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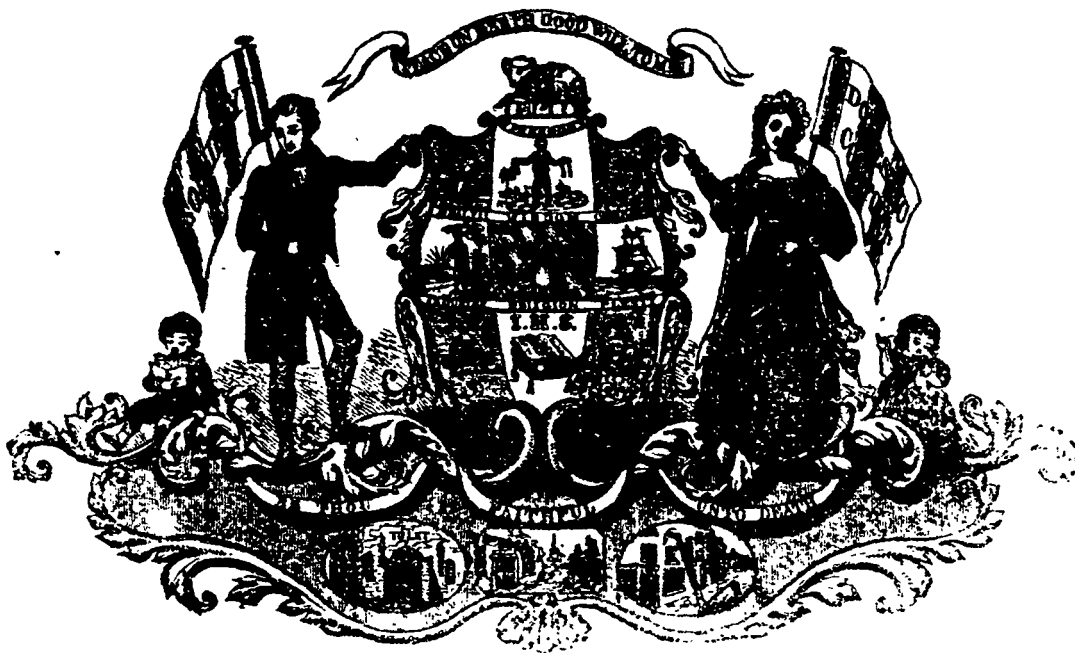
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THE
CANADA

TEMPERANCE ADVOCATE.



DEVOTED TO TEMPERANCE, AGRICULTURE AND EDUCATION

OFFICE,
SAINT FRANCOIS XAVIER STREET,
MONTREAL.

JOHN C. BECKET, PRINTER.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.
Montreal, June 20, 1842.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.
June 21, 1842.

{ GOVERNMENT EMIGRANT OFFICE,
Montreal.



THE Undersigned Government Agent at this Port for forwarding the views and intentions of EMIGRANTS from Great Britain and Ireland, takes this opportunity of advising all such persons as may require FARM SERVANTS, MECHANICS, LABORERS, ARTIFICERS, and others, to forward to his Office, (situated in the upper part of the St. Ann's Market) a concise statement of the number required, the rates of Wages to be paid, probable period for which they may be wanted, with prices of provisions, and usual Terms of Boarding and Lodging in their vicinity;—and at the same time, to furnish other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON, Agent.
Montreal, May 28, 1842.

W. M. MUIR,

(Late of the Firm of E. Muir & Son)
TAILOR AND CLOTHIER,
NEARLY OPPOSITE THE POST-OFFICE,

WOULD Respectfully call the attention of the Public to his superior assortment of SUMMER STUFFS, consisting of Doe-skins, Tweeds, Waterproof Tweed, Cashmerette, Parmatta, Gambroons, Summer Cloths, and a splendid article of Diap d'Eté. Also, a large variety of VESTINGS, Figured and Plain, SATINS. Embroidered Cashmeres, Valenciennes, &c.

Mackintosh Coats made to order.
June 11.

W. H. RICHMOND,

WHOLESALE and RETAIL dealer in Fancy and Staple DRY GOODS, at low prices for CASH, in the premises formerly occupied by Messrs. HALL & TILTON, opposite the City Bank, St. Paul Street.
Montreal, July 19, 1842.

CANADA SUNDAY SCHOOL UNION.

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

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

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

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, June 20, 1842.

DOCTOR SHERMAN'S

MEDICATED LOZENGES.

COUGH LOZENGES, the most effectual remedy for coughs, colds, consumption, &c. WORM LOZENGES, have been proved to be an infallible remedy, in more than 100,000 cases.

CAMPBOR LOZENGES gives immediate relief to nervous or sick head-ache, lowness of spirits, fainting, &c.

CATHARTIC LOZENGES.—Physicians recommend them to their patients when they have an abhorrence to common articles.

— ALSO —

Soda Lozenges—Magnesia Lozenges—Dinner Lozenges—Cayenne Lozenges—and Sulphur Lozenges.

SHERMAN'S ORRIS TOOTH PASTE,
Warranted the best preparation for cleaning the teeth and sweetening the breath.

SHERMAN'S EPILATORY OIL,
For curing sore Nipples.

SHERMAN'S POOR MAN'S PLASTER,
A sovereign remedy for pains or weakness in the back, loins, breast, neck, limbs joints, rheumatism, lumbago, &c. &c.

Hundreds of testimonials as to the efficacy of the above medicines may be seen by application to

JOHN HOLLAND & Co.

AGENTS, St. Paul Street.

May, 31, 1842.

M. WHITE & Co. have for Sale a large assortment of JAPANED BLOCK, and Common Tinware. Also, Hardware, Paints &c., and a variety of Cooking, Parlour and Bed-room Stoves, Slipper, Shower and Open Baths, Improved Coffee Steamers, &c.
Montreal, June 20, 1842.

THE Subscriber Imports the following GOODS extensively.—

Carpeting, Fine, Superfine, and Imperial Do. Brussels and Stair
Hearth Rugs
Shawls, Silk, Worsted, Cotton and Tartan
Hdkfs, do do do do
Threads, Braces, Small Wares, and a Variety of other Goods.

He also receives for Sale:

Pork of the various quantities
Wheat and Flour
Tallow, Lard, Butter, &c.
Which he will sell in lots to suit purchasers.

JOHN DOUGALL.

Montreal, October 15, 1842.

NOW LANDING, ex Lady Seaton, from London, a very fine assortment of SILK and STUFF FANCY GOODS, Handkerchiefs, Shawls, Parisians, Chene Chusans, Gloves, Stocks, Work Boxes, &c. &c.

— ALSO —

A cheap lot of FURS, consisting of Muffs, Boas, Capes, &c. For Sale by
JOHN DOUGALL.

Montreal, October 15, 1842.

BEST QUALITY SPOOL COTTON.

THE Subscriber has just received by the Favorite, a consignment of Spool Cotton, from one of the first makers in Scotland, which he is instructed to sell at the manufacturer's price, with the addition of charges and commission.

Oct 17.

JOHN DOUGALL.

WILLIAM GREIG

HAS JUST RECEIVED per "Chronometer" and "Coolack," a Choice Assortment of Sheffield and Wolverhampton WARPS, which, as "times are hard," will be Sold considerably under the usual advance.

Mappin's Pen, Pocket and Desk Knives
Erasures, Nail and Corn Files; Patent Pen Makers, Lancets; Ivory and Horn Balance Handles, Table and Desert Knives and Forks Carvers, Patent Knife Sharpners, Childrens' Knives and Forks, &c., of superior quality and finish.

Mr. M. warrants his Cutlery to be equal in quality to Joseph Roger's & Sons, except his Razors, which he warrants Superior.

— ALSO —

Scissors, Gellot's Steel Pens, at reduced prices, Pearl, Bone, and Ivory Hooks for Umbrellas and Parasols; Fine Pearl Buttons; Dressing Combs, of Horn and Shell; Ladies' Side Combs, Horn and Shell, in great variety; Gents' Pocket Combs; Cloth, Hair, Curl, Flesh, Hat, Plate, Crumb, Nail, and Tooth Brushes; Ivory Combs; Chesterman's Patent Yard Measures, in Brass, Ivory, Pearl, Shell, and German Silver Cases, neat; Polishing Paste; Dressing Case, and Work Box Fittings, &c.; Tea Trays, Common Gothic, and Queen's Shapes, in most novel and elegant designs, singly, or in sets, very cheap; Bread Baskets; Fruit Baskets; Cash Boxes; Almanac Cases; Toast Racks; Spice Boxes; Cruet Frames, with Cut Bottles; Letter Cages; Note Racks; Ink Stands; Dressing Cases; Nursery Lamps; Water Candlesticks; Inhalers; Candle and Oil Lamps, &c. &c.

The above are direct from the Makers, and are finished in a style seldom seen in this market, and Low in Price.
July 20.

Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

No. 14.

MONTREAL, NOVEMBER 15, 1842.

VOL. VIII.

From the Cincinnati Morning Star.

THE YOUNG RECRUITING OFFICER, IN THE COLD WATER ARMY.

"Can I get something to drink here?" said a tall heavy made man to a boy of about fourteen years. The boy paused in the occupation in which he was engaged, and deliberately surveyed the stranger who had entered the shop. His beard had been unshaven and his face unwashed for a week or more, judging from appearance. His hair was arranged much as if each particular hair was standing on end, so far as it could be seen under a particularly shabby old hat that looked as if the writer of this article was very young:

"When that old hat was new."

There was no coat upon his back, and his pantaloons and shirt wore most apologies for those articles.

"Can I get anything to drink here—*anything*?" repeated the stranger, in an imploring tone; "for all last night I lay upon a bale of hay with a dry cow-hide over me, and some liquor I must have."

"No," said the boy, with a look full of compassion, "we can give you nothing to drink, but we can give you a bowl of hot soup and something to eat. And," he continued, "let me tell you it would do you good to go to the temperance meeting to-night in Wesley Chapel, and sign the pledge."

"Temperance meeting? Pledge? What are they?"

"We have a society here called the Cincinnati Washington Temperance Society. All who join it sign a pledge, that they will drink nothing that can intoxicate. Hundreds and thousands have joined, and a great many just such men as you—once drunkards, but now reformed respectable men. Come here to-night, and I will go with you to Wesley Chapel."

The stranger stood as if amazed, there was so much earnestness, so much benevolence in the language of this young lad, that he seemed overcome. The tear stood in either eye, as he said,—"My young friend, these are the kindest words I have heard for many a day, and all you say is new and strange. I will be here to-night and go with you to the Temperance meeting." That night you might have seen this same youth pursuing his way through a dense mass of human beings, standing thick in the middle aisle of Wesley Chapel. The exercises were already begun, and one of our most popular speakers was upon the platform.—Close behind the youth, the heavy made man was elbowing himself along wherever the lad, like a wedge, opened the way.

"Don't crowd so much here," whispered one on one side; "a little less of your impudence, you greasy loafer," as the heavy man jostled him, on the other side.

Almost any one would have been discouraged, but our hero kept on, amid rebukes, with his protege close behind him, until by dint of hard labour he made his way nearly up to the Secretary's table.

"There is no one here," said the speaker on the stand, "so lost that he may not be recovered—that has fallen so low that he may not be raised up; for it is one of the glorious characteristics of this reform, that it stoops to the lowest, and pursues after him who has wandered longest. It takes the drunkard from the curbstone and the gutter, and restores him to a standing among men—such as the most respectable occupy. Who has not a heart to give to this glorious cause—aye, and a hand too? Who would not labour when every blow he strikes brings a diamond from the mine? If there is a poor, lost wanderer here, who once had friends, but has them no more—friends who turn from him with loathing—if there be a man here who once moved in the higher walks of life, but

who has fallen from the rank that he occupied, come up now and sign the pledge, and you shall again have friends, rank, and station. Here thousands of bounding hearts will greet you as a brother. Come up now, and sign the pledge. The speaker paused, and almost instantly, while the house resounded with loud applause, our strapping hero was seen leaping on his price; and he stopped not till he saw his name affixed to the pledge.

In answer to a call of those around him, the now recast ascended the platform—told in a few words a little of his story.—He had moved in a respectable station in society—had been abroad—had seen the Hottentot in his hut, and the South Sea Islander in his canoe—had visited various countries, and been through many perilous and trying scenes. But worst of all, he had been for long, long years, a degraded drunkard, and my salvation, said he, I owe to your boy." He spoke to me words of kindness. He told me of this Society and of this meeting. He was the recruiting officer that brought me this night to enlist in the Cold Water Army, and wherever I may go, however tempest-tost, I will never forget the solemn vow which I have taken this night. And he set down with a full heart, almost bursting with emotion, while on all sides the tears glistened on many an eye, and deep sympathy glowed in many a heart. Never had a more hopeful case been before that audience. All saw that though a drunkard, there was an honest, noble soul within him, and the stamp of a benevolent mind was on his face, marred, as it was, with the iron heel of the "monster."—He had been tossed on many a sea, but he had come into a safe harbour now. He had been at the mercy of many a storm, before him now was the prospect of sunshine and calm.

When that audience dispersed, provision was made to sustain and encourage the heavy made man in the course which he resolved to adopt. He became an inmate of the asylum for reformed inebriates, under the care of the Washingtonians.

Here he was strengthened and encouraged in the course which he had pledged himself to pursue. He was clothed and supplied by benevolent hands, and in a little time his habits of sobriety had become so fixed that he felt he could rely in a great measure upon himself, and *was safe*. We go a little further on in his history, and we find him again under very interesting and solemn circumstances—you see him in the house of God. You notice his attentive countenance, up-turned, as he listens, with a tearful eye, to the theme of mercy that dwells upon the lips of the living preacher.

"I have presented before you in this discourse," said the minister, "the mercy of Him, who though he was rich, became poor that we, through his poverty, might become rich. I have brought to your view to-day, the Saviour as he is revealed in the gospel—able, willing, and waiting to save. There may be those in this house who may have gone far on in the ways of iniquity and folly—who may have squandered the best energies of mind and body in vain and vicious pursuits. But hear me now, as I would plead with you as one friend pleads with another. If you are ready here to abandon all your false and wicked ways, and *this very hour* to humble yourselves before God—if you are ready now to make the publican's prayer, and say from all your hearts—*God be merciful to me a sinner!*—If you, with the Prodigal son can say—*I will arise and go to my Father!*" then we are ready to say, there is mercy for you, even though you think there is no mercy for yourselves. Here, then, in this very temple, put that high resolve in practical execution. Now while we go to the throne of grace in prayer, make that prayer your own, and let it be the prayer that shall come up from your heart every day of your life, "God be merciful to me a sinner."

From about that period there was a manifest change in the

whole current of our Reformer's feelings, views, and hopes. His heart was bowed in meek submission to the will of God. The language of humility was on his tongue, and the joy of Christian hope lighted up his countenance. His soul was all on fire to do good. And good he did do. His was animated zeal that burned within. He goes forth to gather in the lost and rescue the degraded. Nothing daunted by ridicule or threats. We hear his loud voice in entreaty, calling upon drunkards to take courage by him, and come up and sign the pledge. He tells the simple and touching story of his own downfall and his wonderful recovery.

"That little boy, that young recreant officer in the cold water army saved me. When shall I forget him? When shall I cease to be grateful to him? All that I am in this world, all that I hope for in the world to come, can be traced back to the kind invitation of that *little boy*, to go with him to the temperance meeting. Now you see me happy, clothed, in my right mind; and I trust I am willing to sit at the feet of Jesus and learn of him. All I need here, I have, and I have a bright and animating hope of something hereafter.

I was a wreck at sea, floating at the mercy of winds and waves. I was taken in tow by a small craft, but good and true, and conducted into a safe harbour. I have been thoroughly overhauled, the rotten timbers have been removed—I am sound, from stem to stern, and sea-worthy now. I up anchor and put to sea, bound on a temperance cruise, a real privateer against every sail under the black flag of old King Alcohol! I'll blow his craft in pieces, and invite all his royal sailors to come on board the good ship **TOTAL ABSTINENCE!**"

The old sailor has been as good as his word. He has seen his 20,000 sign the pledge with their own hands. Thousands will remember him with everlasting gratitude. Scores and hundreds since debased, have been, by his instrumentality, brought up from the gutter, and have taken their stand among men, and influences have been set in motion, that shall go on, producing their good results till time shall be no more.

We stood upon the deck of a noble steamer—she was crowded with passengers—some journeying for business, some for pleasure, some for health. Our sailor stood there too. The pallor of consumption was upon his face. He stood stooping upon his cane for support. A placid smile was upon his features. "I am going home," said he "to my kindred probably to die. I am not afraid to die. I know on whom I have believed, and am persuaded that he will keep that which I have committed to him against that day. While I live I shall remember this landing, where I slept on the bale of hay—the shop yonder where the *little boy* spoke kind words to me, the temperance meeting in Wesley Chapel, where I signed the pledge, and the third Presbyterian Church, where I made a public profession of my attachment to the precious Saviour."

The last bell rung—the rope was cast off—the last plank was about to be pulled in—"Farewell, brother Sappington," said we; "Farewell!" said he, the tears standing in each of our eyes.—One grasp of the hand, one intense look more, as for the last time, one "farewell" more, and he was gone to be seen among us no more.

"Oh! Sappington! Sappington!" was our inward and hearty ejaculation, "God be merciful unto thee, and keep thee, and lift up the light of his countenance upon thee, and give thee peace."

We have written the words of truth and soberness in giving this narrative, relating the leading events as they were given us by our brother, as he sat beside our editorial table. Who will say after reading this, that the *little boy* has nothing to do with the temperance cause—that he is too young to understand it?

GREAT UNDERTAKING OF MR. DELAVAN.

This distinguished gentleman, who has devoted, we may say, his life to the cause of temperance, is now engaged in an enterprise which in its character and results bids fair to surpass any to which he has put his hand, and which we are sure will be rewarded by the thanks and praises of his fellow citizens, and what is more, by the secured temperance of the rising generation of the empire state. It is an effort to place a bound volume of

Dr. Sewall's Essay on the "*Pathology of Drunkenness*," with the coloured drawings of the human stomach through all the successive stages of disease induced by intoxicating liquors until death by delirium tremens, in every school district library in the State, (of which there are over 10,000,) so that each one of the 600,000 children in the district schools, as well as the families to which they are attached, may see at one glance the legitimate effect of intoxicating drinks upon the delicate organs of the human stomach. The plan has been submitted to the committee on common schools, and to many members of the Legislature, and unanimously approved. He is also desirous of furnishing a set of colossal drawings, framed separately, and to be hung up in as many of the Colleges, Academies, Lycums, Court Houses, Jails, Poor Houses, Penitentiaries, Steam Boats, Rail Road Depots, and places of public resort, as means can be found to supply. He is encouraged to make this effort, by the universal approbation of all those with whom he has advised. It is supposed that no effort could now be made better calculated to establish the principle of temperance upon the minds of the rising generation, and induce a general abandonment of intoxicating liquors as a beverage, than the exhibition of these large and small coloured drawings to the view of the community generally, and in the manner proposed. As it will require many thousand dollars to accomplish the object, he hopes for assistance from gentlemen who are friendly to it; and for this purpose he has issued a Circular, with numerous testimonials to the importance of the object, too numerous for insertion in the Journal. The public authorities have ordered a set of the framed drawings to be hung up in the Court House, the Capital, and State Building at Albany; and Mr. Delavan has forwarded eight sets to be hung up in the City Hall, University, Medical College, Hospital, and other public buildings in this city.

Should there be individuals who may wish to supply districts with the large or small drawings, Mr. Oliver Scovel, of Albany, or Rev. J. Marsh, of New York, will receive and execute any orders with the money, on the following terms:

The bound volume of the small plates, with Dr. Sewall's Essay, and a copy of the Rev. Dr. Nott's Lecture on the wines of antiquity, intended for common schools, \$75 the 100 copies.

The eight Colossal Drawings, each on pasteboard and packed in a neat case, \$10.

The same, each drawing framed separately and varnished, ready for hanging up in public places, and packed securely, \$20 each set.

The same on canvass, each drawing separate so as to roll up, and can be packed in a trunk. Price \$10—in this form, weight 3½ pounds.

All profits devoted to advance the temperance cause.—*Journal American Temperance Union.*

THERE WERE GIANTS IN THOSE DAYS.

It is a common remark that all revolutions in their commencement bring out great talent, and that the pioneers in almost every enterprise far exceed in brilliancy and effectiveness any that come after them. Whether this be owing to the fact that the mind is sharpened by the novelty of the work, or that men are put to the utmost of their strength by the great difficulties they are called to encounter in its commencement, we will not attempt to decide. Perhaps the farther we go from the men who first put their shoulders to the wheel, the greater they always appear, and our estimate may be one at which their own contemporaries would have smiled in contempt. But whatever be our reasonings on the subject, "there were giants in those days," when assaults were first made upon the demon on whose neck we now have our foot. One of the addresses of Dr. Hewitt was well characterised by a writer, who said, "It hailed for the space of two hours, and every stone was the weight of a talent." These were the addresses, in which the father, drinking moderately and setting his son an evil example, was challenged to bring that son out into the aisle of the church and before the whole congregation lay his hand upon his head and in a more public and solemn, but not in a more sure way devote him to drunkenness and damnation. These were the addresses in which the rum-seller and the distiller were met at every point with the club of Hercules and could make no retreat, nor face their fellow men but in an abandonment of their business; where their pleas and excuses were all shown up to their confu-

son, because of their hard character. "We don't sell to drunks, only to sober men." "I know it," said Dr. H. "You scorn to stick your dagger into a dead body, but you will stick it into a live one." We have been led to these remarks by an article on the traffic, in a very able southern paper. The *Boston Journal*, in copying it, refuses to see so noble a spirit rising in the south and says, "the paper, with this article marked, should be sent to every rascal." The article proves to be Kirtledge's scorching appeal, made in 1829, one of the old twenty-four pounders of the revolutionary war, dug up and speaking one more in tones of thunder—speaking as a man had a right to speak who had himself been stripped and wounded and left naked upon the field. We are glad to see it revived, and wish we could see others of the old pioneers speaking from their graves and coming with a power utterly irresistible upon the whole body of dealers and vendors and all who share in their work of death.—*Jour. Am. Tem. Union.*

From the British Temperance Journal.
WHY DON'T MINISTERS PRAY FOR THE TEMPERANCE SOCIETY, AND ENCOURAGE THEIR FRIENDS TO AID THEM IN THIS DUTY?

Sir,—In reply to the above question it has been said, I think unjustly, that the temperance society's advocates are undermining the authority of revelation, and giving an indirect sanction to infidelity. Believing as I do that this is not, in every case at least, the real cause, perhaps you will allow me to state, in your publication, the results of a temperance prayer meeting held in connection with my church and congregation, with a view in some degree to refute this allegation, and to show that so far from the cause of temperance being allied to infidelity, it is the chosen and constant hand-maiden of religion, and, though not a substitute for the Gospel, is certainly a stepping-stone to the enjoyment of its blessings. It is not true that we make teetotalism a test of church fellowship, but I do, for one think it right to urge it as a duty on our members to bear this subject on their minds at "the throne of the heavenly grace."

If it is right, as Mr. Buckingham says it is, that a society of our property saved by our adherence to the temperance cause, should be given to aid its funds, surely some demand should be made on the ministers of the Gospel, and by them upon their friends, for a share in their prayers. Yet this sacred cause is seldom noticed in the pulpit, or at the social meetings so frequently held for prayer, amongst us. Missionary monthly prayer meetings have long been upheld, and may they continue to be sustained with increasing interest! but are we right in losing sight of a channel of usefulness which God has so wonderfully blessed, and which has obtained in a short space of time even more adherents in our country than the cause of missions? I trust I shall not be suspected of wishing to support one society by depreciating another; but prayer is assuredly needed for the downfall of Bacchus as well as of Juggernaut or Visnu or the whole rabble of heathen deities. His worshippers are so numerous—his shrine is so near us, and such repeated and lamentable instances are constantly occurring of our Christian brethren, one after another, becoming the votaries and the victims of this destructive divinity, that, in my view, it is impolitic and unwise, not to say sinful, to manifest indifference to it.

I rejoice to state that the temperance society is gaining ground in this town. And I believe it will add to its stability and permanence if the subject becomes incorporated with our prayers. No individual should plead for a cause with his fellow-man for which he cannot sincerely pray to God. And it is the unalterable conviction of my mind that no Christian minister can consistently advocate the habitual use of intoxicating drinks, and at the same time pour out his intercessions before heaven, that divine grace may teach him and his flock to live soberly and godly in the present evil world.

As an encouragement to my Christian brethren to seek the divine blessing on the temperance society, I beg to state that I have preached the doctrine of total abstinence and its advantages on festive seasons for several years past, and nothing but good has resulted from it. Additions have been made to the church, and our society purged of its inconsistent members. Last Christmas after a service of this nature, it was announced that a devotional service would be held in the vestry, to plead with God for his blessing on the temperance society. These services have been so

well attended, that they have been continued weekly every Friday since. I am free to confess that I find a little jealous lest we should give a disproportionate attention to the subject, when compared with the spiritual wants of the world. But it is easy to see that this is connected with, and will infallibly prepare the way for, the consideration of these subjects. I must leave the fact to be explained by those who have more Christian philosophy than myself that on these occasions for prayer our members meet in greater numbers, and appear to be more in earnest than on ordinary occasions. I suppose one reason is, that the evil of drunkenness is apparent to every one, and this species of idolatry comes nearer home.

I sincerely wish the cause to have its proper place in every public movement, and in the affection of all our hearts, but I regret to think that with some ministers it has no place at all; and if they excuse themselves from contending the temperance society because the remarks of some of its advocates are severe, (and none has denounced or deplored a spirit of censoriousness more than I have,) and while they neglect to offer one single petition to heaven for its prosperity, and seem not to care a rush about the cause, and would rather it would sink than swim, should they not ask themselves whether these censures are altogether unmerited?

In humble dependence on the divine assistance, we purpose to persevere in our efforts to counteract the reproach both of infidelity and censoriousness, by earnest prayer. The vestry in which we have assembled, and which would not hold above sixty individuals, and has been generally filled, and sometimes overflowing, we have within these few weeks taken down to convert it into a more spacious room for a day school and temperance prayer meetings; and we hope, with improved accommodation, to have an increased attendance on these delightful devotional occasions. I have only to add, I do so with heartfelt and grateful emotions, that after six years' experience of the benefits resulting from total abstinence, and witnessing its blessed tendency in aiding the cause of truth and holiness, in my own heart, in the church, and in the world, I trust I shall be enabled with my dying breath to commend this blessed cause to God in my prayers. Deeply regretting my inability to send a more liberal donation and frequent epistolary contribution to your valuable journal.

PETER SINZEE.
 Minister of Independent Chapel, Birmingham.

THE TEMPERANCE REFORMATION.

The temperance reformation is a wonderful phenomenon. Its influences have stolen upon us in such a manner that we do not appreciate them as we should an instantaneous change of such magnitude.

It is associated with whatever is useful, and elegant, and holy. It has imparted new vigour to industry. It has given coolness and energy to her brain, volume and compactness to her muscles, and the expression of an iron determination to her compressed lips and steadfast gaze.

It has poured its horn of abundance into the lap of the poor. It has gone with its pure limped goblets into the social circle and displaced the glass that was filled with the red and awfully appropriate symbol of blood, and there it has diffused its coercing and innocuous refreshments.

It has done more than to feed the hungry and clothe the naked; it has taught them to feed and clothe themselves.

It has reformed the poor drunkard, and led him to that gospel which has led him to his God and then it has acted the part of the servant in the parable who brought out the princely robe and gold ring and put them upon his masters, recovered son.

Its influence has been wide spread. It has entered nearly all our sanctuaries, commanded the services of men of the most gifted minds in all the learned professions, and spoken out from the bench of justice and in the halls of legislation.

It has gone forth from this land of its birth, to every quarter of the globe.

The Parliament of Great Britain has fostered it. Ireland, poor, degraded Ireland, has been made glad by its coming, and nearly every Monarch in Europe has listened with respect to its claims.

There are some delightful analogies between temperance and pure water, the chief element of its power.

There seems to be a remarkable agreement between the two things, both in their utility and their beauty.

Water forms the high-ways of commerce and of the social intercourse of nations.

Temperance also gives large facilities for business and aids all the good, social influences of the world. If the "resplendent rivers," broad lakes and mighty ocean, sustain our shipping, the calm, old genius of temperance sits at the helm and keeps the vessels on the right side up, while the waters bear them forward carrying on their way.

Water refreshes vegetation, and gladdens the fields, and loads down the bending corn. Temperance diffuses an analogous verdure through the minds of human beings, and renders them opulent with all goodly fruits.

Water cools the heated atmosphere, and the scorching walls and pavements of our cities in summer.

Temperance allays the hotter passions of multitudes; and its gashes of reform come over the community like cooling and refreshing showers.

Water purifies our bodies, and blanches our garments. Temperance purifies the inner man and leads the soul to seek for robes of innocence.

Water is a universal beverage. All animals, from the elephant to the goat, partake of it—Temperance is equally a blessing for all ranks and conditions of men, from the highest to the lowest. —*American Paper.*

DON'T BLAME THE RUM!

We note very frequently, in the various newspapers and temperance prints, accounts of murders and other crimes committed under the influence of strong drink, in which accounts Rum is charged with committing the offence. In our humble judgment, this is sheer nonsense. Who ever knew Rum to do any harm when left to itself? Who ever knew a cask of liquor to attack and kill a man of its own accord—or a bottle of whisky to jump from the earth and dash a man's brains out? It is all nonsense to blame rum for any thing. All the responsibility of the crimes committed under its influence, rests on the individuals concerned in making, vending, and drinking it. A poor man is found dead from intemperance, and a case of murder is made out, and rum is charged with the guilt!—A pretty way to shift the responsibility from the rum-merchant! When a man is found dead with a dagger sticking through his heart, do we charge the dagger with being a murderer? Or do we seek out the person who struck the dagger, and hold him guilty? So be it with rum.—Let him who, for the sake of gain, distributes to his fellow men a drink which he knows will do them an injury, and render them liable to kill each other or to lose their own lives—let him, the rum-seller, bear the blame, and don't charge it on an inanimate, passive, passionless, irresponsible agent. Let us cease from announcing to the world that this man or that man was killed by rum; but let it be told in the unvarnished language of truth, that he was killed by the rum-sellers! Let the business of vending poisonous drinks be held up to ignominy, to infamy! If the vendors have marked their consciences with silver, let us try to arouse in them a sense of shame, and in the people a sense of indignation; and then, perhaps, we shall drive them from their sinful trade, and save them from the wrath to come.—*Standard.*

GOOD AXIOMS.

We are fully satisfied, that it is almost useless to hold temperance meetings, unless the Pledge is faithfully circulated.

That rum-sellers who are waiting for the temperance excitement to subside, are exhibiting the same degree of shrewdness which characterized the countryman, who quietly sat on the brink of a river, waiting for the water to run out that he might walk over.

That the hand of God is distinctly visible in some of the reformations which have come to our knowledge, and that throughout this movement, He has been the great moving cause.

That unless the drunkard becomes a better husband or father, a better citizen, a more moral man, after he signs the Pledge, than he was before, he certainly has not fulfilled the expectations of those who labored to save him.

That without Temperance Journals, the friends of the cause would have looked in vain for the results which have thus far distinguished this crusade. The small fire kindled at Baltimore has been spread by these incendiaries all over the land, until they

have lighted the very funeral pile of King Alcohol.—*The Organ.*

A PICTURE OF THE DRUNKARD, BY PROFESSOR WILSON, (THE "CHRISTOPHER NORTH" OR "BLACKWOOD.")—Drunkard! stand forward, that we may have a look at you, and draw your picture. There he stands! The mouth of a drunkard, you may observe, contracts a singular sensitive appearance—seemingly red and raw; and he is perpetually licking or smacking his lips, as if his palate were dry and adust. His is a thirst which water will not quench; he may as well drink air. His whole being turns for a dram. The whole world is contracted into a "cask," and he would sell his soul in each extremity, were the black bottle doled him, for a gulp. Not to save his soul from eternal fire, would he, or rather could he, if left alone with it, refrain from pulling out the plug, and sucking away at destruction. What a snout he turns up to the morning air! inflamed, puffed, and snubbed, and with a nob at the end on't like one carved out of a stick by the knife of a schoolboy—rough and hot to the very eyes, and which, rather than pull, you would submit to be even in some degree insulted. A perpetual cough harasses and exhausts him, and a perpetual expectation. How his hand trembles, and how he can't even to sign his name. One of his sides is certainly not by any means as sound as the other; there has been a touch of pleurisy, and the next hint will draw it in his chin to his collar bone, and convert him, a month before dissection, into a slaver's slave. There is no occupation, small or great, insignificant or important, to which he can turn, for any length of time, his hands, his heart, or his head.

PROGRESS OF THE CAUSE

CANADA WEST.

TOWNSEND, BOSTON SETTLEMENT, October 10.—About eleven years ago, a temperance society was formed in this settlement, by a few benevolent individuals, on the old pledge, who through unwearied diligence and exertion endeavoured to sustain its existence. At its most flourishing period, it nearly included every individual in the settlement, and was considered one of the largest societies in the Talbot District; but the more influential and leading characters of the institution being convinced of the inefficiency of the rules they had heretofore adopted, at once resolved to follow the example of other societies around them; and at a meeting held here in the Baptist place of worship, on the 29th of August last, the total abstinence pledge was presented by the Rev. Shook McConnell, of this place, and ably advocated by him; he was immediately followed by the following reverend gentlemen—Wm. Rees, of Simcoe, Herman Fitch, of Blenheim, and Henry Cunningham, of Hartford Settlement, Townsend. The above four gentlemen mentioned are Baptist ministers. The pledge was then circulated and 41 voluntarily gave in their names, the meeting was then adjourned to the 31st of the same month, at which time the Rev. Shook McConnell gave an appropriate address, after which eleven gave in their names to the pledge. The old Society was then remodelled and called the Boston Total Abstinence Society, after which the Constitution was presented by the Committee of preparation, and adopted, and the following office-bearers were elected for the current year—John Barber, Esquire, President; Rev. S. McConnell, and the Rev. H. Cunningham, Vice Presidents; and five managers. Since the above we have had another meeting, and were addressed by Mr. Wm. Ruslin, near Simcoe, a reformed drunkard, and 15 more gave in their names to the society—making up in the whole of members belonging to the society 67.—DAVID MORGAN, Secretary.

NORTH AUGUSTA, Oct. 18.—On the 31st March last, a few of the friends of temperance, convened for the purpose of organizing a society, on total abstinence principles: after an address delivered by the Rev. D. Berry, W. M., 37 took the pledge; between that and the first quarterly meeting about 70 names were added.—We hope the day is not far distant when there will not be a drunkard to be found in the land.—D. S. STEELE, Sec.

BLANCHARD, Oct. 22.—Blanchard is a township of the Huron District, belonging to the Canada Company. Not two years has yet elapsed since the sound of the woodman's axe was first heard in beginning to clear away the forest. We have now some two hundred inhabitants. As the population increased, alcohol was

introduced, and its attending consequences were witnessed. The friends of the temperance cause became alarmed; a meeting was called, and with no other tools than our forest afforded, they went to work. A society was organized and though it is now only a few weeks old it numbers rising of sixty members; and one thing that is encouraging, some of our members were formerly worshippers of Bacchus, but have now not only forsaken his altar, but bow to the altar of God and worship Him.—J. CHRYSLER.

RESORVILLE, Oct. 25.—The cause of temperance is still progressing in this place; an individual who, through intemperance, had long been injuring himself and his family, came forward the other day, of his own free will, and signed the pledge, solemnly declaring that he would drink no more while he lived.—J. CROSBY.

ST. CATHERINES, Oct. 27.—I am confident it will be gratifying to the philanthropic friends of the temperance enterprise, to hear of the unanticipated and almost unparalleled success of the temperance reform in the township of Bertie. Since the celebration the cause has advanced at a galloping rate, in various parts of the district, especially in the vicinity of Bertie. On the 24th of last month, the Bertie Total Abstinence Association, according to previous arrangement, convened in a beautiful grove near the beach. It was a lovely day; the sun smiled from a cloudless firmament, and music—sweet, rich enchanting music—gushed from the temperance band—the choristers of the air, the lake reposed in calm dignity on one hand, and the wilderness was alive with gaily and good feeling on the other. The Bertie Society, although in its infancy, came with banners and badges in upwards of thirty wagons. A small clearing carpeted with grass, and festooned with green moss, was selected as the theatre of operation. A circle was formed with the wagons, which were literally loaded with the strength and beauty, the soul and sinew, of Bertie. A wagon was placed in the centre, which was occupied by the speaker, Mr. Bungay, who took his text from the motto which embellished the beautiful banner that waved over his head during the address.—When the speech was concluded, and the pledge had been circulated, they marched in procession towards the garrison road.—When the procession halted, the Agent delivered another speech, and dismissed his cheerful, zealous and intelligent auditory.—On the following Monday, they marched to Mr. McAfee's—on Wednesday to Fort Erie—and on Friday to Port Colborne—at each of which places, meetings were held. During this jubilee week, 137 names were added to the pledge, and two Societies organized.—G. W. B.

TEMPERANCE CAUSE PROGRESSING.—In the city of Hudson, N. Y., there is a population of about 5,000 inhabitants—over four thousand of which have, within a very short space of time, signed their names to the total abstinence pledge.

STILL BETTER.—In the village of Johnstown, Columbia Co., N. Y., the entire inhabitants men, women, and children, of that village, with the exception of three persons, dealers in spirituous liquors, have signed the total abstinence pledge, since 1st Sept.—At the first temperance meeting held in that village, there was but five individuals present. Who can beat this? This statement may be relied upon as correct. Whose turn next?—*Am. paper.*

[Not Montreal we fear.—ED. C. T. A.]

TEMPERANCE IN THE SANDWICH ISLANDS.—The following extract of a letter received in this city, dated Honolulu, June 13, stating an encouraging account of the progress of Temperance in the Islands, will be read with much gratification.—

“We have had a glorious reform commenced in our midst.—The King and chiefs have just held their annual council; and at that meeting the king came forward and signed the total abstinence pledge from all that intoxicates, of both native and foreign manufacture, a measure which he would never listen to, for a moment, heretofore, and so did all the chiefs. The king has so much improved in his conduct and dignity, that the common people notice it, and call him the ‘New King.’ After signing the pledge, which is a great deal more prohibitory than any thing I ever saw in English, they began to fix some penalty for a violation of the pledge—some proposed a fine, and some to have the name of the

person found guilty published in a native paper. After a few minutes, the king rose and said, ‘for him to violate the pledge and pay a fine, would be only like cutting off his little finger; but to break the pledge and to be published as a common drunkard, would be like cutting off his head.’ They finally agreed that for the first offence, the person should have his name read in a public meeting called for the purpose; and for the second, be published in the native paper as a common drunkard.

It is now two months since the formation of the society, and they continue firm, and we hope the day is not far distant, when this people will be released from the ‘French brandies,’ which that odious treaty forced upon them.”—*Boston paper.*

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY

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

MONTREAL, NOVEMBER 15, 1842.

PRAYER.

Fully two-thirds of the ministers of religion throughout Canada, are opposed, by precept or example, or both, to the Total Abstinence principle. A large proportion of the school teachers are not only opposed to it, but are, we have reason to fear, positively intemperate. All our Governors, Judges, Magistrates, and Legislators, with very few exceptions, give their influence against the Temperance Reformation. Can we then wonder at the small results of temperance efforts? at the fearful ravages which intemperance is making in the very vitals of the community? at the instability of many who attempt to reform themselves? at the apathy of even temperance men themselves?

But if the teachers of the old and the teachers of the young—if the rulers, and legislators, and judges, be against us—who is for us? and what hope is there of a successful issue to the temperance enterprise? We answer that our hope, our only hope is in God. He alone is able to make “the little one a thousand, and the small one a strong nation.” But, it may be asked, have Temperance men acted as if their only trust was in God? Have they publicly and solemnly acknowledged Him in all their ways and besought him to own and bless their efforts, and strengthen his feeble instruments for the mighty work where to he has called them? Where have been the prayer meetings, where the monthly concerts that mark all other great struggles with the empire of Satan? Have we not placed our reliance too much—far too much—on the arm of flesh, and expected success wholly or chiefly from agencies, lectures, publications, meetings, soirees, processions and pledges; all excellent, very excellent things in their way, but none of them of any value as instrumentalities without the blessing of God.

These reflections have been forced upon our mind by the following resolution of the Committee of the Montreal Temperance Society, a resolution which it would no doubt have been well to have adopted sooner, but which is better late than never.

We earnestly hope the friends of the cause in Montreal will accept the invitation, and that every Society throughout Canada, will go and do likewise. What influence on earth or in hell could resist the fervent prayers of twenty thousand total abstinence

in concert from all parts of our land, to the throne of Divine Grace for help in this our time of need.

"In view of the pecuniary embarrassments which paralyze our efforts; the apathy of Temperance men throughout the country; the great activity of the enemies of our cause; and the fearful ravages of Intemperance; *Resolved*—That the Committee of the Montreal Temperance Society respectfully invite the members of the Society, and all who are friendly to their efforts to unite with them in a solemn prayer meeting on the evening of **THURSDAY**, the 1st December next, in the Baptist meeting-house, of this city, to implore the counsel and blessing of God. And farther that they respectfully recommend to all Societies throughout the province, to unite with them in the same exercises and if possible at the same time."

In consequence of pecuniary embarrassments, the Committee of the Montreal Temperance Society have been compelled most reluctantly to resolve on parting with their highly valued travelling agents. Faithfully have these agents done their duty and carried the "glad sound of Temperance" into the remotest corners of our wild country. Neither inclemency of weather, nor roads that might appal the stoutest hearts have deterred them from keeping their appointments, and from trying to benefit their fellow-men. Great have been their labours, and miserably inadequate their reward in a pecuniary point of view, and now even that must cease, at least so far as the Montreal Society is concerned, from sheer inability to pay it. But theirs will be a reward which all the gold in the world could not buy. We earnestly hope, however, that the talents of the gentlemen in question will not be lost to the public, but that some of the District Societies will engage their services in a work for which they have proved themselves so eminently qualified.

Although unable to pay the expenses of Agents, the Committee of the Montreal Temperance Society indulges the hope that many ministers and official members of Temperance Societies, impelled by an ardent desire to promote the glory of God and the weal of man, will, through the course of the approaching winter, undertake gratuitous Agencies, or Temperance Tours. All who are willing so to do, are respectfully invited to forward lists of their appointments, and reports of their proceedings, for publication in the *Advocate*. They are likewise requested to extend the circulation of this paper as much as possible, a work in which we hope the Agents of District Societies and all Temperance Lecturers throughout the Province will co-operate.

HELP IN DIFFICULTIES.

The following letters are cheering indications of sympathy and aid:

L'ORIGINAL, Nov. 7.—Your hint in the *Advocate* about a sermon and a collection I intend soon to act upon. I obtained 23 signatures to the abstinence cause, on Thursday last, at Petite Nation.—**JAMES T. BRYNE.**

DANVILLE SHERRON, Nov. 7.—I saw it stated in the last *Advocate* that if the twenty thousand *tee-totalers* in Canada, would send you one shilling each, the Committee would not only be free from debt, but be enabled to carry on the war against Alcohol with vigor for the winter. Having lived during the war, I wish it to be short, which it will not be unless prosecuted with vigour. I therefore send you five shillings, as I fear that not more than one in five will respond to the call, through ignorance of the strength and prowess of the foe with which you contend.—**J. SAWYELL.**

PETER BRULZ, Nov. 5.—I regret to find by the last *Advocate*, that the cause of temperance, the greatest moral blessing that ever visited this hemisphere, is likely to suffer in consequence of the

inadequacy of funds to meet its demands. Should you deem the following circumstance worthy a place in your valuable publication, it may be the means of stirring up the female friends, or some of the juvenile members in Montreal, and elsewhere, to make a long pull, a strong pull, and a pull all together, to place the Society on so desirable a footing, as to owe no man any thing but love.

About the year, I think, 1827, a valuable institution in London for the relief of poor married women, during the period of confinement, fell considerably in arrears, and so much so, that it was greatly feared it would entirely fail—at any rate its benefits were greatly curtailed. Just at this discouraging crisis, six ladies of rank were dining together, when one who had felt much interest in the institution, introduced the subject, and inquired if either of her friends would suggest any plan whereby it could be rescued from sinking. After a few minutes deliberation it was suggested a penny collection should be set on foot; a sum so small that it would place it in the power of the lowest in the community to contribute, were it made generally known; for this purpose each lady had 100 cards printed, specifying the object and limiting the subscription to one penny each person. These were distributed among their friends, domestics and trades-people, and so widely were they circulated, that the royal palace, as well as the lowly cottage, did not escape the request. Whole families, schools, colleges, &c., were besieged, and so indefatigable were the female collectors that in making any purchases they presented their card to the shop-keepers, whose common answer was cash down, or I have paid my penny long since. And so successful was the effort that in less than three months, the time named in the cards, the institution was not only placed out of debt, but had a considerable sum in hand, besides being brought more into notice, and now stands as one of the most useful institutions of the kind in London.

I am, dear Sir, a sincere well-wisher of the cause of temperance, but from my secluded situation, a poor worker.—**ELIZABETH C.**

What think you ladies of the Temperance Society? Will you try to collect a penny from every man, woman, and child in Canada, in aid of the noble temperance cause? Our population is fully a million, of which at least a fourth part should be accessible, this would give £1000. Nothing would give us more pleasure than to hear from associations of ladies formed for the purpose of collecting the funds necessary for carrying on the great work of the Temperance Reformation. The ladies, of the Montreal Temperance Society, once did nobly in this respect, and greatly were their labours blessed; why may we not hope for a like effort again? If the Cold Water Army went to work to collect a penny subscription, we believe wonders would be accomplished.

MR. DOUGALL'S TOUR CONTINUED.

I was deeply grieved to learn that the celebrated **DR. WARDLAW**, of Glasgow, had thrown the whole of his great influence against *tee-totalism*, and even preached against it to his very large congregation. His sermon, on this occasion, was printed and reviewed in severe terms by a committee of temperance men, some of whom were members of the Doctor's church; whereupon he entered an action of damages against them, which, I believe, is still pending, and several publications of an acrimonious character, have grown out of the affair. Did the fruits of the Temperance Reformation not convince us that it is the cause of benevolence and purity, the handmaid of the gospel, the promoter of peace on earth and good will among men, and, consequently of the glory of God in the highest, our faith in it would certainly be staggered by the mighty phalanx of the ministers of religion arrayed against it. In Great Britain and Ireland, although in some sects the proportion of *tee-total* ministers is great, yet, I suppose, taking Established churches and dissenters of all denominations together, not more than a twentieth part of the ministers of religion abstain from intoxicating drinks. On the other hand the advocates of the

cause are, generally speaking, poor and unlettered; we may think, therefore, what uphill work they have, to contend with such an array of opposing influence. They do contend, however, against all difficulties, with a patience and long-suffering which merits something better than the harsh rebukes that are so frequently administered to them, for destroying the Temperance cause by over zeal—rebukes proceeding from persons who are not likely to injure it in the same way,

I would remark, before leaving the West of Scotland, that notwithstanding the grievous destitution which had prevailed in Paisley for nearly two years, and which had attracted the notice of the civilized world, the rates of mortality and crime had not increased but rather diminished, and the people appeared more healthy and better dressed than they did sixteen years before, when I was better acquainted with them. These extraordinary anomalies were accounted for by the fact, that the people having been maintained chiefly from charitable funds judiciously administered—had little or no money to spend in liquor, and therefore were better in health and morals, than in seasons of manufacturing prosperity. A humiliating view certainly of human nature.

In Edinburgh, the seat of the East of Scotland Temperance Union, I found very little temperance effort and no union whatever. As far as I could learn the societies existed but in name; and employed no agents—issued no publications—and held few or no meetings. This state of things is attributed to dissensions between the churchmen and volunteers belonging to the societies, and the friends of the cause were attempting to remedy the evil, by organizing distinct associations in connection with each religious denomination, to pursue the work without any rivalry but that of doing good. It is my duty to exempt from the above sweeping charge of apathy and idleness, the Rev. Mr. WIGG, whose labours continue of the same ardent and indefatigable character, that I had occasion to admire so much three years before. In fact, upon his shoulders appears to rest the weight of the temperance enterprise in Edinburgh, and certainly no single individual could be found better qualified to bear such a burthen; but I scarce know what to say of those who leave him to labour alone. The labours of the Rechabites ought also to be noticed with much commendation. They are active and zealous, and were it not that their organization is conservative, not aggressive, they would supply the place of the old societies which they have to a great extent superseded.

It is to be remarked that the reverend gentleman above mentioned, and the Rechabites, hold their public meetings for the most part in the open air, arising, I suppose, from the fact that places of worship are generally considered in Edinburgh, as in some other places, too holy for temperance meetings.

I was delighted to find in Aberdeen a very marked contrast to Edinburgh. The North of Scotland Temperance Union, numbering amongst its office-bearers, several influential clergymen and country gentlemen, and managed by a few judicious and zealous friends of the cause in Aberdeen, has done incalculable good.—The celebrated R. G. Mason, frequently called the Father Mathew of Scotland, was one of its agents. The Aberdeen Society had also built a fine hall and held overflowing meetings in it every week, the interest of which was considerably heightened by the performances of a tee-total instrumental band of music.

It has been said that the Irish boatmen on the lakes of Killarney are now to a man tee-totalers. This, I am sorry to say, is not the case on the Scotch lochs; a more drunken race I never

saw than the boatmen on Loch Lomond, Loch Catherine, &c., and beautifully pure as the water is, one cannot get a drop of it except out of some glass or vessel perfumed with the very essence of whiskey. I mentioned to one of these boatmen the great change for the better which had taken place in Ireland, whereupon his Celtic blood took fire and he declared that Father Mathew only preached tee-totalism because he wished to break down all the distillers, and then step into the business himself and make a great fortune. I asked if he would consent to abstain from whiskey till Father Mathew commenced distilling it, but this proposition he indignantly declined.

As I saw little worthy of note in the south of Scotland, my next paper will relate to England.

We have much pleasure in publishing the following letter from our aged and judicious friend the Rev. W. M'KILLICAN:

SIR,—It is much to be regretted that such apathy prevails respecting the evils of intemperance. One would be apt to think, that all who profess either piety towards God, or benevolence to man, would be roused by the appalling facts brought to light, to oppose with all their might, the cause of so much dishonor to God, and ruin to man. If half the ruin were brought on men, by wild beasts, or a band of our fellow creatures, the whole country would soon be up in arms against them, till they would either destroy or drive them out—as was lately the case, when the pretended sympathizers mistook the proper direction, and came north instead of going south, where millions needed sympathy. But as the mischief is done by Alcohol there is little notice taken of it. Yea, instead of driving the enemy out of the country, and off the earth, as ought to be done, he is loved and encouraged to go on with his work; and few are so welcome into many houses as this arch destroyer of human happiness—and in place of condemning the destroyer, men coolly ascribe the evil to the destroyed, for being so imprudent; rot considering that they themselves are encouraging that which bewitches their fellow men, and takes away first their prudence, then their life—thus sending them to an awful eternity to bear the consequence! It is strange that men should go to scripture to defend a practice, which so directly opposes the whole design of God in giving it—his own glory in the purity and happiness of his creatures. This is little, if any, better than supposing that the Bible is divided against itself; which is the same thing as supposing that its author contradicts himself. To quote scripture in proof of any custom which is confessedly doing much more harm than good, (if it really be doing good) is, I think, perverting it, mistaking the whole design of it, and turning the sword of the Spirit against its author. I cannot help thinking that any practice or custom which does more harm than good, is as really a positive evil as if no good at all resulted from it. If four be, in some way benefited by alcohol, no matter whether in wine, whiskey, or rum, and five, or ten, be injured by it, and the injury be greater than the benefit—in the same proportion as the soul is of more importance than the body, and as eternity, in duration, exceeds time; and if the full amount of the benefit be deducted from the injury, does it not remain an undiminished enormous evil?

But here moderation will step forward with his sage and sly advice; I need not, however, trespass on your time in exposing his doctrine. His plan, has been ten thousand times, in ten thousand instances, "weighed in the balance, and found wanting" in good—leading to all evil. All the drunkards on earth, and all in hell, have been made such in the school of moderation; never one in the school of temperance or abstinence. The doctrine of moderation is so false, so sly; leads to so little good, and so much evil; that if the great author of evil, the enemy of God and man, who is a liar, and as such has become a murderer, were permitted to go about in a human form to promote drunkenness and all its known evils, I would be too cunning to teach drunkenness; he would most certainly teach moderation, knowing full well, that in this way his success would be far greater than if he would avow his real design. A minister, if there were on earth such a monster, that would teach moderation in lying and stealing, could not do a tenth part of the evil that a minister

will do in teaching moderation in reference to intoxicating drink. In the former case the wickedness and absurdity of the doctrine, would be in some manner an antidote against it; but we see the awful success of the latter. I wonder, therefore, that all good men, and all men of sense, and especially ministers are not, by this time, heartily ashamed of this same silly doctrine of moderation.

Ministers surely know, at least they ought to know, that such of their hearers, and members of their churches, as are drunkards, must abstain entirely, or that they will continue drunkards and be lost forever; and that others will gradually become such. How can a minister conscientiously require his people to abstain, and not do so himself? Can he thus be an example to them? How is a minister an example to his people in any virtues in which they are considerably ahead of him? If a minister who takes a little, say to his drunken hearers, or members—"Be ye followers of me," they will do so, and more than follow him, they will go before him, and in justification of their conduct plead his example. It is not reasonable in such a minister to require or exhort that the drunkard should all at once become more temperate than himself. Will not the poor imbricate now by his vice rendered feeble in body and mind, and while his ravenous appetite in the same proportion is grown strong, be tempted to think that his minister is—"Binding a heavy burden, and grievous to be borne, and laying it on his shoulders, while he himself will not put his finger to it?" Ought he not to give to the poor man the benefit of his example? Would that be unscriptural? Would that be doing too much to save a soul? Is it kind to refuse this aid to such a creature? So would not, so did not Paul refuse the benefit of his example? and Paul does not now repent his self-denial on earth, to do good to the souls and bodies of men.

But on various accounts it is more than time that I should finish my letter, I shall conclude with the words of Young—

In our world, Death deposes
Intemperance to do the work of age;
And, hanging up the quiver Nature gave him,
As slow of execution, for despatch
Sends forth his licensed butchers: bids them slay
Their sheep, the silly sheep they bleed before,
And toss him twice ten thousand at a meal.

O, what heaps of slain
Cry out for vengeance on us!

W. McKILLICAN.

IMPORTANT TO CONTRACTORS.

An office bearer in the Revolet Temperance Society, and a warm advocate of the Temperance cause, was this year employed by the Board of Works, to superintend some canalling operations in Canada west. He had of course to employ a great number of labourers of various nations, creeds and characters; and the way he secured industry, sobriety, and peace amongst them, is worthy of special notice. He made known that he would not allow any man to be questioned as to his nation or his faith; but that none need apply for work except teetotallers. The result was a general rush among the labourers to take the pledge; and diligence, sobriety and harmony amongst them ever since—thus affording a delightful contrast to the demoniacal scenes of drunkenness, violence and murder which have attended the progress of some, if not all, of our canals heretofore.

Many rum-sellers, we believe, think that Temperance men excite an undue prejudice against their lawful (!) calling, by means of publications, speeches, and public meetings; but if such be the case, they may resort to the same means to set themselves right with the public, and turn the tables on the Temperance men. They may hold a meeting for instance with some eminent rum-seller in the chair, and bring out all the consequence of the trade to convince the public that their business promotes the

health, happiness and prosperity of the community, and that they are an innocent and useful but a deeply maligned and injured set of men.

We take the following reflections on the same subject from an American paper:—

PROCESSION EXTRAORDINARY.—An Eastern paper suggests, "that in these days of excitement and procession, it would be a capital idea for the rum-sellers to turn out, and have a procession of their own, so as to show their strength." This is excellent! for they could excite themselves on their own rum, and if they should drink enough to be intoxicated, it would only show their spirit, and thus they might display not only their numerical force, but the strength of Alcohol at the same time.

They might give it quite a classical air, and make it look like a Roman triumph, if each rum-seller should select his most conspicuous victims, and drag them in the rear of his carriage wheels. With slight variation, the following might be the order of the day:

Distillers,
The Victims,
Widows and Orphans,
Importers,
Respectable Wine Merchants,
Landlords,
Grocery Keepers,
Bar Tenders,
&c. &c.

The procession should visit all the Alms Houses, Insane Hospitals, Penitentiaries, Prisons, and other monuments of intemperance. Reader, what do you think of such a procession? What objection can there be to it? If the business of selling rum is either necessary or respectable, why not get up something of the kind to make it popular?

The excellent preliminary remarks upon the St. Catherine's celebration, which we copied recently, were credited by mistake to the "Chronicle" instead of the "Reporter." This we regret, as we understand the mistake is a very absurd one. We should like to copy a few more such articles from the Reporter, and we promise to be more careful to give credit where it is due in future.

One of the strangest Editorial articles we ever saw, appeared in the Cornwall Observer of 3d Nov. on the Cornwall teetotal procession. From its venom against the Temperance cause, and incoherency of language, we should judge it to be the production of some tavern keeper, half-scas-over. Will our friends send us a correct account of the festival.

In consequence of a resolution of the committee to reduce the price of *Anti-Bacchus* and the *Canadian Minstrel*, they will be sold in future as follows:—

<i>Anti-Bacchus</i> , stitched . . .	1s.	single, 10s. per doz.
" " boards . . .	1s. 3d.	" 12s. "
" " bound . . .	1s. 6d.	" 15s. "
<i>Canadian Minstrel</i> , stitched . . .	6s. 6d.	" 5s. "
" " bound . . .	10d.	" 8s. "

Individuals subscribing for the *Advocate* are particularly requested to state whether they wish the back numbers to be sent, and if not, to be particular in mentioning the first number required. The address should be written in a legible hand.

As the business season is nearly over, we beg to call attention to the facility which the Montreal Temperance Reading Room affords to such as have leisure time, for acquiring information on the various leading and interesting topics of the day. Terms—

Winter half year, for persons in business, 5s.; clerks, 2s. 6d.; monthly visitors, 1s. 3d.; occasional visitors, 1d. each visit.

Families requiring tee-total servants, are informed that there are a few names in the Registry Book at the Depot.

Persons desirous of purchasing the Magazines and Papers used at the Reading Room, are requested to treat with the Agent, who is authorized to dispose of them on reasonable terms.

An efficient plan of Ward Organization has been ably drawn up by a sub-Committee of the Montreal Temperance Society, which, if faithfully carried out, as we trust it will be, must tend greatly to promote the Temperance cause in this city.

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

158.—REESORVILLE, Oct. 25.—Another victim of Alcohol—a man by the name of Brigadier Jones, who lived about a mile and a half from Reesorville, while under the enervating influence of alcohol, fell into the fire and was burnt to death. This individual was once respectable, had a good share of education; was active, industrious, and in prosperous circumstances; but, alas! spirits had blighted all, drinking had deprived him of his property, character, and friends, whereby he was forced to live alone on a miserable subsistence. Being asked a short time before he met his awful end, to give up drinking, he replied, "It is impossible; I believe temperance is a good thing, and that total-abstinence is doing much for many, but as for me, I am too far gone!" Oh, is it not awful to behold one of our fellow mortals thus securely bound in the chains of the destroying monster Intemperance. Does not this tell us in terms too plain to be misunderstood—Touch not, taste not, handle not! The above death happened in September, last, I mention it merely to corroborate the fact, that alcohol not only destroys the property and character, but the life and soul of man.—L. C.

159.—An inquest was held in the 6th Concession of Ernestown on the 22d October, on the body of Sampson Hannah. Verdict, accidental death while in a state of intoxication.—*Kingston Chronicle*.

160.—BRANTFORD, Oct. 19.—An habitual drinker was a few days ago returning home from a bar room, about two o'clock in the morning, when having to cross a bridge he walked over, and falling amongst some logs and stones was killed, it is supposed instantaneously. His funeral was attended by his children, grand children, and great grand children, who viewed the place where he reeled to and fro, and where his soul left his body, to soar to the bar of God, there to stand a judicial investigation by him who hath warned us that "No drunkard shall inherit the kingdom of heaven." To a reflecting mind, how awfully impressive is such a death; better than a thousand lectures doth it instruct the soul, and fully exhibits the advantages which the house of mourning possesses over the house of mirth.—ALFRED STRONG.

161.—An inquest was held in this town on Tuesday and Wednesday last before Dr. Finlayson, coroner on the body of a private of the Fourth Battalion Incorporated Militia. It was ascertained that after drinking on Tuesday to excess with some of his comrades, he lay down in a shed in rear of the store from which the liquor was obtained, and was found a short time after on the same day and in the same place, dead. After examining several witnesses the Jury returned a verdict "that his death was caused by intoxication."—*Cornwall Observer*.

[Why is the name of the store-keeper withheld?—Ed.]

MISCELLANEOUS.

One of our reformed men, a few nights since, in contending for the pledge, said: "I have told you that temperance is a good thing, if you don't believe me go and ask my wife."

A GOOD CAUTION.—A druggist in Boston has lately had some labels printed for his use, which read as follows.

REM.—prepared for external use. If by accident any should be swallowed, administer an emetic immediately.

Drunkened Ned came home one night, and had scarcely reached the centre of the room, when down he came. "Wife," said he "what did you grease the floor to-night for? You have made it so slippery I can't stand on my feet."

MURDER.—We learn from the Providence Journal that Aaron Batchelder, of Cumberland, R. I. has been committed to jail on a charge of having murdered his wife. He had been intemperate, and after a short abstinence, was seized with delirium tremens, and killed his wife in the night. His own account is that in the night, he imagined that he was attacked by the devil, and that he killed him with an axe. Upon awakening in the morning, he found that he had murdered his wife. He called his family, and made no attempt to escape or conceal his crime.

OBJECTIONS OF A RUMSELLER TO TEMPERANCE LECTURES.—A certain rum-seller in our neighborhood, said that he had but one objection to this business, viz: "I don't want my children taught to laugh and sing my trade and sign down." A man came down from Boston not long since, and lectured, my wife signed the pledge, thus I could bear. But he told my children that they must laugh and sing the rum-seller's sign down." Yes, boys and girls, sing and laugh on. Thus will touch the rum-seller's heart and tear his sign down—Give him no rest. Let the chorus ring.—"Away, away with the bowl."

TREMENDOUS DISTILLERY IN IRELAND.—While at Limerick, we also went over the remains of a large distillery, which I believe was one of the most extensive in Ireland. The proprietors of it are said to have amassed enormous wealth, it having been their policy to buy up all the small distilleries in the neighbourhood, and thus to monopolize most of the trade of the adjoining counties.—The concern formerly paid £100,000 per annum in excise duty, and their weekly production was over 300 puncheons of whiskey, which is equivalent to a return of more than £1,000 per day. It has now for a considerable time been at a stand, and we hope may never again be called into activity. It was with mingled emotions that we gazed upon the vast size of the cauldrons and stills, and all the rest of this gigantic apparatus of death, which had long been pouring forth its torrents of liquid poison, but was now silently going into decay, and by its loneliness and desolation proclaiming in a tone most expressive "Farewell, a long farewell to all my greatness."—*English Traveler*.

The average importation of wheat and flour into Great Britain from Ireland, for the ten years ending 1837, was 646,782 quarters per annum. The average for the four years ending 1811, is only 296,515. This is no doubt owing in a great measure to the triumph of Temperance in Ireland, whereby thousands and thousands of the people who used to eat only potatoes, are now buying bread with the money formerly spent in whiskey.—*Emancipator*.

ELECTION EXPENSES.—The expense of intoxicating drinks at the elections was calculated at three hundred thousand pounds. What has become of this enormous sum? Has it not been circulated through our country, and given employment to our industrious laborers and skilful artisans? O, no! At the many public dinners given by candidates to voters, and by voters to candidates, attended many of them by hundreds, there have been swallowed or spilled from one hundred to a thousand bottles of port and sherry; the money for these pernicious compounds, by a most absurd misnomer called wines, has been sent to France, Spain, and Portugal, and to this may be imputed a portion of the distress which now afflicts the country. But if candidates had adhered to the dictates of true honor, and not bribed by liquors, the consequence would have been, that this great capital, being circulated through the country, would have contributed to enable the sober and economical of the working classes by their honest industry, to support their wives and families.—*Eng Paper*.

DR. JOHNSON ON WHISKEY.—The word Whiskey signifies water, and is applied by way of eminence to strong water, or distilled liquor. The spirit drunk in the North is drawn from barley. I never tasted it except once for experiment, at the Inn in Inverary, when I thought it preferable to any English Malt Brandy. It was strong, but not pungent; and was free from the empyreumatic taste or smell. What was the process of making it, I had no opportunity of enquiring; nor do I wish to improve the making of poison pleasant.—*Tour to the Hebrides*, p. 207 Edin. 1806.

DO NOT DELAY.—An incident, which deserves to be recorded as a solemn and instructive lesson, took place within a few months not far from the borders of Chester county. A young man, the son of respectable parents who belonged to the Society of friends, had long been addicted to habits of intemperance, which led him to treat in a most cruel manner his wife and family.—His friends were anxious that he should join the temperance society, and after much persuasion, they induced him to consent to sign the pledge at the next meeting for he was not willing to abandon his drink without a few more days of enjoyment. Before the meeting arrived he was seized with delirium tremens, and died after a brief illness. While the temperance meeting, which he had resolved to attend for the purpose of signing the pledge, was in session, his lifeless corpse was carried by the door, and deposited in the adjoining grave-yard!

What a solemn warning is this against procrastination! Had that man joined the temperance society without delay, as he was convinced of the propriety of such a course, he might now be living, and just about commencing a happy and useful life.—*Do not delay!*—Standard.

STARTLING FACT.—Mr. Buckingham stated in the British parliament, sometime since, that he had taken the pains to place himself, during a whole day, in a tavern in London, and that he saw enter there for liquor, 2800 men, 1855 women, and 289 children: The proprietor of the establishment assured him that he sold liquor weekly to 269,450 men, 103,500 women, and 142,450 children.

WHAT THE WASHINGTONIANS HAVE DONE IN SULLIVAN COUNTY, Pa.—One year ago there were 190 distilleries in operation: at this time there is not one! "What a change is there my countrymen."

Anomaly.—A whisky selling christian.

Anti-Christian.—A wine drinking parson.

Consistency.—A man to say he cannot afford to pay a shilling a month to a temperance society, who for years paid five dollars a week for rum.

Appropriate.—Spell *murder* backwards and you have the general cause of it.

"I had rather not take a *horn* with you," said the loafer to the mad bull—but the bull insisted upon treating him to two, and the loafer got quite high.—*Wash. & Gen.*

Success to Trade.—Let the Washingtonians go on in their business, 700 licensed grog shops in Baltimore last year, this year they number—fifty-six. "The work goes bravely on."

Advantage of the Pledge.—When you go into company you may be induced to drink that you may not be singular, but it will save you a thousand anxieties simply, boldly, and at once to say I am a teetotaller, I never touch it.

A Good Illustration.—At a temperance meeting in Western New-York, some one alluded to the plea, so often urged by the Society of Friends, that it is not well to aid in the reformatory movements of the day, because it leads to "mixing with the world." The speaker was followed by Henry Coleman, of agricultural celebrity. In the midst of his remarks, he stopped suddenly, pointed out of the window, and looking at a Friend opposite to him exclaimed, in a tone of alarm, "Dr. Robinson! is that your house on fire?" Instantly the whole audience were on their feet. "Stop, stop!" "Nobody must go but the Quakers." "Don't mix with the world! Nobody must go but the Quakers." The fire was of course, a hoax; but we trust a serious use will be made of its witty application.

A Question.—Temperance man, when you stop at a public house, is it always the Temperance house if you can find one?

You are opposed to rum-selling taverns in toto; you say that there should be houses for public accommodation without the drunkard's drink. Believing that the friends of temperance are men of principle, a man commences a temperance house; now if he fails for want of custom will you—(reader, we mean you,) give your custom to a rum-tavern of choice, you act not in good faith, and the enemy will write you down *Hypocrite.*—*Temp. Agent.*

CHILDREN'S DEPARTMENT.

THE MOTHER THAT TOOK OFF HIS NAME.

A fine little fellow went one evening to a temperance meeting, and while several were going up and joining the Cold Water

Army, he sat and reasoned over the matter in his seat, saying to himself, 'If there is any good reason why one should sign, there is the same reason why another should. If it is their duty, it is mine; and if they can do any good by signing, I can; and if I am in the least danger from not signing the pledge, why I will certainly lay hold of the security.' Just as he was thinking over these matters, a gentleman arose and told a story of a young lad, son of a rich father, who learned to drink at his father's table, where wine was constantly before him, and died a drunkard. He thought he was telling his future history, and so impressed was he with it, that he sprang upon his feet and put his name to the pledge. On his return home he told his mother what he had done and how happy he was in it. Now his mother was a very good sort of a woman, but she loved fashionable life, and she had not given up her glass of wine. She thought young people should take something to cheer and comfort them. She liked temperance above all things; it was well enough for parents to sign pledges, but children were too young for that; especially was it wrong to do it without their parent's consent; besides it was best for them to make trial of themselves, to see whether they could abstain, before they committed themselves in so solemn a manner; so she said to her son that he must go to the next meeting and take off his name. It was a hard case, because he had done it so publicly and so conscientiously, and was so happy in it; but he felt that he must obey his mother, and indeed he should first have asked her leave; so he went to the meeting and took his name from the pledge. A short time after the mother and son were at a fashionable dinner party, where the little fellow was helped to some wine and urged to drink. He excused himself, saying that he belonged to the temperance society. No you do not my son, said his mother. True, said he, mother you made me take my name off, but I as much belong to them as I ever did; for I gave them my heart, and I can never wound their cause. His mother (for she was a good woman) flew to him and embraced him in her arms, and said, you are a good boy, you shall go and put your name to the pledge, and I will follow your example. The Cold Water Army are noble little fellows. They obey their parents, but they are independent and firm in their principles. The Great destroyer Alcohol will never have them.

WHAT THE CHILDREN ARE DOING.

I must tell you something of what the children are doing in temperance. A good many people think it's no use for children to join a temperance society—why, two little girls got one of the worst drunkards in Lexington to sign the pledge, and I don't believe any body else could ever have had any effect upon him—he was a brick-layer by trade; during the Christmas holidays he was employed by a baker to build an oven—he brought his bottle with him, and nearly every layer he'd take a drink from the bottle. These little girls, who were the daughters of the baker, were standing by when he was at work. "Ain't you ashamed of yourself, Mr. Murray," said they, "to be drinking whiskey." So a short time after they came out of the house with a piece of mince pie in their hands. "Now ain't you ashamed of yourselves," said he, "to be eating brandy at that rate?" "We ain't," said they. "Yes you are," said he, and they ran to ask their mother to learn if there was brandy in the pies. "Yes my dears," said she, "there is." "Then we'll not eat any more of it," said they; and they spit out what they had in their mouths, and throw the balance into the fire. Murray could not stand this:—"Well," said he, "if these little girls can give up mince pies, that they love so much, just from principle, I'm sure I can give up my dram." And he did too, and signed the pledge. Another child, a little boy of Mr. Eustace's in Cincinnati, who was very sick, could not be induced to take some spirits of camphire because he learned from the doctor that there was liquor in it. A little boy in Danville corrected his father, who was a notorious drunkard, in this way. His mother and sister and himself, came to the temperance meeting and there signed the pledge—after they had returned home, the father came in, much to their surprise, in a good humour. They had intended not to let him know what they had done—but as he asked them what kind of a meeting they had had, his eldest daughter ventured to tell him that they had all signed the pledge. "Well," said he, "if the temperance men would give me a new coat I don't know but I would sign it too." When his

little son heard this he ran to his drawer, and brought out some money that he had been saving for a long time, in little pieces; here father, said he, this is all I have got, but I will give you that, if you will only sign the temperance society. The father could not stand it no longer—and early next day put his name to the pledge."—*Speech of Mr. Vickers.*

At one of the Washingtonian temperance meetings held at Newark, a pledge containing fifty-five names was handed in, procured by a young lady of the Junior Martha Washington Society. Will not some of our young ladies who spend so much time in idle visiting "go and do likewise?"

Portry.

LINES,

Written on seeing a young Lady, an intimate friend, partake of the sparkling wine—that "destroyer of souls."

Dash from thy lips that sparkling glass
As thou would'st spurn the blackest sin:
Though nought its beauty can surpass,
Yet dire destruction lurks within.

Oh! dash away that liquid flame!
Nor let it taint thy youthful breath;
For in it lurk the seeds of shame
And anguish, poverty, and death.

What, though the wine-cup, sparkling bright,
Can quiet all thy rising fears;
'Twill prove thy soul's eternal blight
And whelm thee in remorse and tears.

O! could that glowing wine-cup tell
The woes its liquid fire has wrought,
'Twould but unfold the scenes of hell
With darkest shades of horror fraught.

'Twould tell the wreck of god-like mind;
Life's fondest joys to ruin driven—
Of anguish deepest—most refined—
The loss of peace—of life—of HEAVEN;

Then dash away that sparkling glass!
As thou would'st spurn the blackest sin;
Though nought its beauty can surpass,
Yet dire destruction lurks within.

THE MISERIES OF INTEMPERANCE.

BY Wm. H. BURLEIGH.

Amid thy palaces, a demon roams;
Frenzied with rage, yet subtle in his wrath,
He crushes thousands in his fiery pain;
Stalks through our city unabashed, and throws
Into the cup of sorrow bitter woe—
Gives to the pangs of grief an added smart,
With keenest anguish wrings the breaking heart,
Drags the proud spirit from its envied height,
And breathes on fondest hopes a killing blight,
Heralds the shroud, the coffin, and the pall,
And the graves thicken where his footsteps fall!

"Ho! for the rescue! ye whose eyes have seen
The ruin wrought where drunkenness has been—
Ye who have gazed upon the speechless grief
Of early widowhood, that mocked relief—
Ye who have heard the orphan's struggling sigh,
When, mad with agony, he prayed to die—
Ye who have marked the crimes and shames that throng
Like endless fiends, the drunkard's way along—
Ye who can tell his everlasting doom
When darkly over him shall close the tomb—
Up for the conflict!—let your battle peal,
Ring in the air as rings the clash of steel,
When rank to rank, contending armies meet,
Trampling the dead beneath their bloody feet!
Up! ye are bidden to a nobler strife—

Not to destroy, but rescue human life—
No added drop in misery's cup to press,
But minister relief to wretchedness—
'To give the long lost father to his boy—
'To cause the widow's heart to sing for joy—
Bid Plenty laugh where hungry Famine scowls,
And pour the sunlight o'er the tempest's howls—
Bring to the soul that to despair is given,
A new found joy, a holy hope of heaven!"

AGRICULTURE.

SOILS AND VEGETATION.

FROM JACKSON'S AGRICULTURE AND DAIRY HUSBANDRY.

SOILS.

The soil, or that earthy substance with which the dry land is in most parts covered, forms more particularly the material on which the agriculturist has to operate. An investigation of its various qualities is absolutely necessary for all who would conduct farming business in an enlightened and liberal manner.

The soil is mainly composed of particles which have been disengaged by various means in the course of time from the rocks on which it rests. In some instances, and more particularly on hills, it is composed in the main of pulverised materials from the rocks immediately beneath; but in many others, the pulverised matter has been washed down from high into low grounds, or transported by floods from great distances. The action of air and water on rocks in dissolving them, and the power of the latter element in transporting the disengaged particles, are the chief causes of the present arrangements of the soil.

Notwithstanding the different appearances which the earthy covering of the globe exhibits, it is composed almost entirely of four substances, formed by an original union of simple elementary matters. These four substances, washed at a former period from rocks, and called primitive earths, are *clay*, *sand*, *lime*, and *magnesia*. It is by the due combination of these that fertility ensues. We shall describe them separately.

Clay.—Clay, or, as it is often called, alumine, or argillaceous earth, is easily distinguishable. It is a compact substance, which absorbs water slowly, and when moistened throughout is soft, pliant, and exceedingly tough or tenacious. In its ordinary condition it is so close in texture as to prevent the penetration of the roots of plants, and therefore is a serious obstacle to vegetation. Clay is one of the most obdurate and worst kinds of soil upon which a farmer is called to operate. If it rest on a substratum of gravel, or friable rock, or sand, it admits of easy melioration; but this is seldom the case; it too frequently rests on a cold and still more compact dark clay, called *till*, which is so close that no water can sink through it.

A clayey soil may be meliorated by a due mixture of sand or any other light substance, which will serve to sheer down its particles and keep them apart from each other. All kinds of calcareous manures, ashes, and the loose dung swept from the streets of towns, peat, and farm-yard manure, are serviceable in mingling with clayey soils, and bringing them up to a proper state of fertility. When so improved, they are calculated to yield good crops of beans, wheat, oats, clover, and Swedish turnips. They likewise answer well for meadow lands or pasturage. Clay soils ought, if possible, to be ploughed up before winter sets in, in order to expose the furrows to the action of the frost, which mellow and brays down the tenacious clods.

Sand.—Sand or gravel, called sometimes silex, silica, siliceous matter, or earth of flints, is distinguished by properties of a totally opposite character from clay. It has little or no cohesion among its parts; is incapable of retaining moisture; and powerfully promotes putrefaction, but permits the gases to escape.—Sand is thus a corrector of alumine. These two earths may indeed be classed among the contending elements, of which a union heightens their common virtues, and rectifies and subdues their respective defects.

The bulk of the soil, generally, is composed of sand, to the extent of from four to seven eighths of the mass. Sir Humphry Davy observes, that "the true sandy should never be applied to

any soil that does not contain at least seven-eighths of sand;" also, that "sandy soils which effervesce with acids should be called by the name of calcareous sandy soil, to distinguish them from those that are silicious."

We are informed by Sir John Sinclair that "the best mode of improving the texture of a sandy soil, deficient in retentive or adhesive properties, is by a mixture of clay, marl, warp (the sediment of navigable rivers), sea-ooze, sea-shells, peat, or vegetable earth. Even light sandy soils are thus rendered retentive of moisture and manure. In some parts of Norfolk the farmers have availed themselves of these auxiliaries for improving a sandy soil, in an eminent degree. They have thus entirely changed the nature of the soil; and by the continuation of judicious management, have given a degree of fame to the husbandry of that district, far surpassing that of others naturally more fertile."

If the farmer of a sandy soil possess the means of giving it a top dressing of brayed down or broken peat, he will find it to be attended with good effects; in general, the materials of improvement are obtained with little difficulty. When properly prepared, a sandy soil is one of the most valuable which can be worked.—It will produce good crops of common turnips, potatoes, carrots, barley, rye, buck-wheat, peas, clover, and sainfoin, and other grasses. It seldom possesses sufficient strength for wheat, beans, or flax.

Crops on sandy soils are easily injured by drought, as the moisture too readily evaporates from the open particles. This may be in some measure remedied by deep ploughing, which has the effect of preserving a due degree of moisture in the substratum as a reservoir for the plants. To assist further in preserving the moisture in the soil, any small stones which lie on the surface should not be picked off. In rainy climates, or when the soil rests on retentive clay, such expedients may not be necessary.

Gravelly soils are similar in character to those which are sandy, and equally require the administration of materials to give tenacity to the mass, also a due supply of compost manure. Both sandy and gravelly soils should have frequent returns of grass crops.

Lime.—Lime, commonly called calcareous earth, is never found naturally in a pure state, but in combination with the acids—chiefly with the carbonic, for which it has so strong an affinity that it attracts it from the atmosphere. The burning of limestone is undertaken for no other purpose than to expel by heat this gas, and reduce the base to a caustic powder, in which state it has a strong tendency to absorb first moisture, and then the carbonic acid of which it had been deprived. Lime blends the qualities of clay and sand, occupying a middle place between the two. In its caustic state it is a powerful promoter of putrefaction, or decomposer of animal and vegetable matter, to which circumstance is owing, to a certain extent, its efficacy as a manure. Lime also helps to fix the carbonic acid which is generated by the fermentation of putrescent manures in the soil, or which floats in the air on the surface of the earth, and it freely imparts this gas, in union with water, for the nourishment of plants. Lime is therefore an extremely valuable ingredient to the farmer; and, accordingly, wherever agriculture is carried on with spirit, it is eagerly sought after, though it some times bears a very high price.

Magnesia.—Magnesia is a primitive earth found in some soils, but in a much smaller proportion than the above three. Its properties are nearly analogous to those of lime, but of doubtful value, and it is certainly injurious when mingled in large quantities with the other earths.

On analyzing the various soils and subsoils, they have been found to resolve themselves into one or more of the foregoing primitive earths; and their barrenness or fertility have in no small degree depended on the mixing and assorting of these ingredients. Some soils are called *loams*; a loam, however, is by no means a distinct body, but is a combination of clay, sand, or calcareous matter. Some loams are denominated *clayey*, from the excess of argillaceous matter; others open and light, from the preponderance of sand. In fact, these two original ingredients seem capable of being compounded in such an infinite variety of ways, as to give occasion to that diversified texture of soils met with in all countries and all situations.

Besides these four primitive earths, which constitute equally the soil and subsoil, the upper of these, or mould, contains the

putrid relics of organised substances that have grown or decayed upon it, or have been conveyed thither in the progress of cultivation. The decomposition of these is the proximate cause of fertility; and the richness of soils bears reference to the relative quantities. The residual earth remaining after the process of dissolution, is extremely light in weight, and always of a blackish colour. It is owing to this that a garden, which has been under long continued culture, approaches to a black shade, progressively deepening according to the abundance of this matter. In addition, nearly all soils are found to contain certain various chemical compounds, mineral salts, and metallic oxides; some of which are beneficial, others harmless, and a few injurious, to vegetation, and which either pre-existed in the strata from which the surface has been formed, or have been carried to it by subterranean springs, or by factitious causes.

The nature of soils is sometimes indicated by the kind of vegetables which they appear spontaneously to produce. This, however, is not a safe test of the nature of soils, or rather of what can be produced from them in a state of tillage; for the seeds of weeds which grow upon uncultivated ground, may have floated to them from a distance on the winds and vegetated where they have chanced to fall. All that can usually be expected from this kind of investigation is whether the field be moist or dry, as for instance, rushes will invariably indicate superabundant moisture and a necessity for draining. The quantity of herbage or plants produced in a state of nature will also serve as a test of the soil and its capacity for production. A surface which exhibits thin scanty herbage is a sure indication of poverty of soil, or a defect of moisture in the climate. After a wet season a thin poor soil may afford luxuriant vegetation, and a clay soil the reverse; the previous state of the weather, therefore, must be taken into account in judging of soils and their spontaneous products.

Soils differ considerably in colour. There are dark or blackish, reddish, brown, and whitish soils, each colour being an indication of the nature of the soil or subsoil. The best soils are uniform in colour, not mottled. The reddish appearance in some soils is caused by a combination of iron or ferruginous matter, but this is not found to impair fertility. The depth of soil is of as much importance as either its quality or colour. With a shallow soil it is impossible to cultivate to advantage tap or tube-rooted vegetables, such as carrots, turnips, or potatoes, for these extend their roots to a considerable depth. There is likewise not a sufficiency of substance to retain moisture. Shallowness of soil may in some instances be remedied by the use of the subsoil plough, which loosens the retentive substratum, and prepares it for being turned up at a fitting season to increase the quantity of available soil.

VEGETATION.

Having described the soil, we now come to the elements of vegetation sustained through its instrumentality. Vegetation, or growth, is produced by the action of certain elementary gases on the roots, stems, and leaves of plants, and of which the earth may be termed the agent through which the application is made. The elements which constitute the greatest part of vegetable matter, are oxygen, hydrogen, and carbon, with, in some of the products, a little of azote. But in addition to these, chlorine, sulphur, phosphorus, calcium, magnesia, silica, aluminium, potassium, and sodium, with small portions of iron and manganese, enter, either in their simple or compound forms, into the fibre and texture of plants, or into the agents which operate upon them.—These fifteen elements, by the power of chemical attraction, unite with each other into an immense variety of substances, and compose that beautiful and harmonious assemblage of living forms, which, by means of their roots, stems, leaves, and blossoms, weave the verdant and flowery carpet that spring extends beneath our feet, and that the summer heights and decorates with the most glowing and animated tints. Before they pass into the more complex arrangement of plants, shrubs, and trees, they previously unite into the simpler combinations, and constitute water, air, acids, alkalis, and various salts. These latter again are acted upon by the powers of growth, and after entering with the sap into the system, assimilate to the organs, and assume the characters of life.

The water which nature furnishes to the vegetable organs is never perfectly pure; for besides containing air, in which there is

constantly a certain proportion of carbonic acid gas, it has always acquired, by percolation through the soil, various earthy and saline particles, together with materials derived from decayed vegetable or animal remains. Most of these substances are soluble, in however minute a quantity, in water; and others finely pulverised may be suspended in that fluid, and carried along with it into the vegetable system. It does not appear, however, that pure carbon is ever admitted, for Sir H. Davy on mixing charcoal, ground to an impalpable powder, with the water into which the roots of mint were immersed, could not discover that the smallest quantity of that substance had been in any case absorbed. But in the form of carbonic acid, this element is received in great abundance, through the medium of water, which readily absorbs it; and a considerable quantity of carbon is also introduced into the fluids of the plant, derived from the decomposed animal and vegetable materials which the water generally contains. The peculiar fertility of each kind of soil depends principally on the quantity of these organic products it contains in a state capable of being absorbed by the plant, and of contributing to its nourishment."

Animals and vegetables are compounded of nearly the same elementary principles, which enter into their systems by the food, water, and air they are constantly consuming, and which encourage their growth and increase their bulk. As long as animals and vegetables are endowed with the principle of life, these elementary properties are sustained in action for their benefit; but so soon as they cease to exist, quite a new process ensues. After death comes putrefaction, or the dissolution of the elementary properties of which the animal or plant was composed, and which properties escape either in juices, or ærial products, or an indissoluble residuum. These component parts, thus set free, remain not long inactive, but rush speedily into new compounds. The oxygen which escapes from a decaying flower mixes with the air, and the next minute may perhaps enter the lungs of the man who is bending over it in contemplative mood at the precariousness of its short-lived beauty. It is thus that all decomposing vegetable and animal substances serve the purpose of manures, because their elementary principles are dissolving and separating from each other; and in this way are prepared, by the wonderful and mysterious economy of nature, for feeding and sustaining the different orders of organised beings which are then enjoying existence.

One is not able to contemplate the putrefactive process, and the uses it serves in the vegetable kingdom, without being struck with the admirable contrivance of the Creator, to remove from our sight the putrid remains of animal and vegetable bodies, and change them into new and nutritious forms. The beauty of the universe would have been marred, and our senses continually offended, without this expedient of putrefaction, which sweeps away all trace of former organised beings, by converting them into pure and uncontaminated gases. In a similar manner, the excrementitious matter passing from animals is disposed of. In the form of manures, it is buried in the ground, which absorbs all its noxious effluvia; and in place of exciting in us revolting sensations, it becomes the most powerful restorative of our exhausted fields. There it is decomposed by the solvent powers of heat and water, and supplies abundance of nourishment to the grasses and corn vegetating over it. Thus, the soil supports plants, plants support animals, and animals and plants support man; while the soil, again, absorbs the whole, in order to pursue the same everlasting process.

The soil, as we have said, is however only an agent, but one of first-rate utility. It forms the bed in which the roots sink and extend themselves, both for the purpose of seeking nourishment, and of sustaining the plant in such a firm position as not to be injured by the agitation of the winds. The soil is also the laboratory in which putrefaction is carried on. Some of the primitive earths are much more capable of resolving animal and vegetable bodies into their elementary principles than others. In stiff clay, putrefaction goes on at a very slow rate; in sand and gravel, the process is more rapid; and in lime and magnesia, it is the quickest of all; yet every one of them possesses this power to a certain extent. The earth has not only the property of decomposing animal and vegetable substances, but, what is more essential, it has the property of retaining the putrid steams which arise from

them. Were the gases into which bodies dissolve themselves, to escape immediately from the ground, as through a sieve, at the moment of their disunion, it would be unfit for the purpose of vegetation; but when it absorbs and gradually gives them out according to the action of chemical affinities, we behold it endowed with an admirable quality for the support of vegetable life. The earth not only absorbs all the effluvia of corrupted animal and vegetable matter lying in itself, but it attracts these effluvia when set at liberty and floating in the ærial sphere. Fresh mould greedily inhales the nitrid vapours with which the atmosphere may happen to be loaded; and the more the land is turned up, the more will this take place. On this circumstance depend the great salubrity of the atmosphere in the country, and the healthiness of those who are employed either in following the plough or digging the ground.

It only remains that we should give a short account of the process of vegetation. All vegetables are reproduced from seeds or germs of their own species. Seeds may be defined as a kind of eggs, containing a vital principle or embryo, which, when developed in favourable circumstances, is in all respects like the parent, unless art has interfered to change its form and qualities. The vital principle is perfectly dormant when the seed is shed by the parent; but when placed in the soil, the matter is excited into action by heat, air, and moisture. Expansion of the membranes takes place, the outer husky coverings are burst asunder, and a fibre to form the roots descends in search of humid and gaseous food, and fixes itself in the earth. Soon after, a fibre shoots upward from the seed, pierces the surface of the ground, and expands in the air. In this early part of the process of vegetation, the principal portion of each seed serves to nourish both the descending and ascending fibres; and when this end is accomplished, it is exhausted and decays. Some kinds of vegetables reproduce by means of *sporules*, or parts separated from the parent plant, and their action is somewhat different; but these do not require particular notice here.

As soon as the first spur-like root issuing from a seed enters the soil, it emits small fibres from its point and along its sides; some of these become branches, which in their turn also eject fibres, according to the demands of the plant for nourishment. The small fibres, or *spongiolæ*, are the real roots or mouths of the plant, by which they imbibe or extract nourishment from the earth. This nourishment consists of water, oxygen and hydrogen gases, and certain earths and salts, particularly potash. In seeking their appropriate food from the mass of soil which surrounds them, the fibres exercise a selection, or, properly speaking, only receive that kind of nourishment which their constitution permits or demands. The greater the difficulty in finding nourishment, the more widely do the roots and fibres penetrate. A vast number of invisible hollow tubes, which pervade the stem and branches of the plant, conduct the moisture or sap from the roots through the body of the plant, till it arrives at the leaves. In daylight, about two-thirds of the oxygen and hydrogen contained in the sap flies off in vapour through multitudes of invisible pores spread over the upper part of the leaves. Similar pores in the under sides are at the same time engaged in inhaling the carbonic acid gas, which forms a small part of the atmosphere, and is receiving constant accessions from the lungs of animals. The sap, thus relieved of so large a portion of the oxygen and hydrogen, and charged with carbonic acid gas, returns, in most plants, along the exterior of the branches and stem immediately under the bark or skin, where it deposits itself in new vegetable matter, so as to add to their thickness. The growth and increase in bulk of plants thus proceed on a most elaborate scheme, requiring a number of concurring circumstances to attain the desired end. The soil must possess the elementary matters necessary to form the sap; pure air must be permitted to reach the root through the surface of the ground, and if the soil be so stiff as to prevent this, vegetable growth will cease; there must be a sufficiency of, but not too much, moisture; and the solar rays must be allowed to shed light upon the plant daily.

In the night-time, or when planted in a dark place, plants, as already mentioned, grow sickly and white. The cause of this is, that they do not give out the hydrogen and oxygen of the ascending sap; on the contrary, they take in oxygen, and give out car-

bonic acid gas.* Hence a constant abstraction of the light from plants renders them unhealthy. It is the carbon, that, mingling its dark hues, with the yellow of the sap, forms the green colour so prevalent in the vegetable creation, and so refreshing to the eyes of man. The manifest purpose of vegetable life appears to be the production of seed, or reproduction through the means of seeds and shoots. When the plant has attained this important end of maturing its seeds, which in trees are concealed in the heart of the fruit, it in many cases withers and dies, or ceases for a season to flourish. In the case of grains, or cereal plants, the seeds are the grains; and to produce by art the largest number and weight of these, is the great object of the agriculturist.

The following piece of sound sense should be carefully pondered by all our agriculturists, merchants, forwarders, and ship-owners.—[Eo.]

The certainty of the advantage given in the United Kingdom to Colonial produce over that of foreign countries, diminishes yearly, and is likely to fail, if not by abundant crops in the home dominions, by the influence and cries of the great majority of the population for cheap food.

Cheap production, cheap conveyance to the market, and cheap sales, industry and fair dealings, are our only sure reliance. All others are likely to prove deceptive at the moment of the greatest difficulties.—*Quebec Gazette.*

EDUCATION.

EDUCATION OF MOTHERS, BY AIME MARTIN.

ON THE INFLUENCE OF WOMEN.

(Continued from Page 205.)

Whatever be the customs or the laws of the country, it is the women who give the direction to its manners. Whether free or subject, they reign because they derive their power from our passions. But this influence is more or less salutary according to the degree of estimation in which they are held; be they our idols or our companions, slaves, or beasts of burthen, the re-action will be complete—they will make us what they themselves are. It appears as if nature attached our intelligence to their dignity, just as we attach our happiness to their virtue. Here then is a law of eternal justice; man cannot debase women without becoming himself degraded; he cannot elevate them without becoming better. Let us cast our eyes over the earth, and observe the two great divisions of the human race—the East and the West; one half of the old world continues without improvement, and without ideas, beneath the weight of a barbarous civilization; there the women are slaves; the other half progresses towards equality and enlightenment, and we there see women free and honoured.

A few months ago was published in the papers the account of an English physician, whom curiosity had led to the East. Being accidentally introduced into the slave-market, he perceived a score of Greek women, half naked, lying on the ground, in expectation of a purchaser. One of them had attracted the attention of an old Turk; the barbarian examined her minutely as one would examine a horse, while during his inspection the merchant praised the beauty of her eyes, the elegance of her figure, and other minor perfections; he protested that the poor girl was not more than thirteen years of age, and after some bargaining about the price, she was sold, body and soul, for about sixty pounds. The soul, it is true, was but little considered in the bargain. The unhappy creature, half-fainting in the arms of her mother, (for this horrid

* The carbonic acid in the atmosphere is one source from which plants derive their carbon; they take in the carbonic acid, retain the carbon, and give out the oxygen; and if we saw no other use of the carbonic acid but that of furnishing carbon for the growth of the first natural crops on rocks or newly made soils, which do not contain any dead vegetable matter to supply carbon, we would have abundant reason to instance the presence of carbonic acid in the atmosphere as another example of the adjustment, economy, and reciprocal dependence, which are uniformly displayed in the works of nature. When plants are burnt in a vessel which permits the gaseous matters and vapour to fly off, the substance which remains is found to be carbon or charcoal, which is black in colour.—*Hugo Reid's Chemistry of Nature.*

compact was made beneath the eyes of her mother) implored with piteous cries the assistance of her sorrowing companion. But in this barbarous land all hearts were closed; the laws render one insensible to the evils which they sanction. The affair was concluded, and the young girl was delivered to her master. Thus vanished for her, thus must vanish for all women in this part of the world, that delightful futurity of love and happiness which nature has prepared for them. Who would believe it? This infernal transaction took place in Europe in 1829, at the distance of six hundred leagues from Paris and London, the two capitals of the human race; and at the present moment it is the living history of two-thirds of the inhabitants of the globe. What monsters would be produced by such an union! What kind of progeny will arise from this combination of villainess, hatred, and misfortune! Worshipper of Mahomet, is this one of the companions of thy life, one of the mothers of thy children? Thou request from her delights for thyself and an affectionate disposition for thy son!—An affectionate disposition! Nothing can be expected from this sorrowing creature—but thy own degradation and that of thy posterity.

Nature has so willed it, that true love, the most exclusive of all the feelings, should be the only possible foundation of civilization. This sentiment invites all men to a simple life, exempt at the same time from idleness, from effeminacy, and from brutal passions.—All in harmony, all is happiness, in the intimate link which unites two young married persons. The man, happy in the society of his wife, finds his faculties increase with his duties; he attends to outdoor avocations, takes his part in the burdens of a citizen, cultivates his lands, or is usefully occupied in the town. The woman, more retiring, presides over the domestic arrangements. At home she influences her husband; diffuses joy in the midst of order and abundance; both see themselves reflected in the children seated at their table, who promise by the force of example to perpetuate their virtues.

Contrast with this picture of the European family that of an Eastern one; the former is based upon equality and love: the latter, upon polygamy and slavery, which leave to love its brutal fury, but which deprive it of its sweet sympathy and its divine illusions. A man may shut himself up with a number of women, but it is impossible that he can love several. See him, then, reduced, amidst a crowd of young beauties, to the saddest of all conditions—that of possessing without loving, and without being beloved. Inebriated with the coarsest pleasures, without family in the midst of his slaves, without affection in the midst of his children, he imprisons his companions, he mutilates their keepers, and makes of his house a place of punishment, crime, and prostitution. And, after all, does this animal life yield him happiness? No; his senses become blunted, his mind becomes enervated, and he vainly pursues unto the brink of the tomb the sensual delights which, while they excite him, elude his grasp.

At the beginning of the world God created only one man and one woman, and ever since the two sexes have been born in about equal numbers. Thus each man ought to have his companion—it is the law of nature; all the rest is only barbarity and corruption.

In order to convince you that such is the law of nature, allow yourself to be charmed by the most delightful of all scenes!—Observe these two young lovers, experiencing the same transports,—they have but one thought, that of living and dying together.—All that is divine upon earth animates their bosoms. Do you not feel that they are the two halves of the same being which have again found each other? and do you not perceive how, in proportion as the two souls form one, its sentiments are enlarged and its joys purified? Oh, how easy the practice of virtue appears to love! He who knows how to love, is strong, is just, is chaste, can undertake everything, and suffer everything. The soul of true lovers is like a holy temple, in which incense incessantly burns, in which every voice speaks of God, and every hope is of immortality.

In his paternal goodness, the Creator has placed, at the brightest epoch in the lives of the dwellers upon the earth, happiness by the side of virtue.

Is it not a wonderful thing, that the woman who has not the power of resisting him whom she loves, can yet find in so weak a

soul all the energy, all the heroism, necessary to sacrifice her life for him?

It is because woman is made to love, and that in her weakness, as in her sacrifices, it is always love which triumphs.

The influence of woman is extended over the whole of our lives; a mistress, a wife, a mother—three magic words which comprise the sum of human felicity. It is the reign of beauty, of love, and of reason; it is always a reign. A man consults with his wife, he obeys his mother, he obeys her long after she has ceased to live, and the ideas which he has derived from her, become principles which are frequently more powerful than his passions.

On the maternal bosom the mind of nations reposes; their manners, prejudices, and virtues,—in a word the civilization of the human race all depend upon maternal influence.

The reality of the power is admitted, but the objection is stated, that it is only exercised in the family circle, as if the aggregate of families did not constitute a nation! Do we not perceive that the thoughts which occupy the woman at home, are carried into public assemblies by the man? It is there that he rallies by strength, that with which he was inspired by caresses, or which was insinuated by submission. You desire to restrict women to the mere management of their houses—you would only instruct them for that purpose; but you do not reflect that it is from the house of each citizen that the errors and prejudices which prevail in the world emanate.

ON THE PHYSICAL EDUCATION OF CHILDREN, AND OF ITS PROGRESS.

At the moment of commencing the education of mothers of families, I perceive that their solicitude is awakened. They inquire what instruction I intend for their sons? how, and by whom this instruction will be imparted to them? shall they go to college? learn Greek and Latin, mathematics and chemistry? shall they follow the ancient or the new methods? In the present state of their minds, all is perilous, ignorance as well as science, the austerity of masters as well as the laxity of principles,—all, even teaching which threatens to introduce into the schools the violent doctrines by which society is divided.

Before answering these questions, it is important to ascertain the changes which have taken place at the same time in the discipline of families and of colleges. The times are not very remote when the severity of fathers encouraged the severity of the teachers; the pupil then saw nothing around him but severe countenances, and hands armed with rods. Everywhere there existed the abuse of force, and the forgetfulness of humanity.—All the forms of despotic governments, and even its infamous punishments, were applied to education. Colleges had then official floggers, and thus an executioner was introduced among the classes of children.

But at the present day all is changed: rods are no longer scattered about our schools; the gift of sovereigns no longer serve to procure instruments of torture.* The rod and starvation have ceased to be the moral powers of education, and the professors, who are now chosen from among fathers of families, no longer treat our children in the same way as criminals are treated in the public square.

The source of these reforms spring altogether from the ameliorations in domestic life. In proportion as paternal severity has diminished, scholastic cruelties have ceased. Under our new regime, the tyrannical power of fathers has decreased, like that of kings, of which it was the image; but what we have lost in despotism we have regained in happiness. Husbands are no longer despots, kings are no longer absolute, and fathers deign to love their children! Is it, then, so great a misfortune that austerity should disappear, and that we should find in its stead the laugh, the games, and the songs of love?

Would you wish to enjoy all the delights of so sweet a scene, enter the garden of the Tuileries on a summer's day at noon. A few solitary loungers appear here and there, and are soon lost sight of in the avenues; but, then, on all sides are seen groups of children, comfortably and gracefully dressed, running, dancing,

* Louis XI. having placed his name at the head of the subscriptions to the college of Navarre, his subscription was appropriated to the purchase of rods.

singing, or skipping with the lively and simple grace which belongs only to our early years. Charming creatures! they fill with joy these long avenues, in which they appear near their mother, like happy souls beneath the light of the Elysian fields.

Ah! enjoy these moments so sweet, while you may. Good mothers! Providence of your dear children! allow beneficent nature to develop their delicate limbs—others will soon adorn their minds and cultivate their intellects, but it is your charge to arm them for the world which already calls for them. From beneath these refreshing shades listen for a moment to that continued noise, which might be compared to the distant rolling of the ocean; it is the city which grows; it is its voice which threatens you. Alas! poor children. Yet a little while, and they will be cast upon the tempestuous world of which you hear the formidable agitation!

THE FATHER.

It has been asked why we do not call upon the father for the education of his children? Our answer is plain: viz. that in the present state of things, and with a few rare exceptions, the concurrence of the father is almost impossible. How seldom can he find time to watch over these young souls! Has he not duties to fulfil, and a livelihood to gain? Is he not a lawyer, merchant, artist, or working man; and more than all this, is he not a citizen? How, then, amidst the worry of affairs, and the ambitious calls of fortune, can he be sufficiently at liberty to give to his children those daily instructions and examples which alone can raise them to virtue? The most difficult thing on earth is not merely to do good, but to inspire others, and to cause them to love it. Can man compete with woman in the privilege of patience, and the forbearance of love?

The influence of the father is certainly a good thing when it is good! but how rare are the instances in which it can be exerted in all its plenitude. Time and inclination are the two elements which are wanting. It is likewise essentially variable. The woman belongs exclusively to her family; the man belongs to his family and to the community. Every form of government modifies the duties of the father, alters his ideas, and imposes upon him opinions which produce actions. Thus, at the earliest period of the world, in the time of the patriarchs, for instance the three chief powers of society rested on the head of the father; he was at the same time pontiff, judge, and king.

A more advanced state of civilization deprived the father of these three powers, to bestow them upon the laws. At Athens, at Sparta, at Rome, he was no more than a citizen. Paternal despotism was modified without being softened. At a subsequent period the citizen disappeared, and the feudal power arose. All the power of the father was merged into that of his lord: he was no longer either judge, pontiff, or citizen; he was master and vassal; master of the weak; vassal to the strong; always oppressing or oppressed; his tyranny extended even to his family, which he separated and lopped off, leaving only one branch to the tree, in order that it might rise the higher; giving all to the eldest son,—fortune, honour, greatness, titles; and leaving the others as their heritage, misery, or that anticipated death which is termed celibacy. Thus feudal despotism rendered the father unnatural. Tyranny still governed the world, but it was no longer as in the time of the patriarchs, tempered by paternal tenderness. It was a tyranny of the master to the servant, by which the family tended to individualize itself in the first-born, without any other end than the pride of the family name, and the splendour of its head.

Such is the epitome of the history of paternity on the earth.—Each epoch has a type which represents it. In the heroic period, Agamemnon and his daughter; in the days of the patriarchs, Abraham and his son; in the days of liberty, Brutus and the scaffold. At a later period the sacrifice continues. Abraham no longer raises his knife upon the mountain, Brutus no longer turns away his face from the bleeding head of his son, the sword ceases to strike, but the father still strikes; ostracism enters into the family, and the iniquitous rights of the eldest born obliterate at one blow two of the softest sentiments of our nature, filial love and fraternal tenderness.

And during this period what becomes of the women? they lament, they deplore, they understand nothing of these ferocities of

faith and policy; their piety so tender, their patriotism so devoted, are humbled before Abraham and Brutus; the scaffold and the pile are to them barbarities: and from their soul the sublime cry escapes, which a great poet has repeated, God would never have required this sacrifice from a mother!—(To be Continued.)

MISCELLANEOUS ITEMS.

PUNISHMENT OF DRUNKARDS.—The laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second six; for the third and fourth, a still larger sum and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing a like offence a fifth time, he is shut up in a house of correction, and condemned to six month's hard labour; and if he is again guilty, to a twelve month's punishment of a similar description. If the offence has been committed in public, such as at a fair, auction, etc., the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced a minor to intoxicate himself, is severely punished. An Ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies while drunk, is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquor to students, workmen, servants apprentices, and private soldiers. Whosoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained until sober, without, however, being on that account exempted from the fines. Half of these fines go to the informers (who are generally police officers), the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Flowers of Anecdotes.*

[Yet with all this plethora of law making Sweden is probably the most intemperate Country in the world.—Ed.]

THE RISING GENERATION.—If the question were asked us, who are destined to make our most useful citizens of the next generation? we should reply, those clerks and apprentices who endeavour to improve their leisure time to the best advantage—those young men who are seldom seen at the corners of the streets; or any improper resort at late hours, using profane and vulgar language. Such are the youth who are to become our most respectable and influential citizens, when their fathers are gathered to their long homes. When an apprentice, or clerk is found perusing instructive and valuable books or periodicals, or improving his talents in composition in painting, in drawing, in figures, in mechanics, or in any thing that may prove useful to him, we are certain there is something in that youth. Let the rising generation stamp upon their minds that they are living for the future, and the impressions they now receive, and the cast they give to their minds, will have an important bearing upon their manhood. Improve all your leisure time. If your employers see you are characterised by a disposition to become useful, by your own exertions, they will step forward and give you their assistance, they will put the means into your hands, and stimulate you by their smiles of approbation and words of encouragement. Do not waste your evenings in idle pursuits; in improper amusements; or in any society where you cannot be profitably employed. Then you will rise and a glory will attach itself to your names, which will not be easily marred. Industrious habits, connected with virtuous principles, will guarantee to any youth success in whatever he undertakes, and give stability and weight to his character.

WORTH MAKES THE MAN!—Not wealth, not dress, not politeness, not parade. You will find more real manliness, more sound sense, more loveliness of character, in the humble walks of life, than ever was dreamed of in the circles of fashion, of pride, of wealth, of Chesterfieldian rules of politeness. When a man of sense—no matter how humble his origin, or degrading his occu-

pation may appear in the eyes of the vain and foppish—is treated with contempt, he will not soon forget it; but will put forth all the energies of his mind to rise above those who thus look down in scorn upon him. By shunning the mechanic we exert an influence derogatory to honest labour, and make it unfashionable for young men to learn trades, or labour for a support. Did our young women realize that for all their parents possess they are indebted to the mechanic, it would be their desire to elevate him and encourage his visits to their society, while they would treat with scorn the lazy, the fashionable, the sponger, and the well dressed pauper. On looking back a very few years, our most fastidious ladies can trace their genealogy from some humble mechanics who, perhaps, in their day, were sneered at by the proud and foolish, while their grandmothers gladly received them to their bosoms.—*American Paper.*

LATEST NEWS.

The pressure of commercial and manufacturing distress was again severely felt in Britain, and the prospects for the winter were most dismal.

The Bank of Manchester had failed, and the Cashier absconded. The Ashburton treaty had been ratified.

Canadian and American beef, pork, butter, cheese, &c. were fast coming into general use, under the New Tariff, and the fall in Irish provisions had been ruinous to holders. The Timber Trade had decidedly improved.

The Synod of Aberdeen has, by a vote of 81 to 71, declared in favor of receiving the Strathgogie Ministers who had been suspended by the general assembly of the Church of Scotland.

There are some very cheering indications with respect to the Revenue. 1st, the customs have increased; a result predicted by political economists as likely to arise from a diminution of duties. 2d, the Post-office has increased £165,000 for the year, and at the rate of £208,000 for the last quarter, shewing that the revenue will ultimately gain instead of losing by the inestimable boon of cheap postage conferred upon the people. 3d, the excise has diminished £733,448 for the year, and at the rate of £1,740,000 for the quarter, showing beyond a doubt a most extraordinary falling off in the consumption of intoxicating drinks.

MONTREAL PRICES CURRENT.—Nov. 12.

ASHES—Pot	25s 6d	IRON—English 10s a 12s 6d p ct.
Pearl	26s 0d	Scotch Pig 4s 9d a 5s "
FLOUR—Fine	22s 6d	Castings 18s 6d a 19s "
U. States	23s 0d	NAILS—Cut
WHEAT	4s	LEATHER—Sole 1s 2d a 1s 3d p lb.
OAT-MEAL	8s per cwt.	SUGAR—Mev. 35s a 40s p ct.
	Can. Am.	Refined
PORK—Mess	\$9 \$8½	TEA—Y Hyeon 2s 6d a 3s 4d "
P. Mess	\$8 \$7	Twinky, 2s 9d a 2s 11d "
Prime	\$7 \$6	Imperial
Cargo	\$6 \$4	EXCHANGE—London 9 a 10 p ct.
LARD	4d a 4½ p lb.	N. York
	Can. Am.	Canada West 1
BEEF—Mess	\$10½ \$9	TALLOW
Prime Mess	\$8 \$7	BUTTER—Salt
Prime	\$6 \$5	CHEESE

MONIES RECEIVED ON ACCOUNT OF

Advocate—J. Fowkes, Port Hope, 5s; J. Chrysler, Oxford, £1 5s; H. Lyman, Granby, £1 10s; J. M. Crachen, Dumbarton, 5s; Sundries, Montreal, £5 5s.

Donations and Subscriptions—J. Wilson, Montreal, 5s; Dr. McDiarmid, Henryville, 5s; J. Sawtel, Danville, 5s.

Open Accounts—Mr. Corbin, Hemmingford, 1s 3d; Rev. N. B. Fox, Granby, £1 11 6.

This paper is sent gratuitously to all Ministers of Religion and School Teachers in Canada, as also to many Ministers and other influential persons in Great Britain, Ireland, and the United States—all of whom are respectfully requested to read and circulate it.

LANDS FOR SALE IN THE WESTERN DISTRICT OF CANADA, By J. & J. DOUGALL.

NO. OF LOT.	CONCESSION.	TOWNSHIP.	QUANTITY.	PRICE.	REMARKS.
East half No. 119 } Whole " " 120	3d Conces.	Sandwich.	400 acres.	15s. c ^y .	Very desirably situated about 5 1/2 miles from Windsor, good land and well timbered, will be sold in one lot or separate, as required.
" " 121					
" " 122					
" " 123					
17	9th "	"	200 "	10s.	Only one lot between this and the above-mentioned lots.
12	12th "	"	113 "	11s. 3d.	
17	12th "	"	100 "	12s. 6d.	
Broken Lot 1	8th "	"	78 "		Forms a block of 200 acres, will only be sold in one lot, 7 miles from Windsor, and 5 from Sandwich. A road runs through the lots.
East parts 5 & 6	4th "	"	122 "	12s. 6d.	
23	14th "	Sombra.	200 "	10s.	This is on the north branch of river Sydenham, which runs through one corner of it. Excellent land.
North half No. 18	2d "	"	100 "		Situated on the south branch of river Sydenham, a short distance above Wallaceburgh; the river is navigable for the largest vessels ten miles above it; it is the best quality of land, and well timbered with white oak.
South half Lot E.	6th "	"	100 "		These lots are situated on the river St. Clair, and are excellent land, south half of lot E coming down to the river; they will be sold low; it is a good situation for a store.
" " " D.	6th "	"	200 "		
West half No. 10 } East " " 11	6th "	Moore.	200 "	15	There is a log house and barn and a considerable clearance laid down in grass on the lot; a creek runs through it which falls into the north branch of river Sydenham.
28					
29	" "	"			Beautifully situated on Lake Huron, about 18 miles from Port Sarnia, and a few miles from the post town of Errol; on the lots there are a new frame house, a log house and barn, and a large clearance, the greater part of which is laid down in grass.
11	14th "	Colchester.	100 "		In a very desirable situation.

TERMS OF PAYMENT—One third down, and the balance in two equal annual instalments. If the whole amount is paid down, some deduction will be made in prices. For further particulars, apply (if by letter, post paid.) to

Amherstburgh, April 4, 1842.

J. & J. DOUGALL.

LANDS FOR SALE IN THE WESTERN DISTRICT OF CANADA.

NO. OF LOT	CONCESSION.	TOWNSHIP.	QUANTITY.	REMARKS.
South half No. 9	11th Conces.	Sombra,	200 acres.	These lands are of the first quality, situated on the north branch of the river Sydenham, which is navigable for large class vessels to this place; they are well timbered with the best white oak.
" " 9	12th "	"	100 "	
100	9th "	Malden,	175 "	Good land, a small piece of marsh on it, on which hay is cut.
Part of lot 3	1st "	"	about 40.	This is a most valuable property, adjoining the town of Amherstburgh, and is suitable for selling as town or park lots; it rents at \$4 per acre as pasturage, and will be sold in one lot very low.
Part of lot 22	5th "	Gosfield,	about 10.	Being composed of lots 1, 2, 3, 6, 7, 8, 9, 10, 11, 12, 14, 15, 16, 18, 19, 22, 23, 24, 25 and 26, in the village of Colborne, will be sold in one lot or separately.
& south east qr. 21 } 20	6th "	Colchester.	200 "	An excellent and desirable lot.

The above lots will be sold extremely low for cash; those wishing great bargains in that line, had better call on the Subscribers, a Amherstburgh, or Charles Baby, Esq., Sandwich, when particulars will be made known. All applications made by mail to be post paid.

Amherstburgh, April 4, 1842.

J. & J. DOUGALL.

GARDEN AND OTHER SEEDS.

ALFRED SAVAGE & Co., Chemists and Druggists, next to the Court House, respectfully inform the Agricultural community of Canada, that they have formed connexions with some of the largest and most respectable Seed Merchants both in Britain and the United States, and that they will always have on hand a large and general assortment of **FRESH GARDEN, FIELD and FLOWER SEEDS**, of the best kinds.

A. Savage & Co. import, and have constantly on hand, a general supply of Genuine Drugs, English Chemicals, Patent Medicines, Perfumery, &c. &c.

Montreal, May 1, 1842.

JOHN BAIN, BOOKBINDER,

St. Joseph Street, 4 doors off McGill Street.

J. BAIN in advertising his removal to the J. above place, tenders his thanks to his Friends and the Public generally for their very liberal support, at the same time respectfully intimates, that he will endeavour to ensure a continuance of the same.
May 1, 1842.

WM. SHANKS has opened a **FEMPERANCE HOTEL**, at Lachine, near the Post-Office, where he can accommodate Boarders and Travellers. Tea, Coffee, and other Refreshments on the shortest notice.
Lachine, May 1, 1842.

CLOCKS, WATCHES, TIME-PIECES CUTLERY, PLATED WARE, &c.

JAMES A. DWIGHT & SON have just received per *Avey, Mary Muir, Benjamin Hart*, and other arrivals, 20 Packages of **GOODS**, comprising an extensive assortment of articles in their line, besides a large stock of **CLOCKS, WATCHES, TIME-PIECES, &c.** of all descriptions. They can now offer a great variety of fine Table Cutlery, Japanned Waiters and Trays, Astral Lamps, Bronzed Tea and Coffee Urns and fine Plated Goods; all of which will be sold low at their Store, corner of St. Francois Xavier and Notre Dame Streets.
Montreal, June 10 1842.

