

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

559568

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.



VOL. X.

JANUARY 1, 1844.

Aug 23 1946

DAVIDSON,

THE STUDENT—THE TEACHER—THE DRUNKARD.

My friend, the son of pious parents, received the honors of the principal College in his native State, about twenty-eight years since. The habit, on which his ruin was based, commenced in College, he being a member of a smoking club. It is needless to say that smoking created an inclination for drinking, and that among would-be gentlemen, wine and brandy would best cool a parched throat and smoke-clogged lungs. The employment chosen for the support of Davidson, was that of keeping school, and in which, for most of his time, till within three years of his death, he succeeded well, giving very general satisfaction, while his propensities were under restraint. With the buoyancy of youth and health, he courted society, and in parties where were females, no one was more blithe than he. During most of a year, the academy in Frankland was considered a rising institution, and bade fair to be one of the first in the State; for so pleasant and good an instructor had not before been in it. Parents and pupils were delighted, and the trustees flattered themselves that their town would now be distinguished for its literary advantages. A second year commenced under favorable auspices, but alas! hope was soon nipped in the bud. The pupils began to discover a crookedness of speech on the part of their instructor, and as if his tongue strove to break away from some fetter, while his walk across the floor, at times indicated a weakness in his joints. These matters were told of at home, by the children, and amazement and grief were felt by all the respectable portion of the community. Still my friend was admitted into the parties composed of the higher circles, as a laughter-loving and laughter-making companion. His cloves were dealt out with an unsparing hand, and all were pressed to take; his own breath was invariably heated. The question was soon mooted, "For what in the world does Mr. Davidson eat so many cloves?" The only answer that could be given, was, they helped to cover his brandy-breath. At his morning exercise, which was very early, and designed to get an appetite, he was a few times discovered to go behind a barn, or under a fence, and draw refreshment from a bottle. At the end of the term, he was dismissed from his employment in Frankland. Almost immediately, however, he opened a school in his native city, which would have afforded him ample support; but his besetting sin followed him, and in a few weeks, he suddenly left his school, took passage in a stage, and was carried to Frankland. His stage-fare was paid by his fellow passengers, as he lay prostrate in the ferry-boat. A sixpence which he borrowed of the landlady at the Inn, as an excuse, to make a little change, was never returned, it having passed his mouth in the form of liquor, at some dram-shop. At this time, I resided at home, with my parents and sisters: we were at tea, when a violent rapping was made at the outer door; it was opened, and some person with a heavy tread was ushered into an opposite apartment, and word brought that Mr. D. wished to see me. Not suspecting his circumstances, I sprang to welcome him, and urge him to the tea-table; but he could neither eat nor drink; his appetite had fled; he appeared in an awful case. After leaving the table, which he did with effort, he asked me to accompany him, in calling upon the ladies. I declined, but

advised that he should walk out, in the hope that exercise in the open air would tend to dissipate the fumes upon his brain. When I came home, at the close of the evening, he was seated by the fire dog and stupid. After assisting him to bed, and as I was leaving the room, he cried, "O, do give me some cider." I offered him water, which he declined, and I left him. The family retired, hoping for rest, yet anticipating trouble. At about one or two o'clock, my father was roused by the approach of Davidson from below, crying in agony, "O! give me some rum, for I am burning to death." "Young man, I have none for you." "Some gin, then; some brandy, for I am burning to death." "I shall give you neither." "Some wine, then—some cider, just to kill this burning in my throat—hav'nt you ever so little rum to quench this burning?" "Young man, you have already had enough, and this it is that creates your burning." "On my word, Sir, I have had but a small part of a glass since yesterday morning." "That, then, is enough, I will give you some molasses and water." "O, well, sir, any thing to kill this burning." The tumbler of molasses and water was handed to him, of which, however, he took but a swallow, and concluded he would walk out upon the green; he opened the door and departed, while my father again retired to bed. At about three o'clock Davidson re-entered the house, and found his way to the attic. Finding one door fastened, the room occupied by females, but supposing me to be in, he knocked, kicked, and groaned, while begging admission, pleading the agony of the fire, which consumed him. The effort at this door, being vain, he burst into my chamber, crying, "O! give me some rum, some brandy, some gin. I am dying, I am burning to death." Telling him I should give him neither, and advising him to go to bed, he cried, "O, some wine, some cider first, for I am dying." I saw no way to be rid of him, but by feigning myself asleep. He had seated himself upon a trunk, and soon, a gagging and retching took place, followed by a vomiting, such as I believe is rarely witnessed; the floor near and for a distance around my bed was covered with the most offensive matter—a strange mingled fume of all the liquors he had called for. As daylight advanced he left my chamber and the house. I reached my clothes to me and dressed me on my bed, having no standing place upon the floor. Glancing my eyes out at the window, I saw Davidson on his way to a neighbor's; and in descending the hill, the steepest part, he fell and evidently ploughed the ground for some distance. Within an hour after he entered the neighbor's door, I followed to make inquiries. The young man of the house was in the garden, and stated that D's rap at the outer door roused him from his sleep and his bed. On opening the door for him, he was startled with the cry for rum. "O, I am burning to death." Ignorant of D's situation, a wine-glass of rum was given him by my informant, who then advised him to go to his chamber and to bed; he declined lying down, but being still, the neighbour got into bed and fell asleep and continued so, till he was again awakened by the shutting of the outer door of the house. Davidson was missing. On going below my informant found the bottle emptied of its contents to the value of half a pint. After intelligence assured me that the keepers of 4 or 5 dram shops furnished him with a glass apiece, and all before breakfast. Poor Davidson! he could have but small room in his stomach for

real nourishment, and but little did he take. It was wonderful how erect he walked, but probably the swiftness of his motions aided him in balancing. A gentleman, and one of the civil authority, met him, and ordered him to leave town and take the shortest road to his parents; he dared not disobey, and his senses seemed to be in full vigor. At every town to which he came, he entered, and by dint of entirely obtained a drink. At one house, where a barn was in raising, the owner told me that Davidson drank nearly a pint of rum. At his lodging house, where naught but cider would be given, he drank, as was believed, not far from a half gallon, and could he have had his will, he might have died at the tap. On the following morning, he pursued his onward way to a house, where he begged for a horse to carry him home, as having a bilious fever, he was unable to walk; he was kindly furnished and mounted, when, as an additional favor, he would take a little gin to relieve his pain; this was brought to him in the form of sling nicely made. Having swallowed it, and being asked if it was agreeable, he replied it was very good, but clear gin would have relieved him sooner; a wine-glass of clear gin was then brought him, which followed the sling; then expressing his gratitude he rode on a distance of two or three miles, when a store seemed to offer him a resting place. How long he tarried is not known, but the horse slipping the bridle, made direct to his owner's barn. In the course of the day, a traveller upon the road discovered poor Davidson in a ditch: with much difficulty he was got into the waggon, and conveyed to the dwelling of his parents. For nearly two days he was as dead, save that he breathed. At the close of this period he revived, and was again himself. He vowed that he would never again take ardent spirits. He went to a neighboring place, where the past had not been known, and opened a school. This flourished, and he soon had a full complement of scholars; in another place he found a wife, whose father, however, was opposed to the connection, fearing the stability of his son-in-law. At the end of two years he became reconciled and gave his daughter her dower. This added to his own earnings induced him to suppose he might do better than by keeping school. He resolved to be a merchant, and as New York promised golden advantages, he proceeded thither, and opened a grocery store. How well he succeeded is not known, but in a year or two, he became ill, subject to a sort of fits, and to such a degree that relaxation from the cares of business was needful. He could now go to visit his parents and recruit. On board of the vessel, in which he had embarked, his sickness was so violent as to alarm the captain, who ordered a couple of his men to convey him in a boat to the nearest shore and to the first house, and to procure a physician. On landing, he was held up and led till within a little distance from the house, when, on inquiry, he cried, "I'm dying"—and sank from the grasp of the man to the ground, a corpse!—*Temp. Journal.*

Unintoxicating Wine in the Lord's Supper.

A BRIEF ILLUSTRATION OF THE EVIDENCE IN FAVOUR OF THE USE OF UNINTOXICATING WINE IN THE LORD'S SUPPER, WITH A REPLY TO SOME OBJECTIONS.—By Peter Mearns, Glasgow.

ARGUMENT.—The expression, "The Fruit of the Vine" is properly used of Unfermented Wine only.

6 10. That which the Sacramental cup contained is called "the fruit of the vine" by the inspired writers, and it receives from them no other name. The passages of the New Testament, which refer particularly to the institution of the Lord's Supper, are the following:—Matthew xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 17, 20; 1 Cor. xi. 23—26. There is not the slightest evidence in any of these passages that the wine was fermented, and we feel convinced that a plain man reading

these, and having nothing else to influence his judgment, would at once conclude that the pure juice of the grape was here intended. And a closer investigation of the subject will not invalidate, but strengthen our conviction of the correctness of this conclusion. It is remarkable that the term "wine" is not mentioned in any of those passages in our translation, neither does the Greek word, which corresponds to it in the New Testament, occur in any of these instances in the original. We deem it legitimate to infer from this circumstance that the use of *branded wines*, instead of the pure *juice of the grape*, in the ordinance of the Supper, is at least improper, if it does not amount to impiety, when the uncorrupted "fruit of the vine" can be easily obtained. And what shall we say of those vile compounds which are falsely called wine, and sold as such, and, of course, used at the Lord's Supper, but which are produced at home by a race of chemical operators, like those to whom Addison alludes, who "raised, under the streets of London, the choicest products of the hills and valleys of France," who could "squeeze Bourdeaux out of a sloe, and draw Champagne from an apple," and "turn a plantation of northern hedges into a vineyard." We are strongly of opinion that the expression, "the fruit of the vine," in the passages above quoted, refers to unfermented wine, in other words, to the unfermented juice of the grape, call it wine if you please.

1. The author of *Tivosh lo Yayin* (Div. xlvii. 8) has the following judicious remarks regarding the Sacramental cup and its contents:—"All that can be gathered concerning it is from the words addressed by Jesus to his disciples, on his presenting the *poterion*, in which he did not allude to its contents by any simple term which the Greek language possessed for wine. In fact, he did not address them in that tongue, nor was it likely that he did in Hebrew, which had long before ceased to be a spoken language, but most probably in the Chaldee, which was then the vernacular one of Palestine, with a great mixture of words originally Hebrew. Whether He used a single term, or, like the Greeks, a single phrase, cannot be ascertained; but the evangelists have all concurred in rendering the expression he did use by *γεννηματα τεων αμπελων*, 'the fruit of the vine.' Is it by any means impossible that it might have intended the juice of a bunch of grapes (grapes being literally the fruit of the vine) actually brought to the table, then and there squeezed for the occasion into a drinking vessel, or, perhaps, first into a crater, and mingled with water? This, of course, is merely a suggestion: it is much more difficult to pronounce what was intended than what was not."

2. Dr. Grindrod thus notices the expression, "the fruit of the vine."—"An expression which, undoubtedly, refers to the natural product of the grape, and not to any artificial product, the result either of man's ingenuity, or vegetable decomposition."

3. Dr. Adam Clarke (Disc. on the Nat. and Des. of the Eucharist, p. 59, ed. 1836) observes,—"It is of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it, namely, what our Lord terms 'the offspring or produce of the vine.' Though this was the true and proper wine, yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the ancient Romans, meant simply the 'expressed juice of the grape,' sometimes drunk immediately after it was expressed, while its natural sweetness remained, and then termed *mustum*; at other times, after fermentation, which process rendered it fit for keeping, without getting acid or unhealthful, then called *oinos* and *vinum*. By the ancient Hebrews, I believe, it was chiefly drunk in its first or simple state; hence, it was termed among them *peres haggaphen*, 'the fruit of the vine,' and by our Lord in the Synac, his vernacular language, 'the young, or son of the

vine.³ In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drank. After this manner, Pharaoh's butler was accustomed to squeeze out wine into the royal cup, as is evident from Gen. xl. 11." In reference to the use of impure wine in this ordinance, the same distinguished divine says,— "This is a most wicked and awful perversion of our Lord's ordinance. The matters made use of by Jesus Christ on this solemn occasion were unleavened bread and the produce of the vine, that is, pure wine. To depart, in the least, from His institution, while it is in our power to follow it literally, would be extremely culpable."

4. Mr. Firth of Huli (Essay on Sacramental Wine, p. 15) remarks rather happily on the phrase, "the fruit of the vine." "It seems," says he, "as if our Lord designedly used the phrase to frustrate the craft and subtlety of man. Knowing all things by His prescience, He wisely employed the expression, that the real emblem of His precious blood might not be changed by the devices of Satan. 'The fruit of the vine' is a phrase which would preserve its simplicity of meaning, even in the midst of an age of barbarism. No subtlety, no casuistry, can pervert its import."

5. Samuel Chipman, Esq., an American writer of whom Mr. Delavan (Enq. p. 42) speaks in the highest terms, says:—"I suppose that the juice of the grape, whether expressed at the time of the vintage, or after it has been dried, is *literally the fruit of the vine*—that no disciple of Christ can therefore consistently object to it, as not answering the design of the institution of the Supper; while, on the other hand, those who suppose that nothing but the fruit of the vine will answer, may well stand back, when they know that there is not a particle of the juice of the grape, the fruit of the vine, in that which is used at the communion by our churches, in nineteen cases out of twenty."

6. The Rev. Dr. Sprague of Albany, though opposed to the proposed change, remarks,— "Why not be satisfied by simply opening the Word of God, and ascertaining what is there written on this subject? Ah! it is because God says not a word about any other element to be used as a drink in this ordinance but the fruit of the vine." On this statement Mr. Delavan remarks,— "The fruit of the vine is the proper and only substance; the Doctor's views and mine are in perfect agreement here."

7. "It does begin to be questioned," adds Mr. Delavan, "whether alcohol is the fruit of the vine, any more than miasma, which is the result of decomposed vegetable matter, is the fruit of the earth." And again,—is not the juice of the grape more "really the fruit of the vine" before fermentation than after? "In all simplicity and sincerity, we inquire whether, when subjected to the process of fermentation, it has not undergone a change as radical, and acquired a property as foreign, if not as deleterious, as if, in its original state, it had been absorbed into the pores of the Upas tree, elaborated and exuded for use? Is alcoholic wine, or alcohol, strictly or scientifically, the fruit of the vine? We believe not."—(Enq. pp. 8. 25.)

8. The language of Dr. E. Nott on this point (Lect. iii.) is excellent and accurate. He says,— "Nor let it be forgotten that, however much may, of late, have been said by the disciples about fermented, that is, intoxicating wine, the Master has said nothing of its use in that solemnity. Nor is the term wine, so far as I can discover, ever once employed in the Bible in connection with the Sacramental Supper. It was the 'cup' that Jesus Christ gave to his disciples; and *neither fermented or unfermented wine*, but the 'FRUIT OF THE VINE,' are the terms by which the contents of that cup are, by Him that poured it out, designated. And surely the pure blood of the grape, as it is expressed from the gathered clusters, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the

grape will be after fermentation shall have added a new quality—the quality that intoxicates, and a quality which the vine never produces. And if it be so, then surely it may be used on Sacramental occasions without scruple and without offence. It must be granted, because it cannot be denied, that just cause of offence has been given to many by the use of brandied and drugged wines of commerce at the communion table."

§ 11. Our readers, we doubt not, will readily acknowledge the reasonableness of the above observations on the expression used by our Lord in reference to the Sacramental cup.

1. An objection has been urged against the , however, by an anonymous writer (X) in *The Enquirer* (p. 61). on the ground that Anacreon, and Pindar, and others use this or a similar expression as "a petiphrasis for wine, and for pretty potent wine too." "It was familiar to the most bacchanaliar of the Greek and Roman poets." This objection is, in the highest degree, irrelevant. Every one at all acquainted with the subject, is aware that words and phrases are used by Jesus Christ and his apostles in a sense very different from that in which the same, or similar words, are used by the Greek poets. It is rather surprising that he should go to the effusions of a bacchanalian poet for an explanation of the language of Him who was "holy, harmless, undefiled, and separate from sinners." We would be much less culpable were we to insist on assigning to an expression which he had heard from the pulpit, a sense which the same or a similar one can be proved to have in one of our tippling songs. But such an objection deserves not extended notice. To state it is to answer it. We retain our conviction that our Lord's expression primarily and properly denotes the uncorrupted fruit of the vine.

2. The Rev. W. H. Medhurst also objects to our explanation of the expression, "the fruit of the vine." In his sermon, to which we have already referred, he says that the expression rendered, "the fruit of the vine," is more properly rendered "the product of the vine," and adds, "that this product was a liquid, is evident from its having been drunk out of a cup; and that it was the usual beverage employed at the Passover may be inferred from the Lord's Supper having been instituted immediately after the celebration of the Jewish feast." We have no objection to his proposed translation of the expression employed by our Lord to denote the liquor used in the Supper. It is neither better nor worse than the common one. He seems to prefer the term *product* to *fruit*, in order that the idea of a liquid may be appropriate. The evidence stated in favour of its being a liquid is quite satisfactory. But more than this we cannot grant him. He must not insist that the idea of fermented liquor is implied. We are also satisfied "that it was the usual beverage employed at the Passover," but we have already produced evidence that the wine there used was unfermented. He seems to attach some importance to the circumstance that the wine used at the Passover was denominated *the fruit of the vine*. Dr. Lightfoot, who has collected from the Talmud a variety of passages relative to the Jewish mode of observing the Passover, says, among other things, that the thanksgiving for the wine was to this effect:—"Blessed be thou, O Lord, who hast created the fruit of the vine." In reference to this expression Mr. Medhurst says,— "It is evident, then, that the practice of the Jews was to employ wine at the Paschal feast, and they gave it the very appellation bestowed by our Lord on the beverage employed by Him and His disciples at the last Supper." So far we agree with him, but we are prepared to give our direct negative to the concluding clause of the following sentence:—He adds, "how direct and unavoidable, therefore, is the inference, that the liquor used at the institution of the Eucharist was like that which was used by the Jews at the Passover, and that on both occasions fermented wine was employed." Were it necessary we might throw into another form the

process of reasoning contained in these sentences we have now quoted, and test it by the rules of syllogistic reasoning, and the result would be such as to manifest that his inference is utterly illogical. It must, however, we think, be obvious to our readers that his inference "that on both occasions fermented wine was employed," is a mere gratuitous assertion. He says his inference is direct and unavoidable. We say it is neither the one nor the other. It is not direct, for he must fall back on previous arguments to support it; and it is not unavoidable, for we have already proved these arguments unsound. So far from proving it now by the expression, "the fruit of the vine," this expression is all against his inference. This expression is beautifully appropriate when used to denote the unfermented juice of the grape, but not so in reference to fermented wine. "Fermentation," says Dr. Grindrod, "is now known to be one of the first results of the partial decomposition of vegetable matter." Dr. Lees gives a similar definition:—"A process of decay, decomposition and corruption—of which dead animal or vegetable matter only is susceptible." Fermented wine, then, is the corrupted, decomposed fruit of the vine. In reference to the expression employed by our Saviour, Dr. Lees says,—“He uses a phrase expressive only of the unfermented juice of the grape—one never, as far as I know, applied to an intoxicating wine. ‘I will not henceforth drink of this fruit of the vine (*γεννημα της αμπελου*) until I drink it new with you in my Father’s kingdom.’ Here, to preclude mistake, he employs a term applied, and applicable, only to the un-intoxicating offspring of the vine. Alcohol is *not* the fruit of the vine, for this, without man’s interference to assist in changing and decomposing its natural elements, will not yield one drop of alcohol. Alcohol and carbonic acid gas result together from the first fermentation of grape juice, vinegar from the second, and putrid matter and gases from the last fermentation. Are carbonic acid gas and vinegar the fruit of the vine? If not, neither is alcohol.” We cannot allow, therefore, that Mr. Medhurst has ground for his assertion, and instead of acknowledging it to be a direct and unavoidable inference, we have both denied and disproved it.

(To be Continued.)

Alcohol in relation to the Healing Power.

"The more the circulatory system, at the time of sustaining an injury, has departed from the laws of health, the more severe, as a general rule, is the suffering which attends the cure."—Dr. Combe.

So fully is the truth of this motto borne out by experience, that it should be viewed as an axiom of great value. And, properly considered, it will furnish an admirable test of the practice of using alcoholic beverages in any quantity. If it can be shown that moderate drinkers and drunkards, other things being equal, suffer more than tee-totalers, in recovering from any accident or injury, then it clearly follows that both are guilty of a serious "departure from the laws of health." That the process of cure, in the case of habitual drunkards, is tedious and difficult, in the majority of cases, and in others impossible, is well known. It is, however, as true, though seldom considered, that occasional intoxication and moderate drinking also operates most injuriously. Indeed, it is a fact that many habitual drinkers, not considered drunkards, fare worse, under a severe attack of disease, or in case of an accident, than the weekly or monthly drunkard. In the latter case there are intervals for the recruiting of the system; but in the former, it is constantly under the influence of a powerful *stimulant and irritant*. During the last twelve months we have heard of numerous cases where tee-totalism has proved of signal benefit in the rapid healing of wounds and recovery from severe accidents. And we should be glad if all those who can furnish any evidence of this kind, either as to their own experience or that of others, would send us a brief account of the cases, as we are persuaded that such facts are of

great value. They plainly prove that the use of intoxicating liquors is prejudicial to health, and exerts a deleterious influence upon the animal economy.

It is well known that the dray-men and coal-heavers of London, healthy and vigorous as superficial observers deem them, endanger life by very slight accidents. A wound, that would be considered trifling in other cases, is often fatal in theirs. The following is a melancholy case, inserted in the April number of the *Temperance Recorder*:—"Mr. Thomas Smeeton, the agent of the Suffolk Union, states that lately, in the neighbourhood of Haverhill, a brewer's servant received a slight injury, a mere scratch in one of his limbs, sickened immediately, and died in about a week, his flesh being *absolutely rotten, and falling off his body in large patches!* 'Cannot you save him?' said his master to the surgeon who attended. 'No,' replied the medical man to the brewer, 'He has had too much of your beer.'" Facts of this kind ought to alarm the drunkard, and make him pause in his suicidal career."

The following interesting fact is extracted from a work published in 1830, by Joel Pinney, Esq., with this descriptive title page—"An exposure of the causes of the present deteriorated condition of health, and diminished duration of human life, compared with that which is attainable by nature; being an attempt to deduce, from the phenomena of nature, such rules of living as may greatly tend to correct the evil, and restore the health of mankind to its pristine strength and vigour; forming a *code of health* and long life, founded on principles fixed and indisputable." It appears that Mr. P., who had been nurtured in the strictest observance of regularity and temperance in diet, exercise, and early rising, at the age of eighteen began to mingle with persons whose mode of living was diametrically opposite to his own. "So alluring, however, were the temptations, and so powerful the influence of prevailing customs, that I was induced to continue, without intermission, modern excesses for the space of five or six years; during which period my whole frame became shaken, and my bodily health so alarmingly injured, as to cause me at length to hesitate, and take a review of the dangers I was hourly incurring, by a departure from the temperance prescribed by nature, and which appeared to threaten the entire destruction of my constitution. Alarmed by this reflection, I resolved at once to withdraw from the dangerous courses in which I was engaged; and, regardless of the influences of custom or example, to return to the temperate and simple mode of living in which I had been brought up, and which had procured me an uninterrupted enjoyment of vigorous health. I had no sooner begun to carry this resolution into effect, than my health began gradually to return, and in a short period of time was completely restored. From that hour to the present (a period of many years) I have never departed from the rules of the strictest temperance and regularity, nor has my health ever suffered a second interruption." We have given these particulars respecting Mr. P., as they will invest the case to which we wish to draw attention with more interest. It is necessary to observe that the work is not thoroughly teetotal in its character, but it is greatly in advance of the time when it was published. At page 298. Mr. P. observes—"A temperate life ensures the purity of the blood, the *advantages* of which are innumerable. In one instance I have *myself* experienced it, and which I will relate, in the hope of its proving useful. Within a few paces of my home, at Plimlico, where I then resided, on returning from my ride before breakfast, in May, 1821, I was thrown from my horse, and in his plunging he trod on the extremity of one of my fingers. I hastened to an eminent surgeon on

* We were informed by one of our first physicians of a somewhat similar case, which happened to a person who had been a confidential servant in one of our large Montreal breweries for sixteen years.

the spot, for the purpose of having it examined: when my glove was removed, it was found that the extremity was so far severed, that it was only held together by a fibre of the skin. The surgeon was of opinion that the first joint must be immediately removed; but, whilst he was preparing his instruments for that purpose, it occurred to me that it was not impossible, from the state in which I was quite sure my blood then was, that it would re-unite, and I expressed my desire that it should be allowed the trial. The idea was ridiculed, and preparations to take off the first joint were not relinquished. I, however, was determined to make the trial. The surgeon remonstrated with me; said that if I did, it would be on my own responsibility; and pointed out the danger likely to attend it; adding that, after causing myself much pain, I at last should be obliged to yield to the operation. Seeing, however, that my determination was fixed, he splintered it up; and in the course of a very few days, it was evidently adhering, and in the space of three weeks, it was completely united and well. I make this digression merely to show what a security against the ill effects of accidents, a pure state of the blood may prove."

A case of a similar kind was recently mentioned to us by a tee-totaller at Gomersal, near Leeds. His finger was nearly cut off; but it united and healed rapidly, and is now quite well. These two facts present a striking contrast to the first mentioned, and the conclusion to which they inevitably lead is this—alcoholic beverages weaken the *vis medicatrix*, or healing power, implanted in the human system; and that total abstinence gives a better chance of recovery from any injury or accident which it may sustain.—*National Temperance Advocate*.

Is Alcohol Requisite in Severe Cold?

During the late insurrection in our Canadian possessions, in 1837, a detachment of six companies of the 31st Regiment of Infantry was engaged in quelling the insurrectionists, and marching in various parts of the British possessions. The detachment has since returned to England; and some time ago being in the company of one of the soldiers, I questioned him respecting the campaign, and he answered about as follows:—

CIVILIAN.—I suppose you felt keenly the severity of a Canadian winter?

SOLDIER.—Yes; the winter in Canada is exceedingly cold, and we were much exposed to it during the insurrection, more particularly when travelling from Nova Scotia to Quebec. We were 14 days marching across the lakes and over the snow; and never saw a house of any kind. The cold was very severe, in the night especially.

C.—But how did you sleep during that time?

S.—Why, at night, we struck into the forest, and cut down branches of trees, and placed them between the trunks of other trees, so as to serve for walls. We then made a fire in the middle of the bush-house, and then lay down to sleep, with our feet towards the fire in the middle, and our heads, of course, towards the trees. When we awoke in the morning, our feet were warm enough, but the hairs on our heads were frozen together.

C.—Had you any drink during that time?

S.—Yes; we had a quantity of rum.

C.—Had you any tee-totallers in the regiment?

S.—O yes; we had a temperance society among us;

C.—And did any of them violate their pledge?

S.—No; I believe not. I have seen them turn their backs on the drink, and refuse to look at it.

C.—How did they manage, then?—did you carry water for them?

S.—No. When they wanted any drink, they took snow in their hands to melt it, and then drank it.

C.—And did they seem to preserve their health without drink, having nothing but snow-water?

S.—Yes; they seemed quite healthy—*more healthy* than some who took rum.

C.—What sort of habits had the tee-totallers generally?

S.—Why, you know, when they gave over drinking, they spent their time in reading: principally books out of the regiment library.

C.—I suppose you had not many books in the library of a religious nature?

S.—O yes; there were many; those were the books which the tee-totallers read most.

Such are the facts; and any person of common understanding may reason from them.

1st. There was evident advantage on the side of abstinence, on the ground of health, even in the extreme of cold.

2nd. There was a saving of money, (for the soldiers paid for their rum 1d per day,) as those who drank none, paid for none.

3d. And, better than all, when the men became abstainers, they began to see the folly of boisterous mirth, and of every species of sin, and were led to "ponder their ways and be wise."

If the indifferent will look at these circumstances, they certainly will be the subjects of indifference no longer. Who does not see, in such circumstances, the utter uselessness of intoxicating drinks, and the contemptibleness of that system which upholds their use in society?—*National Temperance Advocate*.

PROGRESS OF THE CAUSE.

LONDON, Nov. 25.—On the 13th ult we held a meeting of the London Township Temperance Society. The meeting was addressed by Mr. G. W. Bungay, and four signatures were obtained. Mr. Bungay agreed, at our request, to attend our Annual Meeting on the 6th inst.: and we trust great good has resulted from his excellent lectures in these parts. After the address was delivered four more names were added to the pledge. The Secretary then read the report of the society for the past year, which stated that 11 members were added to the Society, 12 have been expelled, and 6 withdrawn, leaving 153 in good standing. We then proceeded to appoint officers for the ensuing year; Mr. William Odell was appointed President; Messrs. James Morden and Orange Clark, Vice Presidents; Thomas S. Keays, Sec.; and Mr. Arnon Clark, Assistant Secretary, and a Committee of five. We hold our meetings monthly, which are generally well attended. But I much regret that the friends of the moderation pledge are reluctant in joining with us, which is rather a hindrance to the cause. There is but one grog-shop in the neighbourhood, which has done us a great injury, but it is not patronised much at present. On the whole, the cause looks prosperous, and I trust before our next annual meeting many members will be added to the cause.—*THOMAS S. KEAYS, Cor. Sec.*

NIAGARA, Dec. 19.—Although we are not allowed temperance societies in the Army, yet we have, by the blessing of the allwise Being, a means of giving the pledge to the poor inebriate, which has already proved a great blessing to many. About the beginning of September 1842 there appeared to be no one to take up the cause of the poor soldier; I felt it my duty, with several others, to take the cause in hand; we did so, and from that period up to the 14th of May, 1843, we obtained 113 signatures. 'Tis true a great number have not been true to their pledge, but I have no doubt if I could go to the several stations, and make inquiry, I should find from 49 to 50 who have kept it. I find also by looking over the records since the 14th of May 1843 to the 18th of December, 1843, that 83 have signed the pledge, and that only about 30 have had their names erased. Let it be remembered that we have not had more than 250 stationed at Niagara during the last mentioned period. Amidst all difficulties I feel determined to go on in the strength of the Mighty God of Jacob.—*WILLIAM NIXON, Band, R. C. Rifles.*

CHINGACOSY, Dec. 21.—We have organized a society last Monday, and obtained thirty-five signatures, all of them new, except five which had their names transferred from other societies. I have been canvassing about for subscribers for the *Advocate*, I

have obtained a few new ones, remittance enclosed. I likewise send you the proceeds of a ticket,—Miss Martha Wilkinson.—J. WILKINSON, sen.

MISCELLANEOUS.

MALT LIQUORS—Under which title we include all kinds of porter and ales—produce the worst species of drunkenness; as, in addition to the intoxicating principle, some noxious ingredients are usually added, for the purpose of preserving them and giving them their bitter. The hop of the fluids is highly narcotic; and the brewers often add other substances to heighten its effect, such as hyocyamus, opium, belladonna, cocculus indicus, &c.—*Mac-nish on Drunkenness.*

On Tuesday evening, about ten o'clock, several lads, apparently much intoxicated, were proceeding along Gallowgate, disturbing and insulting passers-by, when a lady, who advanced to pass at the time, was assailed with a most revolting oath by one of the party, who had no sooner emitted the false and shocking epithet, than he suddenly dropped down. He was carried into a surgeon's shop adjoining; but we understand that, on examination, life was found to be extinct.—*Glasgow Paper.*

UNEXPERIMENTED COMMUNION WINE.—The Saviour did not require intoxicating wine to be used in the commemoration of his death. If he did so, where is the proof? But he did not, therefore we are not bound to use it. In no part of the New Testament is it once said that wine was used in this ordinance by either Christ or his apostles. Our Lord himself calls the substance which he employed "the fruit of the vine." Can it be shown that the simple juice of the grape is not "the fruit of the vine?" We think not. Then it follows that it is not wrong to use the unfermented juice of the grape—the unchanged "fruit of the vine"—in the Lord's Supper. This argument is plain and irrefragable.—*English Paper.*

There are 45,769 acres of land employed in the cultivation of hops, and one million acres of land employed to grow barley, to convert into strong drink. According to Fulton's calculation, if the land which is employed in growing grain for the above purpose were to be appropriated to the production of grain for food, it would yield more than a four pound loaf to each of the supposed number of human beings in the world; or it would give three loaves per week to each family in the United Kingdom! If the loaves (each measuring 4 inches by 12) were placed end to end, they would extend 160,226 miles, or would more than describe the circumference of the globe six times!—*Gruy's Supplement.*

A HINT TO OUR WINE-MERCHANTS.—At eleven o'clock on Friday, 103 hogshheads of adulterated wine were brought out from the *entrepôt* at Paris, and their contents spilt into the Seine. "Immediately after this operation," says an eye-witness, "the surface of the river was covered to the distance of 200 yards, with an innumerable quantity of fishes poisoned by that detestable liquor."—*English Paper.*

MALT DUTY.—By Custom House Returns, it appears that 25 brewers of Porter alone, in London, paid Excise Duty, last year, (viz., from Oct. 1812 to Oct. 1813) on 700,000 qrs. Malt; whilst upwards of 100 minor brewers, in London and neighbourhood, that consumed from 5,000 qrs. each to 500 qrs. per annum, average, say, 2,000 qrs. making 200,000 qrs., in all, 900,000 qrs. Malt used in London for Porter, and that in a time of *national starvation*, (one million and a half sterling, amount of barley destroyed by London alone in one year.)—*From the Mark Lane Express.*

MELANCHOLY SUICIDE.—**ROW'S DOINGS.**—A man named Crocker committed suicide in B-tral, N. Y., last Saturday by shooting himself. The *Monticello Watchman* says he joined the temperance society three months before, having been a drunkard for twenty-five years, but while out hunting, about a week before his death, he yielded to the threats and jeers of his companions and joined them in a drunken carousal in the woods, where they encamped over night. He fell, broke his solemn pledge, became dead drunk, and continued drinking for a week. When he became sober, he felt the gnawings of remorse: more acutely than he ever had before. All his efforts to lead a sober life had been fruitless. He imagined there was no hope for him, as he had already failed to keep his pledge inviolate. Death seemed to him preferable to a life of drunken degradation, and so the poor inebriate, who had been led astray by fiends, rushed uncalled to the presence of his Maker. He shot himself with his rifle, and died almost instantly. Previous to committing the fatal deed, he

requested those who had induced him to break the pledge, to prepare his dead body for burial.—*Evangelist.*

The newly inaugurated Governor of New Jersey gave a handsome entertainment a short time since at Trenton, and maintained the consistency of his temperance principles by dispensing entirely with the use of wine or ardent spirits.—*Id.*

Judge King, of Philadelphia, in a recent charge to a grand jury, said—"that if the present Temperance Reform continued to go on with the rapidity it has done, for a few years longer, they would have to abolish the Criminal Court and shut up the Prisons, as there would be no further use for them: and that he was confident, from his observation while on the bench, that rum was the father and mother of all crime."—*Id.*

It is ascertained that a large majority of the best wines drank in this country are manufactured in New Jersey; the claret particularly, which is made by men who keep dyeing establishments, and don't want to waste their logwood.—*Id.*

The following statement is published in the London papers, of Wines, &c., provided for the last Lord Mayor's feast, from which £164 worth was returned, leaving the value of that actually consumed £441!—

Port (12 dozen and bottles) at 57s.....	£119 14 0
Sherry (32 do.), at 45s.....	72 0 0
Madeira (10½ do.) at 54s.....	28 7 0
Hock (16½ do.), at 75s.....	61 17 6
Claret (21½ do.), at 90s.....	96 15 0
Champagne (63 do.), at 72s.....	226 16 0

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTRÉAL TEMPERANCE SOCIETY.

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

MONTREAL, JANUARY 1, 1844.

The Committee of the Montreal Society, earnestly desirous of advancing the best interests of the Temperance cause throughout the Province, and of relieving themselves from debt, incurred in the gratuitous distribution of the *Advocate* and tracts, and in employing agents, opening a depot, &c., have resolved to send forth their esteemed Agent upon a lecturing and collecting tour, as follows:—

Thurs. Jan. 4, River Trent, Ev'g.	Sat. Jan. 20, W. Flamboro, Day
Frid. " 5, Brighton, Day,	Dundas, Ev'ng.
Colborne, Ev'ng.	Sabbath " 21, Lectures.
Sat. " 6, Four Corners, Day,	Mon. " 22, Amcaster, Day,
Grafton, Ev'ng.	Hamilton, Ev'ng.
Sabbath " 7, Lectures.	Tues. " 23,
Mon. " 8, Cobourg, Ev'ng.	Wed. " 24, Salt Fleet, Day,
Tues. " 9, Port Hope, "	Grimsby, Ev'ng.
Wed. " 10, Hope Chapel, Day,	Thurs. " 25, Port Robinson, D.
Newton, Ev'ng.	St. Catharines, Ev'g
Thurs. " 11, The Corners, Day,	Frid. " 26, St. Davids, Day,
Bowmanville, Ev'g.	Niagara, Ev'ng.
Frid. " 12, Oshawa, Day,	Sat. " 27, Drummondville, D
Windsor, Ev'ng.	Stamford, Ev'ng.
Sat. " 13, Duffin's Creek, D.	Sabbath " 28, Lectures.
Reesorville, Ev'ng.	Mon. " 29, Wainfleet, Day,
Sabbath " 14, Lectures.	Dunville, Ev'ng.
Mon. " 15, Toronto, Ev'ng.	Tues. " 30, Seneca Falls, Day,
Tues. " 16, Garrison, "	Brantford, Ev'ng.
Wed. " 17, Credit, Day,	Wed. " 31, Mount Pleasant, D
Streetsville, Ev'ng.	Waterford, Ev'ng.
Thurs. " 18, Trafalgar, Day,	Thurs. Feb. 1, Dover, Day,
Oakville, Ev'ng.	Simcoe, Ev'ng.
Frid. " 19, Nelson, Day,	Frid. " 2, St. Thomas, Ev'g
Wellington Square Ev'ng.	Sat. " 3, Port Stanley, "

Sabbath Feb. 4, LECTURES.	Mon. Feb. 26, Newmarket, Day,
Mon. " 5, Dunwich, Day,	Holland Landing, E.
Tuos. " 6, Howard, Day,	Tues. " 27, Georgiana Day,
Wed. " 7, Raleigh, Day,	Maraposa, Ev'ng.
Thurs. " 8, Mersea, Day,	Wed. " 28, Emily, Day,
Frid. " 9, Colchester, Day,	Pet-rboro, Ev'ng.
Sat. " 10, Sandwich, Day,	Thurs. " 29, Cavao, Day,
Sabbath " 11, LECTURES.	Otoreber, Ev'ng.
Mon. " 12, Chatham, Ev'ng.	Frid. March 1, Percy, Day,
Tuos. " 13, Dawn Mills, Day,	Dummer, Ev'ng.
Wed. " 14, Sutherland's, Day,	Sat. " 2, Munora, Day,
Thurs. " 15, Plympton, Day,	Madoc, Ev'ng.
Frid. " 16, Amiens, Day,	Sabbath " 3, LECTURES.
Sat. " 17, London, "	Mon. " 4, Rawdon, Day,
Sabbath " 18, LECTURES.	Murray Rear, Ev'ng.
Mon. " 19, Ingersollville, E.	Tuos. " 5, Carring Place, D.
Tuos. " 20, Woodstock, Day,	Consecon, Ev'ng.
Wed. " 21, Galt, Day,	Wed. " 6, Wellington, Day
Thurs. " 22, Eramosa, Day,	Bloomfield, Ev'ng.
Frid. " 23, Elm, Day,	Thurs. " 7, Milford, Day,
Sat. " 24, Vaughan, Day,	Picton, Ev'ng.
Sabbath " 25, LECTURES.	Frid. " 8, Demorestville, D.
	Fredericksburgh, Ev'ng.
	Sat. " 9, Adolphustown, D.
	Bath, Ev'ng.
	Sabbath " 10, LECTURES.
	Mon. " 11, Portland, Day,
	Loughboro, Ev'ng.
	Tuos. " 12, Beverly, Day,
	Isthmus, Ev'ng.
	Wed. " 13, Perth, Ev'ng.
	Thurs. " 14, Smith's Falls, D.
	Merrickville, Ev'g.
	Frid. " 15, Kemptville, Day,
	Richmond, Ev'ng.
	Sat. " 16, Bytown, "

IS THE TEMPERANCE REFORMATION FROM HEAVEN OR OF MEN ?

Christ once put a question to the Pharisees, which, though plain and proper, proved to them most perplexing; as they could not answer it without exposing themselves to danger from the people, or blame from Christ. If they would say that John's authority was merely from men, they feared the people;—if from heaven, they knew Christ might say to them "Why then did ye not believe in him." A similar question may be put to the opponents of Temperance societies, which they may not find very easy fairly to answer. The cause of Temperance, or the plan of promoting Temperance by persuading men to abstain from that which makes them intemperate, is it from heaven or of men—or does God approve or disapprove of it? If they choose the latter answer, then the question is—How will they account for the amount of evil it has prevented, and the amount of good it is promoting? We know that God can and does make the wrath of men to praise him—that he often overrules the folly and wickedness of men, to promote his own wise and good purposes. But to overrule folly or wickedness so as to prevent crime and ruin, and promote virtue and happiness, so constantly and universally, as is the case in the Temperance cause, is a very different thing. And I suppose that very few would risk their reputation in public esteem, by accounting for such effects on such a principle; neither would any say that God is indifferent to the cause—it must be that he approves or disapproves of it. Has not the custom of drinking intoxicating drinks produced such effects, led to such crimes, and caused such miseries, temporal and eternal, as are much more than sufficient to brand it as wicked and hateful to God and all who are on his side? Has not the opposite plan restored many to sobriety, health, industry, competence, and thus fed and clothed many, who before were hungry and naked, and wiped most bitter tears from many eyes? And who can tell how many would have become drunkards during the last fifteen years, if the former custom had continued unchecked; and how many families and relatives would have been made miserable by them? Who will say then that this is a bad cause, a cause of which God disapproves? But how can those who oppose it, own it to be anything but evil? For if they would own it to be good, they would expose themselves to a confounding question, similar to that which the Pharisees knew Christ would put to them, "Why then did ye not believe him?" Why then do ye not espouse and promote it? We are willing that the moderation recommended by some, and the temperance recommended by others, should be weighed in an even balance, or judged by their fruits. If moderation has done any thing better than gradually making men drunkards, and thereby preparing some of them for perpetrating crimes of the deepest die, let moderate men tell what it is, and where to be found, that they and their cause may have the praise of it.

Did ever moderate drinking prevail for any considerable time, in any place, or period, without raising up a generation of drunkards, and fitting them for Satan's foulest deeds, which wicked men, of an ordinary stature would hardly dare to do? And if this has been the case hitherto, what reason have we to expect that it will be otherwise for the future? Will not the same cause, in similar circumstances, always produce the same effects? If any were to be so unnaturally wicked, as to wish to make men drunkards, they would have nothing to do but recommend moderation, and moderation would soon do the rest of the work. All, therefore, who promote moderate drinking, whatever they intend, however much they may hate drunkenness, are virtually and effectually making drunkards.

NOTE.—1st, Where the name of the township only is mentioned, the friends there will please fix upon the place of meeting, to suit the distances, and send word to the preceding appointment.

2d, Each Society visited, is earnestly requested to send the Agent on to the next appointment on the list, free of expense, where practicable. The importance of this suggestion, in a pecuniary point of view, will be seen at once.

3d, Where "Day" or "D" is mentioned, the meetings will be held at eleven o'clock forenoon, unless otherwise appointed by the Committee in the place. Where "Ev'ng." or "E." is mentioned, the friends will please fix the hour in the evening.

4th, Lectures mean *addresses*, founded on scripture texts, suitable to the sanctity of the Holy Sabbath.

5th, All who owe the society, whether for *Advocates*, open accounts, penny subscription cards, or in any other way, in any of the places visited, or within a convenient distance of any of the appointments, are earnestly requested to bring the amounts they owe to the meetings, as the Agent will not have time to visit them at their houses.

6th, A collection is respectfully requested at each meeting, and all who think that the Temperance Reformation has done and is doing good, and who are at the same time of a willing mind, are respectfully requested to contribute in aid of the funds of the Montreal Society.

7th, It is scarcely necessary to say, that the Montreal Society relies upon the well known hospitality of the friends of the Temperance Reformation, to diminish the expenses of the Agent as far as possible.

8th, Mr. WADSWORTH will be happy to meet the Committee in each place, to ascertain their views on the following subjects, viz Gratuitous distribution of *Advocates*, Provincial Convention, and Provincial Temperance Union.

We may see then how little reason some tavern-keepers have for taking praise to themselves, for not selling to drunkards. Though this were true, as in some cases it may, they have little

to boast of. they sell to their fellow-creatures the bewitching poison till they become drunkards, and then turn them out, an' over to other houses of the "baser sort" to complete the ruin which they themselves began. And which of them will have the best answer to give, or the lightest doom to receive, at the judgment,—those who made a sober man a drunkard, or those who finished the ruin of that drunkard?

Others, with equal reason, boast that they do not drink with drunkards. And if they mean that men are not drunk as long as they can sit on their chairs, or, with Bishop Hopkins, are not drunk till they "incapacitate themselves for adultery." This may be true of some of them, but it is poor praise, as they must sooner or later be made to see. All it amounts to is that they accompany men on the way to hell, till they reach a most dangerous stage, from which few return, and then hand them over to others, like themselves, to accompany them during the short remaining part of their journey; and then begin to accompany and virtually encourage others to the same stage.

I may here mention a strange absurdity, which is common among moderate drinkers,—that because they are "mighty to drink strong drink," they may sit and drink "glass for glass," with the drunkard, till he, because he is of weaker constitution, is drunk while they are not. They drink the same poison in the same quantity—they do the same work; the only difference is in the effects produced in them, and these effects differ only in their degrees; yet he is guilty of an awful crime, while they are innocent!! Such is the standard of morals common in taverns. Will this decision be admitted when Christ "will judge the world in righteousness," "and render unto every man according to his works?"

OMISSION.

[We know instances where *clergymen* have continued at public dinners, until individuals of perhaps weaker constitutions, were playing such fantastic tricks in their presence, as should have caused them to weep over human degradation.—ED.]

MINISTERIAL ASSOCIATION FOR THE SUPPRESSION OF INTEMPERANCE.

In order to awaken the public mind to the wide-spread evils of intemperance on the one hand, and the benefits resulting from the Temperance Reformation on the other, the undermentioned Clergymen have agreed to deliver A COURSE OF LECTURES in the following order, viz:—

- Tuesday, Jan. 2, Rev. T. T. HOWARD, "Ancient and Modern History of Drinking."
 do. do. 9, Rev. C. SRAOON, "Total abstinence from Intoxicating Drinks the correct principle."
 do. do. 23, Rev. J. J. CARRIERS, "The use of Intoxicating Drinks in relation to personal piety and the public efforts of the Christian Church."
 do. do. 31, Rev. M. LANG, "On the best means of reforming Drunkards, and preventing the sober (especially the young) from intemperance."
 do. Feb. 6, Rev. H. WILKES, "The duty of the Church and influential Members of Society generally towards the Temperance Reformation."
 do. do. 13, Rev. W. TAYLOR, "Alcohol and the Decalogue."
 do. do. 20, Rev. R. COOKER, "Physical and Mental effects of the use of Intoxicating Drinks."

The LECTURES will be delivered in the CONGREGATIONAL CHAPEL, St. MAURICE Street, preceded and followed by musical exercises by a choir, and at the close of each evening an opportunity will be given to all who wish to join the Montreal Temperance Society Meeting to commence each evening at half-past SEVEN o'clock. The public are respectfully invited to attend.

January 1, 1844.

We call the attention of the public in Montreal to the highly

important 'Course of Lectures' here announced, and would recommend other towns, possessing territorial ministers, to make similar arrangements.

The first lecture of the series which was delivered by the Rev. F. BOSWORTH, Tutor of the Baptist College, on the 26th ult., on "The Ancient History of Abstinence," was an effort to please with scriptural and classic learning and beauty. We hope to present our readers with the substance of this important lecture in our next.

MALT LIQUORS.

The repeal of the Malt Tax is much agitated at present in Britain, chiefly upon the ground of bringing back "the days of merry Old England, when the people drank that wholesome beverage, Malt Liquor, by the Butt," and it is really wonderful to see the extent to which delusion prevails on this subject, even in this day of light and knowledge. If size and appearance were certain tests of health and strength, doubtless Malt Liquors, might justly be considered highly beneficial, but the unanimous testimony of Surgeons and Physicians, pronounces these indications, when produced by Malt Liquor, as deceptive as the beauty of the fabled Dead Sea apples, which, under a fair and tempting skin contained nothing but ashes.

We remember an anecdote told by a gentleman of most undoubted veracity, though not a temperance man, which illustrates the effects of Malt Liquors.

In conversing with a London brewer, the gentleman in question had remarked, that the legs of their draymen who of course had free access to porter, beer, &c., usually became weak, and lost what is termed the calf. This the brewer denied, and, as he thought, triumphantly refuted, by calling in his own drayman, a remarkably fine looking man, and requesting him to shew his leg. This the man did, and certainly a more brawny or well proportioned limb could scarcely be exhibited. "With your permission," said the gentleman to the brewer, "I will ask one question, "John do you drink Malt Liquor?" "Not a drop, Sir," was the prompt reply.

A MODEL TOWNSHIP!

We have recently heard of a Township in Canada West, which contains two ministers and two magistrates. The ministers, as is by no means an uncommon case, are opposed to the Temperance Reformation, and the magistrates, one of whom is Councillor for the Township, and the other, Warden for the District, and ruling Elder in the Presbyterian Church, are both whisky distillers and wholesale and retail spirit dealers; nay, the first has lately converted his private dwelling house into an additional tavern, in a village containing not more than twenty inhabited houses. The Township referred to was settled some time ago by what is called a superior class of emigrants—but who can reckon the disappointment and misery which has resulted, and will still result, from the operation of its distilleries?

Why, we may ask, are distillers selected as Conservators of the public peace, seeing that nearly all breaches of the peace are caused by whisky? Would it not be as wise to appoint the keepers of brothels as guardians of public morality?

POSTAGE.

In consequence of the alteration in Post-office arrangements and in accordance with the views and wishes of all the friends whom we have had an opportunity of consulting, and with the plan which has been found to work best in the United States, the publishers of the *Advocate*, instead of requiring a rate of subscrip-

tion to cover postage, will, henceforth leave the receivers of the *Advocate* to pay the postage on each number as it comes to hand. It being, however, understood that they will continue to send it, post free, until May next, to all who have previously paid up to that date.

TENTH VOLUME.

This number, being the first of a new volume, is, according to custom, sent, with the Prospectus, to many Postmasters and other influential individuals, all of whom are respectfully requested to interest themselves in extending its circulation.

MR. WADSWORTH'S TOUR.

We are happy to learn, by a letter from our esteemed Agent, that he feels encouraged by the reception he has met with in his first appointments. May the Lord prosper him!

We wish the readers of the *Advocate* a happy New Year, and would suggest as one means of rendering it such, the propriety of having nothing to do with intoxicating drinks.

EDUCATION.

The Free Scotch Church have established a Normal School in Edinburgh, for the preparation of Teachers, at which the instructions are to be of the best kind, and the fees only £2 2s per annum. They also give an allowance of £20 a year to every parochial teacher who, in adhering to them has been ejected from his former living, an allowance which is over and above the fees received from scholars. Now it is to be observed, that all this is done without any aid from the state, but rather in the midst of great difficulties, and might equally well be done in Canada, where even greater need exists for such efforts. We intend in next number to give a further account of the Free Church scheme of education, and shew its singular applicability to our circumstances, and the benefit we may derive from its Normal School.

Modern Education of Women.

By Mrs. Ellis.

In order to ascertain what kind of Education is most effective in making woman what she ought to be, the best method is to inquire into the character, station, and peculiar duties of woman throughout the largest portion of her earthly career; and then ask, for what she is most valued, admired, and beloved?

In answer to this, I have little hesitation in saying,—For her disinterested kindness. Look at all the heroines, whether of romance or reality—at all the female characters that are held up to universal admiration—at all who have gone down to honoured graves, amongst the tears and lamentations of their survivors. Have these been the learned, the accomplished women; the women who could speak many languages, who could solve problems, and elucidate systems of philosophy? No: or if they have, they have also been women who were dignified with the majesty of moral greatness—women who regarded not themselves, their own feebleness, or their own susceptibility of pain, who, endued with an almost superhuman energy, could trample under-foot every impediment that intervened between them and the accomplishment of some great object upon which their hopes were fixed, while that object was wholly unconnected with their own personal exaltation or enjoyment, and related only to some beloved object, whose suffering was their sorrow, whose good their gain.

From the beginning to the end of school education, the improvement of *self*, so far as relates to intellectual attainments, is made the rule and the motive of all that is done. Rewards are appointed and portioned out for what has been learned, not what has been imparted. To gain, is the universal order of the establishment; and those who have heaped together the greatest sum of knowledge are usually regarded as the most meritorious. Excellent discourses may be delivered by the preceptress upon the Christian duties of benevolence and disinterested love; but the whole system is one of pure selfishness, fed by accumulation, and rewarded by applause. To be at the head of the class, to

gain the ticket or the prize, are the points of unfeigned ambition; and few individuals, amongst the community of aspirants, are taught to look forward with a rational presentiment to that future, when their merit will be to give the place of honour to others, and their happiness to give it to those who are more worthy than themselves.

We will not assert that no one entertains such thoughts; for there is a voice in woman's heart too strong for Education—a principle which the march of intellect is unable to overthrow.

Returning from the emulous throng, we sometimes find a little, despised, neglected girl, who has won no prize, obtained no echo of approbation from her superiors. She is a dull girl, who learns slowly, and cannot be taught so as to keep up with the rest without incalculable pains. The fact is, she has no great wish to keep up with them; she only wants to be loved and trusted by her teachers; and oh! how does she wish, with tears, and almost with prayers, that they would love and trust her, and give her credit for doing her best. Beyond this she is indifferent; she has no motive but that of pleasing others, for trying to be clever; and she is quite satisfied that her friend, the most ambitious girl in the school, should obtain all the honours without her competition. Indeed, she feels as though it scarcely would be delicate, scarcely kind in her, to try so much to advance before her friend; and she gently falls back, is reproved for her neglect, and, finally, despised.

In making these and similar remarks, I am aware that I may bring upon myself the charge of wishing to exclude from our schools all intellectual attainments whatever; for how, it will be asked, can learning be acquired without emulation, and without rewards for the diligent, and punishments for the idle?

So far, however, from wishing to cast a shade of disrespect over such attainments, I am decidedly of opinion that no human being can know too much, so long as the sphere of knowledge does not extend to what is positively evil. I am also of opinion that there is scarcely any department of art or science, still less of mental application, which is not calculated to strengthen and improve the mind; but at the same time I regard the improvement of the *heart* of so much greater consequence, that if time and opportunity should fail for both, I would strenuously recommend that women should be sent home from school with fewer accomplishments, and more of the will and the power to perform the various duties necessarily devolving upon them.

Again, I am reminded of the serious and important fact, that religion alone can improve the heart; and to this statement no one can yield assent with more reverential belief in its truth than myself. I acknowledge, also, for I know it to be a highly creditable fact, that a large proportion of the meritorious individuals who take upon themselves the arduous task of training up the young, are conscientiously engaged in giving to religious instruction, that place which it ought unquestionably to hold in every Christian school. But I would ask, is *instruction* all that is wanted for instilling into the minds of the rising generation the benign principles of Christian faith and practice?

We all know that it is not easy to practise: even the simplest rule of right, when we have not been accustomed to do so; and the longer we are before we begin to regulate our conduct by the precepts of religion, the more difficult it will be to acquire such habits as are calculated to adorn and show forth the purity and excellence of its principles.

There is one important difference between the acquisition of knowledge, and the acquisition of good habits, which of itself ought to be sufficient to ensure a greater degree of attention to the latter. When the little pupil first begins her education, her mind is a total blank, as far as relates to the different branches of study into which she is about to be introduced, and there is consequently nothing to oppose. She is not prepossessed in favour of any false system of arithmetic, grammar, or geography, and the ideas presented to her on these subjects are consequently willingly received, and adopted as her own.

How different is the moral state of the uninstructed child! Selfishness coeval with her existence has attained an alarming growth and all the other passions and propensities inherent in her nature, taking their natural course, have strengthened with her advance towards maturity, and are ready to assume an aspect too formidable to afford any prospect of their being easily brought into subjection.

Yet, notwithstanding this difference, the whole machinery of education is brought to bear upon the intellectual part of her nature, and her moral feelings are left to the training of the playground, where personal influence rather than right feeling, too

frequently decides her disputes, and places her either high or low in the ranks of her companions.

It is true, she is very seriously and properly corrected when convicted of having done wrong, and an admirable system of morals is promulgated in the school; but the subject I would complain of is, that no means have yet been adopted for making the practice of this system the object of highest importance in our schools. No adequate means have been adopted for testing the generosity, the high-mindedness, the integrity of the children who pursue their education at school, until they leave it at the age of sixteen, when their moral faculties, either for good or for evil, must have attained considerable growth.

Let us single out from any particular seminary a child who has been there from the years of ten to fifteen, and reckon, if it can be reckoned, the pains that have been spent in making that child a proficient in Latin. Have the same pains been spent in making her disinterestedly kind? And yet what man is there in existence who would not rather his wife should be free from selfishness, than be able to read Virgil without the use of a dictionary.

MOTHER'S DEPARTMENT.

Cautions Required in Infant Exercise.

In fine summer weather, a child can scarcely be too much in the open air, if the morning and evening dews and chill be avoided; and therefore the daily exercise out of doors should be gradually and cautiously extended from fifteen or twenty minutes at first, to an hour or two, in proportion as it can be borne. Most infants naturally delight in the open air when sufficiently protected. But in winter and spring much caution is required on account of the great and dangerous susceptibility of cold at that age, when the power of generating heat is, as we have seen, so feeble. This beneficial influence of moderate heat and injurious effect of cold are exhibited on a large scale in the relative mortality in infancy in temperate and cold climates. Children thrive remarkably well in warm countries, and even during the winter in temperate regions, they die in considerable numbers.

Influenced, then, both by direct experience and by our knowledge of the infant constitution, we ought to be cautious in exposing very young or delicate children to the full force of the cold in winter or spring. After the first month, healthy infants, if properly protected from the weather, may be advantageously taken out in fine days, even in winter; but the best part of the day, and the most sheltered situations and purest air, should be chosen for the purpose. It, notwithstanding every precaution, the child give indications of suffering, or of being depressed by the cold, it will be proper to abstain for a time from sending it out, and to give it the necessary exercise in a large well-aired room.

In fine weather, the child ought to be carried out two or three times in the course of the day, for one, two, or more hours, according to circumstances; but it ought not to be sent out immediately after being fed, nor should it be fed again directly after his return. Regularity in the hours of exercise ought to be observed as much as possible, and the early part of the day to be chosen for the first walk, that every advantage may be taken of the state of the weather. In winter, and during the cold east winds of this climate, the infant should not be longer than an hour at one time in the open air.

When an infant is taken out for exercise, the nurse should be careful never to carry it in a sitting position, during, at least, the first four or five months. If this precaution be neglected, its large and heavy head will be observed to hang over on one side, in such a way as to impede breathing and even swallowing. Huxtable mentions a case in which even death was caused by a sudden jerk of the head to one side in a very young infant. The mother ought, therefore, to have a watchful eye over the nurse while exercising the child, unless she feels assured, from knowledge of her character, that implicit confidence can be placed in her. After the fourth or fifth month, the sitting position may be allowed for a few minutes at a time, if the child seems to like it. But when the infant is prematurely carried in this way, even the compression upon the chest, caused by the hand supporting it in front, is not unattended with inconvenience.

In lifting young children, the nurse should be very carefully never to lay hold of them by the arms, as is sometimes thoughtlessly done, but always to place the hands, one on each side of

the chest, immediately below the arm-pits. In infancy, the sockets of the joints are so shallow, and the bones so feebly bound down and connected with each other, that dislocation, and even fracture of the collar-bone, may easily be produced by neglecting this rule. For the same reason, it is a bad practice to support a child by one, or even by both arms, when it makes its first attempts to walk. The grand aim which the child has in view is to preserve its equilibrium. If it is partially supported by one arm, the body inclines to one side, and the attitude is rendered most unfavourable to the preservation of its natural balance; and, consequently, the moment the support is in the least relaxed, the child falls over and is caught up with a jerk. Even when held by both arms, the attitude is unnatural, and unfavourable to the speedy attainment of the object. To assist the child, we ought to place one hand on each side of the chest, in such a way as to give the slightest possible support, and to be ready instantly to give more if it lose its balance. When this plan is followed, all the attitudes and efforts of the child are in a natural direction, and success is attained not only sooner, but more safely and gracefully than by an ill-judged support given to one side.

When a child is carried out in the nurse's arms, due caution should be used not to compress either its body or its limbs in any degree, but to allow of perfect freedom in their position. It is important also to change, from time to time, the arm on which the child is carried. If this be not attended to, a natural leaning of the body to one side, and turning of the eyes in one direction, or tendency to squinting, will be induced; whereas a change will be advantageous equally to nurse and infant. This principle is too much neglected in practice.

Great discretion requires to be exercised in the common custom of dandling, swinging, and jolting, very young infants. To a very moderate degree such exercises seem to be agreeable to them, and need not be prohibited; but, in the rough way in which they are sometimes indulged in, they cannot but be prejudicial.

In fine weather, passive exercise in a child's carriage in the open air and over a tolerable road is very salutary; and, as the infant can be laid at full length and perfectly protected, it is an exercise attended with little fatigue, and quite unobjectionable after the first five or six weeks. But in cold weather it is not so suitable. In general, children are fond of it, but very rapid or rough motion ought to be avoided.

Such are the principles by which exercise ought to be regulated during the first weeks of infancy. But, in proportion as the organization becomes developed, and its capabilities increase, the child begins to show active desires and wishes of its own, which require a corresponding modification in its treatment. At first, the infant seems to have no distinct perception of the existence of external objects; but, after the lapse of some weeks, it gradually learns to distinguish one object from another, and instinctively turns in the direction of a sound or of the light, and gives various other indications of awakening consciousness, dawning intelligence, and increasing strength. Arrived at this stage of its growth, passive exercise will no longer satisfy it; it becomes impatient for the free use of both legs and arms, and to be allowed to move them after its own fashion. To meet this change in its condition, we should take care to remove every impediment in its dress, and to gratify its love of motion to the greatest possible extent consistently with its safety from external injury. In doing so, we may rest assured that the child will not be tempted to continue its activity a moment too long, provided we refrain from exciting it. When tired, it will cease at once, and betake itself to repose.

When a certain degree of strength has been thus acquired, a desire for more extended and independent motion gradually shews itself, which many nurses are in the habit of gratifying by fostering premature attempts at walking. The best way, however, of indulging this new craving, is to place the child on a large carpet, or, in fine dry weather, upon the grass out of doors, and allow it to move and extend its limbs, crawl on all-fours, or tumble about at its own pleasure; putting at the same time a few playthings within its reach. The ordinary long dress of infants is a great impediment to freedom of motion, and it ought, therefore, to be curtailed about the fifth or sixth month, or as soon as the power of self-exercise shews itself. If the weather be cold, a longer and warmer dress can easily be put on when going into the open air, and thus every inconvenience be obviated.

By exercise thus adapted to the state of the system, the infant will be much better strengthened, and learn to walk much sooner, and with a more free and erect carriage, than if prematurely set on its feet and supported either by the arm or by leading

strings. The chest also will be more freely developed, and the whole system consequently benefited. With moderate caution on the part of the attendant, there is nothing to fear in thus indulging the infant, for it is even amusing to see how careful it generally is about its own safety when left to itself. When a mother takes entire charge of the exercise of an infant, and judges of its risks by her own excited feelings, she is sure to err. But remove all external sources of injury, and leave the child to its own direction, and it will very rarely hurt itself by its procedure. It will crawl till its limbs become firm enough to bear the weight of the body, and its muscles powerful enough to move them. It is the swaddling, bandaging, stays, and artificial exercise of modern civilization, and not the natural action of the body, which give rise to curvature of the spine and deformity of the limbs; and hence such deviations are never met with among the Indians. "They do not swaddle their infants," says an old author in a tone of regret, when speaking of the Caribs, "but leave them to tumble about at liberty in their little hammocks, or on beds of leaves spread on the earth in a corner of their huts; and, nevertheless, their limbs do not become crooked, and their whole body is perfectly well made."—"Although the little creatures are left to roll about on the ground in a state of nudity, they, nevertheless, grow MARVELLOUSLY WELL, and most of them become so robust as to be able to walk without support at six months old." This quotation shews, in a very striking manner, the superiority of the Creator's ways over those of man, and how implicitly we may rely on a successful result when we adapt our conduct to the law of God, instead of capriciously chalking out a course of our own not sanctioned by Him.—*Combe on the Management of Infancy.*

CHILDREN AND YOUTH'S DEPARTMENT.

The Traveller and the Children at Elm Grove.

Intentions connected with Existence and Safety.

Traveller.—As it is my object to impart to you that information which is most likely to enlarge your minds, and enable you to form a more correct estimate of the things around you, than you otherwise would do, I wish to make a remark before I enter on a description of the inventions which have so much contributed to our comfort, convenience, and happiness. In an advanced state of society, we are too apt to look upon the advantages around us as matters of course, as though they naturally belonged to our existence, without considering that they are the product of necessity, of ingenuity, of labour, of disappointment, and of perseverance. In savage life, human beings know nothing of our most common comforts. To procure food and raiment form their principal object; and they go on, from day to day, from year to year, and from generation to generation, without improvement. It is necessary that the mainspring of the mind should be affected, to put human energies in motion, so as to produce the most useful and important results. When we sit down to a meal, the chair that supports us, the table before us, the carpet on which we tread, the cup from which we drink, the plate, the knife and fork, the spoon, and every article near us, has been the result of a thousand trials before it assumed its present perfection. If this thought were more present to us than it is, and if we applied it generally, we should value more highly our advantages, and acknowledge more gratefully His almighty goodness, who gave us the faculties we possess, and who can add to the unnumbered benefits of this world, the illimitable blessedness of the eternal world.

Leonard.—I shall look at the carpet, and the chairs and tables, and the knives and forks, when you are gone, and think of what you have said.

Traveller.—The first of our natural wants is food, the next clothing, the third is a habitation to dwell in. After these are supplied, a thousand others, springing from a thousand different causes and circumstances, arise; some of these are necessary to our comfort, and others contribute to our enjoyments. He who is upright and active, and can see clearly, neither wants crutches to enable him to walk, nor spectacles to enable him to see; but the lame and the weak-sighted require the aid of both, and thus we perceive how much infirmity is lessened, and comfort increased by crutches and spectacles.

Gilbert.—That is very clear. I like this kind of information much.

Traveller.—He who is at sea, has different wants to those

of another who is on land. The inhabitant of a hot climate requires many things, which would be useless to him who dwells in a cold one; and thus almost every change in a man's situation and circumstances occasions a variation in the things necessary to his comfort. A little reflection on these points will do you more good, and afford you more real information, than a careless and thoughtless perusal of a folio volume of the ideas of others. But now I will speak a little of some of the most important inventions of mankind. As we are mainly dependent on the produce of the earth for our support, so the cultivation of the ground must be one of the most important occupations of man. Before the seed can be sown with a fair prospect of advantage, the ground must be prepared to receive it; we could not tear up the soil with our fingers, some implement is necessary to effect this; the spade, to dig up the softer parts of the earth, and the mattock, to pick up the harder portions of the soil, were invented; but the plough was a great improvement on these implements where land had to be cultivated on a wider scale, and consequently the plough has been the grand implement of agriculture among civilized nations.

Gilbert.—I shall examine a plough more attentively to-morrow.

Traveller.—Before the plough, or even the spade could be formed, man must have procured iron from the bowels of the earth; but, as mining is so extensive a subject, I purpose to speak of it more at length at another opportunity. The more the soil is broken, the more productive it is: therefore, if all land was dug over with the spade, it would bear better crops than when ploughed; but it would be quite impossible to cultivate with the spade the millions of acres which are ploughed over. The principal parts of the plough are the coulter, the share, the breast, and the handles. The coulter is a rude kind of knife, which goes before the share to cut through the part of the ground which is to be turned over. The share and breast consist of a broad smooth surface of iron, having a taper point, which, entering the earth like a wedge, turns it over on the right side. The handles are held to steady and guide the machine; wheels have also been added to the plough that it may be drawn more easily. Some ploughs also have double shares, but these require more horses to drag them. The harrow is also a very important implement in husbandry. It consists, as you know, of a strong and heavy frame of wood, having a number of strong iron spikes underneath, which break the clods and rake over the surface of the ground. The use of the harrow is to cut, to crumble, and to level the ground, as well as to cover over the seed. The roller is a ponderous log of wood, shaped like a cylinder, to break the clods in pieces, and to press the soil to the seed. Living in the country, you are in the habit of seeing these different implements: but as you may not have reflected much on their use so I describe them to you as though you were strangers to them.

Gilbert.—I shall think more of them now than ever I did before.

Traveller.—Perhaps the little which I have said will lead you to examine also the other various implements of husbandry and gardening, some of them highly important, and all of which are well worthy of observation, bearing in mind, that after man has done all that he can do with their assistance, to render the ground fruitful, and to produce a good crop, it remains with God to bless his labours. Man may plough, harrow, and sow; he may plant and water; but God only can give the increase.

Gilbert.—You said that the next thing to food was clothing, now, perhaps, you will tell us about clothing.

Traveller.—Animals are provided with a natural coat, or covering, to protect them from the inclemency of the seasons; but man is compelled to provide clothing for himself, probably to call into exercise the higher endowments with which he has been provided. We read in the Holy Scriptures, that our first parents clothed themselves with fig-leaves sewed together; and after that they were directed to the use of the skins of animals, which no doubt principally supplied mankind with raiment for a long period. The shepherd wore his sheep or goat skin, and the hunter the skin of the wild animal which he had slain for food. The Tartars clothe themselves with horse-hides; some of the inhabitants of America with the skins of buffaloes. In some parts of Europe, the skin of the sheep forms a winter, or a summer garment, as it is worn with the wool inwards or outwards; and some of the natives of the South Sea islands cover themselves with mats made of reeds, or vegetable fibres, or the sifted bark of trees.

Leonard.—But we are clothed a great deal better than they are.

Traveller.—Yes, and that has been principally owing to the invention of the loom, a machine for weaving cloth. This machine has been the means of clothing comfortably millions of people, who otherwise would have been but poorly provided for.

Leonard.—I remember the verses in Dr. Watts' Hymns, against pride in clothes:

"Why should our garments, made to hide
Our parents' shame, provoke our pride?
The art of dress del' us to begin
Till Eve our mother learned to sin.

"When first she put the covering on,
Her robe of innocence was gone;
And yet her children vainly boast
In the sad marks of glory lost."

Traveller.—I am glad, Leonard, that you remember the words; and I hope, also, that you sometimes think upon their meaning. Man ought not to be proud of his apparel, since he who wears the best coat in the world on his back, is no better than a wearer of old clothes.

Gilbert.—A wearer of old clothes! why a gentleman would be ashamed to wear old clothes. How can you make that out?

Traveller.—The aldermen, the lord mayor of London, the ministers of state, ay, and the king upon the throne too, all these are wearers of old clothes. The finest crimson cloth is made of wool, and the crmine that adorns it is the skin of a small animal of the same name; so that the high and mighty of the earth are wearing over again the waistcoat of the crmine, the jacket of the lamb, and the old great coat of the sheep.

Gilbert.—Well, I shall never forget that, however.

Traveller.—Hats are made of the fine hair of animals; coats of the fleeces of sheep; silk waistcoats of the thread spun by a caterpillar; shirts of the fibres of the flax plant; stockings of the cotten tree, or of wool; and gloves and shoes of the hides of animals; so that, from head to foot, man is clothed, with that which has before adorned the animals of the earth, and the trees of the field.

Edmund.—Please to describe the loom to us, for I never yet have seen a loom.

Traveller.—Looms are of different kinds: there are stocking-loom, silk-loom, cloth-loom, cotton-loom, linen-loom, cambric-loom, carpet-loom, and lace-loom; but the main principle is much the same in all, the end to be attained by the loom being that of crossing the lines of threads of the material employed with regularity and speed. If you examine a piece of linen attentively, you will see that the loom has matted the whole closely together by simply crossing the threads. A loom is an upright frame of four posts, with machinery adapted to the purpose of weaving. The process of weaving has been thus simply described: the threads that go lengthways are called the warp, and are drawn tight by weights at one end; at the other end they are divided into two sets, each set composed of alternate threads: in weaving, one set, or every other thread, is thrown up, and the other set is brought down, and at this instant a cross thread, called the woof, is thrown between them, by means of a shuttle; the lower set of threads is then raised, and the other brought down, and the woof is again thrown between. The operation is thus continued, till the whole length of the warp has been interwoven with cross threads, and the cloth is woven.

When we consider how dependent we are on the produce of the fields for food, and the great comfort we derive from clothing, it ought to make us set a higher value than is usually done on farmers, tailors, and shoemakers; our pride should be reprov'd; and our disposition to be useful in our turn, to our fellow-creatures, should be increased. Every moment of our lives should be occupied in extending the glory of the Redeemer, and the happiness of mankind.

Edmund.—I must somehow or other get a peep at a loom, as it is so very useful.

Traveller.—After food and raiment, we stand most in need of habitations, for however well fed and well clothed we might be, yet he could not endure the pelting of the pitiless storm, the bitter biting of the winter's cold, and the damps of the midnight hours, without serious inconvenience.

Wild beasts seek a shelter in thickets and caves; heavers build mud houses; rabbits burrow under ground; birds construct nests; insects form their varied receptacles; and savage tribes of men act much in the same manner. Sabians and

North Americans live under ground; Americans, in warmer regions, build habitations, called wigwams, of stakes, leaves of trees, and turf; and the Esquimaux, for want of other materials, build their houses of snow and ice.

Gilbert.—Such houses must be miserable.

Traveller.—When you compare them with some of the commodious habitations that are now to be seen, you cannot but be struck with the value of those inventions which from time to time have been progressively improving, till they have secured to us all the advantages which we now enjoy. First, the roofs of these wretched habitations of olden time were raised, then stone walls and mud cement improved them. After the discovery of iron and metals, the builder soon found his hands strengthened with the assistance of the axe, the hammer, the saw, and the plane. These were also followed by other inventions, among which must be reckoned the burning of clay into bricks, till buildings were wonderfully improved in appearance and comfort.

Edmund.—I see that the art of building required many years to bring it to perfection.

Traveller.—The introduction of mortar, made of lime and sand, was a great advantage. The contrivance of a chimney to carry off the smoke; the invention of glass to let in light, and keep out the elements at the same time; the construction of tiles and slates for the roof; as well as paint to ornament the inside; all contribute to make houses handsome and commodious.

Leonard.—I am afraid that I cannot remember all that you have said about building.

Traveller.—Oh, never fear, Leonard; your brothers will help out your memory, if you should be at fault. When the art of building had secured all that was necessary, luxury began to aim at something beyond: the carpenter became a carver, and the stone-mason a sculptor; architecture was studied; the five orders were invented in ancient Greece and Italy, which are called the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite, and they are now to be found in all the principal buildings of the Christian world. Such is a brief description of the art of building; and if you will compare a miserable dog-kennel with this snug, warm, comfortable, and elegant habitation, you will acknowledge how much you are indebted to the different inventions which have conferred upon you such decided advantages.

(To be Continued.)

Preparing for School.

BY UNCLE JOSEPH.

"O, grandma!" said little George, opening the curtain and looking out of the window—"the ground is all covered with snow!"

"Yes, my dear, it has snowed during the night, and covered the earth to the depth of several inches."

"O, look at the pretty snow-birds! See how close they come to the door. But are they not very cold, grandma, their feet are so red?"

"No, George, the little snow-birds are not afraid of the cold. They are all covered with soft and warm feathers."

"But ain't their feet cold? When my feet were almost frozen, they were red just like the snow-birds' feet."

"Their feet are always red, as well in summer as in winter."

"Where do the snow-birds go in the summer time, grandma? I never see them after the winter is gone."

"They love the snow and the cold, and so they go off to the north in the summer time, where they lay their eggs and hatch out their young ones."

"Then, if they love the cold so well, why don't they stay there. It's always cold at the north, you have told me."

"They come here for food. In our mild climate grow very many plants, the seeds of which are good for them."

"But it snows here too, grandma, and covers up all the ground."

"But not often so deep as to cover up in the woods and corners of the fields the tops of weeds and bushes, from which they may still pick the seeds. See there! don't you see that little bird picking out the seeds from a stalk which still lifts itself above the snow?"

"O, yes! dear little bird! See, now it has come close up to the door, and is picking up the crumbs from the step."

"After a deep snow they always come about the houses and barns, and hay-stacks, to pick up crumbs and seeds."

"Where are they when it don't snow, or when all the snow is melted?"

In the woods and fields, getting their food from weeds and shrubs."

"They all turn to sparrows in the summer time, don't they?"

"No, dear. Didn't I tell you that they left us and went away to the north, where the climate is colder?"

"O, yes. But then I heard Mr. Murray say, that the little chirping sparrows that live about the houses in summer time were snow-birds with new feathers on."

"Other people besides Mr. Murray have thought so. But a sparrow is a sparrow, and a snow-bird is a snow-bird. But come, it is breakfast time, and you must eat and get ready for school."

"Must I go to school to-day, grandma, all through the deep snow?" little George asked, making a wry face.

"You are not afraid of the snow, are you, George?"

"No, I am not afraid of it—but then it is so deep, and looks so cold."

"It's only a few inches deep," grandma said, "and I will wrap you up so warm that the cold can't touch you. So come down and get a nice breakfast, and then my little boy will go off as happy as he can be."

Like a good many other little boys, George liked to get an excuse for staying away from school, and therefore it was, as soon as he saw the snow on the ground, he thought now he could stay at home and have a good frolic. But when his grandmother seemed in earnest about his going, he felt a little unkind; and though he said nothing more, he looked rather sober as he came down stairs and seated himself at the breakfast table.

"Wouldn't you like to hear a little story, George?" his grandma said, after the breakfast was over, and she was about getting him ready to go to school.

"O yes, grandma, tell me a story;" and his eyes brightened up, and he looked all interest.

"Well, a great many years ago," began George's grandma, "there lived a poor woman in a cottage, who had one little boy. She hadn't money to buy him such nice warm clothes as you have, but the best that she could get for him were always kept whole and clean. In the summer time he worked in her garden sometimes, and sometimes in the neighbors' gardens, who paid him money. This money he always brought to his mother, for he loved her very much.

"When the winter time came, and the ground was all covered up with snow, he could not get any work to do, then he had time to go to school. His mother was so anxious that her boy should learn, that she saved a little money, poor as she was, during summer, to pay for his schooling in the winter.

"Now, the school-house was more than a mile away, and the snow lay for months upon the ground far deeper than it is now, for the winters were a great deal colder then, and it snowed a great deal more. But this little boy never asked to stay at home, although he was no bigger than you, and had'n't such a nice warm great coat as you have. In the morning he would be up bright and early, and bring in wood for his mother from the wood-pile, and fetch her three or four pails of water from the spring, enough to last all day; and then he would go off to school as happy as a bird.

"Well, in this way he got a good education, and, when he grew up to be a man, his learning enabled him to earn money enough to keep his poor mother from working so hard any longer."

"Wasn't he a good little boy, grandma?" George said, looking up with a face full of delighted interest.

"Yes, George, he was a very good little boy, and when he grew up to be a man, he was a good man."

"Where is he now, grandma?"

"He is in heaven, my dear. After a while he took sick and died; and they buried his dead body in the ground, but his living spirit—that part of him that thought about, and loved his mother, could not die. It went to heaven. But his mother was not all alone. He left her another little boy, his own boy, whose mother had gone to heaven a little while before him."

"And was that little boy good to his grandma?"

"O, yes."

"And did he love her?"

"Yes, he loved her very much, and she loved him; and made him warm clothes. But he didn't always like to go to school, because he didn't know how much good it had done his father, when he was a little boy, nor how far his father had to go, even when the snow was deep, and the air colder than it is now."

George stood thoughtfully by his grandma's side for a moment or

two, and then, looking up into her face, asked earnestly, "Am I that little boy, grandma?"

"Yes, my dear, you are that little boy," she said, stooping down and kissing him tenderly.

"And was it my father who got you wood and water, and worked for you in the summer time, and then went so far to school in the cold and snow?"

"Yes, my dear."

"I'll never ask to stay home from school again, if it snows to the top of the door," he replied, lifting his hat with a determined air.

His grandma was much pleased to see the effect of what she had told him upon his mind. She got his thick overcoat, and buttoned it up closely about his neck. Then she took his mittens and warmed them all so nicely before she drew them on his little hands. After he was all ready, with his books and his slate under his arms, she gave him a good kiss, and away he went as happy as a cricket.

He never complained of the cold after that. Whenever he saw the snow, he thought of his father when he was a little boy, and how he had waded through it for more than a mile every day, that he might go to school and learn, and of how much good that learning had done him.—*Young People's Book.*

AGRICULTURE.

CIRCULAR,

ADDRESSED TO THE MERCHANTS AND FARMERS OF CANADA.

GENTLEMEN,—At the close of the year, it is desirable to review the business of the country, especially with reference to its staple productions, in order to arrive at as accurate conclusions as possible concerning future prospects. I will therefore briefly state a few circumstances and considerations connected with each of our most important branches of trade.

Wheat.—The crop of this most important staple has generally been good, and although the quantity sent to market since harvest has been considerable, there must still be a large surplus in Canada West. The price of wheat here bears such a close relation to the prices in Britain, that the chief element in our calculations should be the state of the British market. The new tariff which came into force in Britain on the 10th October last, admits Canada wheat at a fixed duty of 1s per quarter, which is much more favorable than the former fluctuating duty of from 1s to 5s; but on the other hand, it admits foreign wheat upon a considerably lower scale of duties also, which will prevent prices from reaching the height they frequently attained formerly. The effect will be to prevent to a great extent the extreme fluctuations to which wheat was formerly liable, and confine the variation, generally speaking, between the limits of five and six shillings currency per 60 lbs. in Montreal.

The general opinion in Britain appears to be, that the stock of grain in the country is not sufficient to supply the demand until next harvest, and therefore there must be a gradual advance as the stock diminishes, until prices reach a point that will attract importations of foreign grain, provided the supplies from Canada are not sufficient to keep down prices. With these views, large orders have been sent to this country, but generally at a considerably lower rate than the current prices. As on the one hand there is no prospect of low prices in Britain, so on the other it is not likely that they will advance much beyond 58s. (equal to about 6s per bushel here) at which, foreign grain would begin to come in freely, so that the opening price in Montreal in spring will probably be some where between 5s 6d and 6s. As a great many contingencies however may occur to affect the price, it is never safe to calculate upon extreme quotations. Amongst these contingencies is the probability that the present sliding scale of duties

upon foreign grain entering Britain, may soon be changed for a moderate fixed duty of probably about 5s per quarter; and even that, at no distant day, may be swept away by the gigantic efforts of the Anti-corn-law league.

Flour—Will doubtless bear a relative value to wheat, and it will depend in every place upon local circumstances, such as the character and proximity of mills, and the comparative cost of transportation, whether it be most advantageous to send forward the wheat to Montreal as it is, or manufactured into flour. Great care should be taken to prevent wheat from heating in the mills before it is manufactured—much loss has arisen in sour and musty flour, supposed to be traceable to this cause. The too general plan of grinding low, and consequently making a soft chalky flour, is also very reprehensible, and injures the character of Canada flour, both for home consumption and exportation. The price in Britain by last quotations was 30s to 31s dull;—it will not be safe, therefore, to calculate upon more than 27s 6d in spring, which would give the following result to the shipper, viz:

Barrel Fine Flour cost in Montreal			
say 27s 6d at 8 per cent.....	£1	2	11 stg.
Freight, say.....		0	4 0
Insurance 4d, interest 4d, port dues, storage, &c. 1s.....		0	1 8
Duty 7½d, commis. & brok. 1s 4½d.		0	2 0
	£1	10	7

leaving little or no probability of profit to cover risk of souring, and other risks, and remunerate the shipper for his trouble and capital employed.

Beef.—A good deal of attention has been turned to this article last fall, with what advantage remains to be seen. To guide future operations we should consider—1st, That salt beef (the usual way in which it is preserved) does not appear to be wanted to any extent, either in Canada or Britain, *for home consumption*. 2d, That vessels coming to the St. Lawrence are generally supplied by their agents in Britain with beef in bond. 3d, That in sending beef to Britain, to supply vessels, or in supplying the West Indies and other British colonies, (and these are by far the most extensive markets) we have no advantage whatever over the United States, but rather labour under the disadvantage of a longer and more dangerous voyage, and consequently higher rates of freight and insurance. From these considerations, it will be manifest that if Canada raises more beef than it requires for home consumption, prices must fall till they are somewhat lower in Montreal than in New York, before it can be exported to advantage, *unless it can be cured in some manner to suit the taste of consumers in Great Britain*—in which case, we would have a protective duty to the amount of 6s per cwt. operating in our favor, as compared with foreigners. The finer pieces of beef, such as rounds, tongues, brisket pieces &c. cured mildly, or what is called corned, would doubtless sell to any extent in Britain, but it is a question whether meat so cured would keep during the voyage; this should however be tried. India beef brings a high price, say about 40 per cent more than prime mess beef, but it requires cattle of 800 lbs. weight to make this kind, and the coarser pieces are excluded. There are very few cattle of this weight to be found in the United States or Canada, and I think it would be highly desirable to aim at raising such.

Liverpool Markets.—Irish beef in tierces brought 95s in June last, but fell by the month of Nov. to 75s; at the latter date, American beef in bond was about 42s for prime in bbls., 46s for prime mess in ditto, and 70s for prime mess in tierces of 304 lbs. The quantity going forward from the United States and Canada, was, however, very great, and might depress prices, but on the other hand, cattle were rising in the British markets. The qualities above mentioned, may be quoted at 25s, 35s and 60s in Montreal.

Tallow.—The demand of the country will require more tallow

than can be raised in Canada for some time. The price has been steady at 5d to 5½d per lb.

Pork.—Much that has been said of beef is applicable to pork, British shipping and British colonies being open to American pork on the same terms as Canadian, so that prime pork, the quality chiefly wanted for ships and the West Indies, is not likely to be any more valuable in Montreal than in New York or New Orleans. With prime mess and mess pork, for which there is an extensive demand within the Province, the case is different; and of these qualities, all that can be produced for some time, is likely to meet with a good market here, the price being regulated by the cost of the same quality imported from the United States after paying duty. It is therefore of great importance that the farmers of Canada turn their attention to raising heavy hogs. It is true we have the British home market opened to us on much more favorable terms than foreigners; and it is quite possible that this may at some future time prove an advantage, but for some time past, prices have ranged so low in Ireland that we cannot compete with them. For instance, bacon cured in the English manner with great care, and which reached Britain in excellent order, only netted about 22s 6d to 25s currency, per 100 lbs; whilst the same quality and quantity, packed as mess pork, would have yielded 35s in Montreal, at the then market rate of 70s per bbl—the shrinking in weight of bacon being more than equal to the extra expense of barrels. In like manner prime mess pork, which sold at 55s here, has netted, when sent to Britain last summer, about 40s cury. per bbl, and the year before, it only averaged a return of about 25s. Bacon hams are, however, likely to pay well, if mildly cured in dry salt, sewed in cotton cloth, washed over with lime, and packed in dry seeds or bran. These would probably reach in good order by the first spring or last fall ships, and would bring, according to present quotations, 56s to 65s per cwt. Prices may be quoted at present at \$9½ prime, \$11½ prime mess, and \$15 mess, in Montreal; and I can see no reason to expect much variation from these rates for some time to come. I regard the duties on beef and pork coming from the United States as nearly prohibitory, except in the case of heavy hogs brought in alive. The permission to pack in bond will not, I think, be generally availed of, partly because of the trouble and expense attending this mode, and partly because the packer would not have his option of selling for home consumption.

Lard.—Is coming into more extensive request, partly for the manufacture of fancy soap, candles, bakers' use, &c., but chiefly for manufacturing into lard oil. The price of ordinary lard has been 4½d in bbls. and of good leaf lard, 5d to 5½d in kegs.

Butter.—I have received advices from experienced dealers in butter in Britain, from which the following information is extracted:—The character of Canadian butter stands much higher in Britain than it did formerly; but there is still great room for improvement. The chief faults are, 1st, imperfect separation from buttermilk, causing rancidness; 2d, imperfectly seasoned casks, tainting and discoloring the butter; 3d, using too much salt, and of too coarse a quality; 4th, mixture of qualities and colors in same package. The butter most esteemed in Britain, is that of a rich quality, and uniform yellow color, kept perfectly clean, and mildly cured with fine salt and a little refined sugar. It must, in order to keep, be packed with strong pickle or salt at each end of the keg, and made perfectly air tight—indeed butter should be exposed as little as possible to the air, and if not immediately packed, should be immersed in brine. Packages should be made very neatly with flat hoops, and it is added that all should be of a uniform size and appearance, and contain a uniform quantity. I would therefore suggest that butter had perhaps better be packed in two, and *only* two kinds of packages, viz: 1st, Firkins measuring 27½ inches in length of stave, by 13½ wide at end, with an iron hoop at each end, and full complement of flat hoops, very neatly finished, containing each 90 lbs of butter besides salt and pickle.

3d. Kegs measuring 18 by 1½ inches, hooped as above, (or if flat hoops cannot be procured, with neat evenly round ones) containing each 60 lbs of butter besides salt and pickle. The butter, with the addition of the salt, would, in both instances, weigh a little more when packed, but it always shrinks somewhat in weight afterwards. If the above plan were adopted, the business would be much facilitated, as a firkin or keg of butter would be a known quantity the same as a barrel or half barrel of flour, pork or beef. Tainted or rancid butter should be packed in barrels.

Intending packers had better have their kegs and firkins made through the winter, of thoroughly seasoned wood, and soak them a sufficient length of time before using, to remove all taste of the wood. I am thus particular in describing the mode of procuring a good price in Britain, partly because the trade is a desirable one, and partly because as long as more is produced than the population of Canada requires, the price of the whole will be regulated by the price that can be obtained for the surplus. The butter that has come to market last year may be divided into three qualities—No. 1, No. 2, and grease; of the first, very little has appeared, and has averaged about 6d per lb; of the second, which constitutes the *great bulk of the supplies*, the price has been 4½d to 5½d, and the third class, which comprises all that has become rancid or been tainted by the casks or otherwise, has brought 3½d to 4d per lb. These prices are low, owing to the low price of the article in Britain, viz: 37s per cwt for grease, 57s for our second quality, and about 65s for our first; but the improvement in business there will probably lead to an improvement in prices, and greater care on our part will certainly produce the same result.

Cheese.—The quantity manufactured in Canada is not sufficient for the consumption of the country; the produce of some very fine dairies has realized 5d to 5½d per lb, whilst inferior qualities have barely realized 3d. The bulk of what has come to market has brought about 4d. Great efforts should be made to improve the manufacture of cheese. The finer qualities of American cheese are now much esteemed, and bring a high price in England.

Ashes.—The demand for Continental Europe has greatly increased of late years, taking off the greater part of the ashes manufactured in the United States, and even a portion of those produced in Canada. The use of substitutes in Britain has also been found less beneficial than was expected, which, taken in connection with the revival of manufactures, will doubtless cause a considerably increased demand there; nevertheless, the production has been so large, that stocks, especially of Pots are heavier almost every where than they have been for years past, and prices in Britain are 26s. for Pots, and 23s. for Pearls. It would not be safe to expect over 2½s. 6d. to 25s. for Pots in Spring, and 26s. to 26½. 6d. for Pearls, in this market. The present prices are 23s. 6d and 25s 6d.

Imported Goods.—The stocks, especially of Dry Goods, are unusually low, in consequence of the very small importations in 1843. The importation of 1844 will probably be rather heavy, but according to present prospects it is likely to meet with ready sale. Prices are, in Britain, generally speaking, advancing.

Upon the whole, we possess in Canada, almost every element of prosperity. A fine climate and productive soil—excellent internal communications—a considerable immigration, continually adding to our wealth and productive powers—a large expenditure of British money for public improvements—perfect freedom to exert our energies in any way we please, and security to enjoy the fruit of our labours. All these and many other blessings we possess, and surely it is our duty to improve them by industry and enterprise, and to enjoy them with temperance and gratitude.

I am your most obedient servant,

JOHN DOUGALL,

Dealer in Country Produce, and Importer of Dry Goods.

NEWS.

The repeal rent was falling off. It is currently reported that Sir Robert Peel will propose a State support for the clergy of the Irish Roman Catholic church, the prelates of which have published resolutions, declaring that they will do all in their power to hinder the State from endowing their church.

The FREE CHURCH has chafed out England into seventeen departments, and organized as many missions to visit them, and give the people full information respecting the principles and objects of the new secession. Independently of the immediate purpose of raising funds for building places of worship, these missions can scarcely fail to do much good. They have excited great anxiety amongst the friends of the Established Church of England.

The Dissenters of England are making gigantic efforts to provide education of the best kind, viz: training for time and for eternity, upon a scale adequate to the wants of the people; efforts which are likely to be incalculably more important in their results than the agitation for repeal, free trade, or complete suffrage.—Hitherto there has been a lamentable deficiency in the education of the British people, which it is to be hoped will soon disappear under the united efforts of all denominations of Christians. For what is done by two or three bodies in this respect must in self defence be imitated by all. The Wesleyans have resolved upon raising £20,000 to erect and support new schools, though they have already a great number: and the Congregationalists have resolved that wherever they have a Church there should be in connexion with and supported by that Church, an efficient school for boys and another for girls. It is only strange that such resolutions were not adopted long ago, but all were waiting for help from government, a source from whence it can never come upon terms satisfactory to all.

The Edinburgh town council, lately elected, consists of twenty-four Dissenters and nine Churchmen. The Mayor is an independent.

The municipal electors throughout Scotland have gone against the established church by overwhelming majorities.

We understand that the Senate of King's College and University, Aberdeen, on Saturday last, by the casting vote of Principal Jack, approved generally of the resolution of the Senate of the University of Glasgow, relative to the abrogation of religious tests in the Scottish Universities.

The British Government is about to put armed Steamers on the Lakes of Ireland.

THE LAST OF THE COACHES.—Within the past week, the only Coach that had been left on the road from Bristol to London (the Prince of Wales) ceased running. The Railroad monopoly is now, therefore, complete.

A Dress has been invented for the London Firemen, consisting of a leathern cape and cap, supplied with air, which enables the wearer to enter a room full of smoke without difficulty.

It is said that France is going to war with one or two neighbours of her African colony, Algeria. We may yet see the whole of North Africa under the influence of France, as India is under that of Britain.

THE OVERLAND ROUTE.—The construction of a Railway extending from Cairo to Suez, is to be commenced immediately, and prosecuted with all practicable despatch.

Dr. Cunningham from the Free Church of Scotland arrived in the United States by last steamer and may doubtless soon be expected in this Province. Scotch Presbyterians in Canada will then in all probability define their position.

The building formerly known as the Tremont Theatre of Boston has been purchased by a Baptist Society and altered into a place of worship at a very great expense. Yet its accommodations which are of the first order, are entirely free to all who choose to attend, whether high or low, rich or poor, white or colored. Truly may they say, "To the poor the Gospel is preached."

IMPORTANT DECISION.—Miss Bishop of McConnellsville, Ohio, prosecuted Stockton & More, proprietors of a stage line running from Baltimore to Wheeling. The action was brought to recover damages for injuries sustained by Miss Bishop by upsetting of a stage of the defendant's in January, 1842, and the case has been tried in the Circuit Court of the United States for the Western District of Pennsylvania, sitting in Pittsburgh last week. Both parties agreed that the stage was upset, that Miss Bishop's arm was broken, her elbow badly strained or bruised, her face cut or scratched in several places, a wound in the scalp two inches long, and swollen so as to produce some deformity which is gradually

withdrawing. It was also proved that the driver of the stage was drunk, which caused the accident by which Miss Bishop was injured. The jury returned a verdict for the plaintiff for \$9500 and costs of the suit.—*N. Y. Evangelist.*

Isaac D. Adittle, of Bennington, Vt., has invented a combination of machinery; by which he manufactures barrels out of the unprepared timber, and better than can be made by hand. He received a silver medal at the Fair of the American Institute, in New York, which was the highest premium awarded on machinery.—*ib.*

The "British Temperance Emigration Society" is the name of an association in Liverpool, each member of which makes monthly contributions to purchase 80 acres of land in Wisconsin. It was formed last year, and next year 1000 families will start for Wisconsin.—*ib.*

The packet ships are carrying out wooden ware to London. The London and Liverpool packets continue to go out full; new articles all the while coming into market, which are taken out as a speculation, and which generally are successful. The last "new notions" taken out are wooden clothes pins, wooden bowls, spoons, churns, rocking chairs, &c., of which several tons measurement were on board the *Victoria* for London.—*ib.*

Mattings made of India rubber is now coming into use abroad. Roofs are also covered with India rubber at eight cents a square foot.—*ib.*

There are two silk factories in operation in Richmond, Indiana, which manufacture the best silk for dresses, gentlemen's vests, handkerchiefs, &c. Another fact in connection with this thriving town, is that it does not contain any establishment for the vending of ardent spirits by retail.—*ib.*

A BULL FIGHT FOR PIOUS USES.—The Queen of Spain and her sister were present, on the 13th Oct., at a Bull fight, given for the object of procuring funds to build a church at Chamberi, near Madrid. The sport was magnificent. Eight bulls were killed, and twelve horses remained on the ground gored and disembowelled. The performance lasted three hours, and produced upwards of £1,000

[The above is nearly as good as selling liquor for the support of Missionaries.—*Ed.*]

The Governor General is proceeding slowly with the formation of a new Cabinet.

Montreal has been selected by the Queen as the future Seat of Government in Canada, at which the next meeting of the Legislature is to take place.

Several individuals transported for participation in the late rebellion have been pardoned, and it is to be hoped that past animosities may be universally forgotten.

Monies Received on Account of

Advocate.—John Wilkinson, Chinguacousy, £2 2s 4d; H. Lyman, Granby, £1 7s 6d; Sundries, Montreal, 4s 2d.
Penny Subscription Card.—Martha Wilkinson, 2s 8d.
Temperance Blisters.—H. Lyman, Granby, 10s.

MONTREAL PRICES CURRENT.—JAN. 1.

ASHES—Pot	23s 6d	LARD—	4½ a 5d p. lb
Pearl	27s 6d	BEEF—Prime Mess tierce	\$12
FLOUR—Fine	27s 6d	Do do bbls	\$7
U. Stat.	28s 9d	Prime	\$5
WHEAT	5s 4d	TALLOW	5d
PRASE	2s 3d per minot.	BUTTER—Salt	5d a 6d
OP. MEAL	7s 6d per. civt.	CHEESE—	3d a 5½p
PORK—Mess	\$15	EXCHANGE—London 1 prem.	
P. Mess	\$11½	N. York	2½
Prime	\$9½	Canada W. ½ a 1	

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.

Montreal, January 1, 1844.

PROSPECTUS OF THE TENTH VOLUME.

THE Tenth Volume, beginning 1st January, 1844, will be issued semi-monthly, as heretofore, but at a uniform rate to all subscribers of

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

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

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

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

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

Montreal, Dec. 25, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

Montreal, January 1, 1844.

CANADA SUNDAY SCHOOL UNION.

THE Committee of this Society beg leave to apprise the Sabbath Schools throughout Canada, that they have received a new and extensive supply of suitable Library and Reward Books, comprehending a general assortment of Elementary Books, such as Primers, Spelling Books, First, Second and Third Class Books, &c. &c.—Bibles and Testaments, Union Questions, and other helps for teachers; all of which will be disposed of at the usual favourable conditions to Sabbath Schools.— Montreal, January 1, 1844.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

PREPARING for the Press, and will be speedily published by P. THORNTON, Teacher, Hamilton, and the Rev. R. H. THORNTON, Whithy, a complete set of Reading Books, for the use of Schools and Private Families.
 Montreal, January 1, 1844.

ANNIVERSARY MEETINGS.

THE Annual Meetings of the following Religious Societies will be held this Month in the American Presbyterian Church, in the following order, viz. :—

RELIGIOUS TRACT SOCIETY on Tuesday Evening, January 16.

AUXILIARY BIBLE SOCIETY on Wednesday Evening, January 17.

FRENCH CANDIAN MISSIONARY SOCIETY on Thursday Evening, January 18.

CANADA SUNDAY SCHOOL UNION on Friday Evening, January 19.

The churches in this city are respectfully requested to give up, for that week, any of their ordinary meetings usually held on any of the above mentioned evenings; to secure a greater unanimity, and a more general attendance. Some Ministers from a distance are expected to be present, and to take part in the proceedings. The Chair will be taken each evening at half-past six o'clock, precisely.

Collections will be taken up each evening, in aid of the funds of the respective Societies.

Montreal, January 1, 1844.