown, Consec, do, 2s 6d; G. A. Lyons, do, 2s 6d; J. P. McDonald, do, 2s 6d; S. Huick, Wellington, 2s 6d; A. Sables, do, 2s 6d; C. H. Ball, do, 2s 6d; S. Young, River Trent, 2s 6d; W. Taylor, do, 2s 6d; W. H. Maybrce, Frankford, 2s 6d; J. Miller, Percy, 2s 6d; W. Bradley, do, 2s 6d; J. S. Blair, do, 2s 6d; C. R. Mallory, do, 2s 6d; J. Phillips, do, 2s 6d; J. Mallory, Cobourg, 2s 6d; W. Rogers, do, 2s 6d; J. Kelley, do, 2s 6d; P. Orcutt, do, 2s 6d; Rev. M. Fawcett, Madoc, 2s 6d; J. Wilman, do, 2s 6d; T. Natras, Cavan, 2s 6d; J. Gardner, do, 2s 6d; A. Dexter, do, 2s 6d; W. Smith, do, 2s 6d; Anne Russell, do, 2s 6d; J. Nelson, Otonabee, 2s 6d; Mrs. Scripture, Colborne, 2s 6d; A. Tompkins, Milford, 2s 6d; I. Ingersoll, Fredericksburgh, 2s 6d; J. Loughlin, do, 2s 6d; A. Denyke, do, 2s 6d; Miss Kerr, Otonabee, 1s 4½d; T. Short, do, 1s 4½d; W. Humphrey, Percy, 1s 4½d; B. Farrow, do, 1s 4½d; J. Blair, do, 1s 4½d; E. Farrow, do, 1s 4½d; J. Curtis, do, 1s 4½d; S. Reynolds, Marmora, 1s 4½d; J. Broadworth, do, 1s 4½d; J. Robertson, Asphodel, 3s 2½d; C. Bigger, Carrying Place, £1 7s 6d; U. Seymour, Madoc, 13s 9d; H. McDonald, Hillier, 1s 4½d; T. McDonald, Wellington, 1s 4½d; A. Garratt, do, 1s 4½d; Dr. Cory, do, 1s 4½d; D. Leavens, Bloomfield, 1s 4½d; J. Bowerman, do, 2s 4½d; R. S. Morton, do, 1s 4½d; E. Leavens, do, 1s 4½d; D. Duggin, do, 1s 4½d; R. Baringham, do, 1s 4½d; N. Landon, Picton, 1s 4½d; H. Murney, do, 1s 4½d; R. C. Gilbert, do, 1s 4½d; R. B. Conger, do, 3s 4d; R. J. Chapman, do, 1s 4½d; W. Clarke, do, 1s 4½d; C. Pier, do, 1s 4½d; N. H. Davies, do, 1s 4½d; Rev. Dr. Aylesworth, do, 1s 4½d; G. E. Sills, Fredericksburgh, 1s 4½d; R. Leach, Newboro', 2s 6d; J. Kilborn, do, 2s 6d; T. Johnston, Bath, 2s 6d; J. Foster, do, 2s 6d; E. D. Priest, do, 2s 5d; B. Ham, do, 2s 6d; A. Dunbar, Mill Creek, 2s 6d; J. Lake, do, 2s 6d; E. Fraser, do, 2s 6d; R. Fraser, do, 2s 6d; W. Tremere, do, 2s 6d; M. Fellows, do, 2s 6d; J. Peacock, Lanark, 2s 6d; Rev. S. Huntington, Kemptville, 2s 6d; W. Hower, do, 2s 6d; J. Turney, Richmond, 2s 6d; J. Simpson, do, 2s 6d; S. K. Rollins, Hull, 2s 6d; W. Stillman, Bytown, 2s 6d; Rev. J. Gardner, do, 2s 6d; C. Godwin, 2s 6d; J. Thompson, do, 2s 6d; G. Rivet, Gloucester, 2s 6d; J. Taber, Bedford, 2s 6d; J. Hatch, Woodstock, Dr. Spafford, Newburgh, 2s 1½d; H. Aylesworth, Ernest Town, 1s 4½d; R. Lamb, do, 1s 4½d; B. Aylesworth, do, 1s 4½d; L. Sharp, do, 1s 4½d; P. McPherson, do, 1s 4½d; J. Scouten, Wilton, 1s 4½d; B. Aylesworth, do, 1s 4½d; H. McKen, do, 1s 4½d; E. Snibley, do, 1s 4½d; C. Vanburon, do, 1s 4½d; D. Aylsworth, Mill Creek, 1s 4½d; J. Robertson, Perth, 1s 4½d; R. Miller, do, 1s 4½d; Mrs. McCarty, Kilmarnock, 1s 4½d; J. Critehet, Kemptville, 1s 4½d; Mr. Wilroy, Bytown, 1s 4½d; C. B. Knapp, do, 1s 4½d; D. Huffman, Ernest Town, 1s 4½d; P. Aylesworth, do, 1s 4½d; T. J. Wiggins, Durville, 5s; E. D. W. Richford, St. Johns, N. B. 5s; M. Scott, Norwichville, 17s 6d; J. Gaber, Sugar Loaf, £1 5s; D. McArthur, Vankleek Hill, 2s 6d; C. Williams, Runham, 16s 8d; J. Christie & Son, Toronto, £1 4s 9d; G. McNesh, Yonge, 15s; R. Thompson, Guelph, 10s; M. C. Nickerson, Port Dover, £1 5s; W. Brough, Brockville, 5s; G. W. Bangay, Pickering, 5s; W. McKillean and D. McArthur, Vankleek Hill, 5s; J. Hsley, Montreal, 3s 4d; J. Russell, W. McNaughton, and W. Graham, Ormstown, 5s 0d; E. M'Pier, and S. Fournier, Regard, 5s; O. Larwell, W. Wood, and W. Lamb, Lochaber, 7s 6d; J. Fullmer, Berthier, £2 10s; W. Dickson, Petite Nation, 6s. 3d.; Sundries, Montreal, 9s.

Arrears and Open Accounts.—R. B. Conger, Picton, 1s 1d; A. McDonald, Bloomfield, 1s 10d; T. Cook, Millford, 10s; U. Seymour, Madoc, 17s 6d; W. Nelson, Otonabee, 3s 6d; J. S. Bar, Percy, 2s 6d; I. Ingersoll, Fredericksburgh, 2s; W. Green, do, 3s 6d; W. Chapman, do, 3s 6d; J. Kilborn, Newboro', 1s 6d; J. Deek, Lanark, eighth vol., 5s; ninth vol., £2; J. L. Read, Merrickville, 3s; W. Eddy, Kemptville, 3s; H. Hutchins, do, 1s; J. Taber, Bedford, 2s 6d; Rev. R. Anderson, New Ireland, 13s 3d.

Penny Subscription Cards.—Mrs. Wheeler, Cavan, 11s 10d; Wm. Smith, do, 10½d; Mrs Knowlson, do, £1 2s 3d; A. Rose, Otonabee, 5s 3d; Miss Jane Massé, Haldimand, 2s; Masters Seymour and O'Hara, Madoc, 3s 3½d; Miss Elizabeth Roblin,

Thurlow, 3s; Master F. W. Morse, Picton, 11s; Miss Martha Clarke, Picton, 10s 8d; Master E. P. Ballard, do, 15s; Master Damon Warner, Wilton, 2s 10d; Miss Eliza Miller, do, 8s 9d; Master Lewis Hersey, Collins Bay Society Kingston, 6s 8d; Master Norman Allan, Newcastle, 3s 10d; Miss Sarah Hill, do, 5s 7d; Master James Grange, Napun-c, 7s 6d; Master David Pringle, do, 4s 4d; Miss Jane J. Dettor, do, 3s 2d; Thomas Baxter, Trafalgar, 5s.

Donations.—Dr. Cory, Wellington, 3s 7½d; Mr. Bentley, Millford, 1s 3d; Reuben Young, Carrying Place, 5s; Smith's Falls Society, proceeds of Soiree, £1 9s 8d; J. Brodie, Bytown, £1 5s; T. Waugh, do, 5s; Breadalbane Society, 5s 3d.

Collections at Public Meetings.—Georgina, 12s; Maraposa, 6s 4d; Emily, 5s 10d; Peterboro', £1 11s 5d; Cavan, 11s; Otonabee, 13s 7d; Percy, £1 5s 2d; Asphodel, 8s 11d; Marmora, 1s 3d; Madoc, £1 5s 6d; Murray, Rear, 2s 6d; Carrying Place, 9s 10; Consec, 3s 11d; Wellington, 9s 4d; Bloomfield, 10s 5s; Picton, £1 15s; Fredericksburgh, 9s 2d; Bath, 7s 6d; Portland, 5s 6d; Waterloo, 3s; Perth, 15s; Smith's Falls, £1 2s; Kemptville, 7s 10d; Richmond, 3s 3d; Bytown, 13s; Wilton, 2s.

Excitem.—Collection at Meeting in St. George "£1 11s;" instead of "9s 1d."

Not acknowledged in proper place.—A. Bradshaw, Marshville, 2s 6d; J. Turner, Seneca, 1s 4½d; J. Bottford, Newmarket, 1s 4½d; T. Hurd, 1s 8d.

The Publishing Committee of the *Advocate* are in no way responsible for the nature and contents of Advertisements, further than that they do not conflict with the Temperance cause or good morals.

A RELIGIOUS AND COMMERCIAL NEWS ROOM,
WILL be opened on the 1st of May next, in the premises now occupied as a Temperance Depôt, in St. Francois Xavier Street; in which will be found the principal Newspapers and Magazines of the LEADING RELIGIOUS DENOMINATIONS and the VARIOUS MISSIONARY and BENEVOLENT SOCIETIES; as well as some of the best COMMERCIAL, POLITICAL, and LITERARY PUBLICATIONS of Great Britain, the United States, and Canada.

TERMS.

	<i>Annual.</i>	<i>Semi-Annual.</i>
Subscription.....	20s.	12s. 6d.
Clerks and Mechanics....	10s.	6s. 3d.
Casual visitors, one penny per visit.		
Clergymen and Schoolmasters, free.		

COMMITTEE OF MANAGEMENT.

WM. LUNN, JOHN REDPATH,
 CAPT. MAITLAND, D. P. JANES,
 J. R. ORR, H. VENNOR,
 DAVID SMITH, JOHN DOUGALL,
 JOSH. WENHAM, JOHN HOLLAND,
 JAMES MATHEWSON.

Subscription lists may be found with R. D. WADSWORTH, Temperance Depôt, or with any member of the Committee.

JUST PUBLISHED,

FIVE Discourses on the MORAL OBLIGATION AND THE PARTICULAR DUTIES OF THE SABBATH, by Rev. A. O. HUBBARD, A. M. For sale at the Bible Depository, Mc Gill Street: Price 1s 10d.
 Montreal, Feb. 1, 1844.

JUST PUBLISHED,

FOR sale by the Subscriber, FREE CHURCH OF SCOTLAND Tract No. 3, "Farewell to Egypt," by the Rev. James Hamilton, of London, to which is appended the *Original Protest*, read in the General Assembly, in May, 1842.
 Montreal, April 1, 1844.

J. C. BECKET.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGBS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN & MURISON'S) St. Peter Street. By the first vessels, he expects a very general assortment of NEW GOODS, selected with great care in the British markets.

Montreal, April 1, 1844.

NOTICE.

A Deputation from the Free Protestant Church of Scotland, consisting of Rev. Dr. CUNNINGHAM of Edinburgh, and Rev. Dr. BURNS of Paisley, are about to visit Canada. Their object is to explain the reasons which led them and their brethren to separate from the Scottish Establishment, and to receive the free will offerings of all their friends in this Province, who are willing to contribute to the "Central Building Fund of the Free Church." The following is

THE PROPOSED ROUTE.

Tuesday, April 9.....	Niagara,	
Wednesday, " 10.....	Toronto,	
Thursday, " 11.....	Hamilton,	
Friday, " 12.....	Toronto,	
Saturday, " 13.....	Cobourg,	
Sabbath, " 14.....	do.	
Monday, " 15.....	do.	
Tuesday, " 16.....	Kingston,	
Wednesday, " 17.....	do.	
Thursday, " 18.....	Brockville,	
Friday, " 19.....	Prescott,	
Saturday, " 20.....	Cornwall,	} Dr. Cun-
Sabbath, " 21.....	do.	
Do " 22.....	Montreal, Dr. Burns,	} ningham,
22 to 26.....	do	

On the 26th, Dr. Burns will leave Montreal for Boston, and Dr. Cunningham thereafter visit Quebec. It is Dr. Cunningham's present intention, on his return from Quebec, to proceed up the Ottawa, passing through the districts of Glengarry, Bytown, Perth, &c. It is expected that those districts where the Deputation will not be able to hold a meeting, will not be backward in sending in their contributions to the support of this great and sacred cause.

ALEXANDER FRASER, *Secretary*
To the Montreal General Committee

Montreal, April 1, 1844.

CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, January 1, 1844.

DRY GOODS.

THE Subscriber expects by the first spring vessels, a general and very fine assortment of Dry Goods, selected with great care in the British markets.

GROCERIES.

He will also keep a choice assortment of Teas, Sugars, and Dry Groceries, Fish, Salt, Oils, &c.

PRODUCE.

He offers his services as usual for the sale of all articles of Country Produce, with the exception of intoxicating drinks.

JOHN DOUGALL,
St. Joseph & Commissioner Streets, near Steamboat Wharf
Montreal.

Montreal, April 1, 1844.

TO ALL TEE-TOTALLERS AND FRIENDS OF TEMPERANCE IN THE GORE DISTRICT.

THE TIME is come, when Tee-totalers must upon their avowed principles support men in business who stand up for the Temperance cause, in preference to those who oppose it, and who strive to uphold the drinking practices of the day.

MATHEW MACILL, of Hamilton, begs to invite the attention of his Temperance friends to this advertisement, and to inform them that he has opened a DRY GOODS AND GROCERY STORE, in Stinson's Buildings, King Street, on strict tee-total principles, where his friends can obtain any article in his line, as cheap as at any house in town. His store is well supplied with Cloths, Casimeres; Tweeds, Moleskins, Satinets, Factory Cotton, Flannel, Blankets, Prints, Muslins, &c. &c. &c. Hats, Caps, Bonnets, Boots and Shoes, Leather and Crockery, all at very moderate prices. He sells 20 yds. factory for one dollar, Blue Pilot Cloth double fold at 1s 10³/₄ per yard; fine broad cloth at 7s 6d per yard. TEAS AND SUGARS of the best quality, and at prices that must give satisfaction.

M. M. is a member of the Committee of the Hamilton Total Abstinence Society, and is well known in many parts of the District as an advocate of the good cause. He is happy in thanking those kind friends at Nelson, Trafalgar, Jersey Settlement, Stoney Creek, Waterdown, Glandford, Seneca, Benbrook, Grimsby, Fifty Mile Creek, and other places who have assured him of their continued support, so long as he abides by the Temperance Flag.

Tee-totalers will please to enquire for MATHEW MACILL'S Store, No. 4, Stinson's Buildings, King Street, next door to Mr. IRELAND'S Hardware Store.

March 1, 1844.

TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny on each number, payable by the Subscriber. To Britain it goes post free, and the rate of subscription is 2s. stg.

It is hoped the cheapness of the above publication (2s. 6d. for a volume of 384 pages) and the various and important objects to which it is devoted, will recommend it to general patronage, especially in a country so much in want of popular Literature as Canada.

Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis, and so on for every additional ten subscriptions.

All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, *Rec. Sec.* Montreal Temperance Society.

Montreal, Dec. 25, 1843.