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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS

VOL. IX.

JUNE 1, 1843.

No. 9.

AND YET ANOTHER.

J. L.—, was the only son of wealthy and respectable parents, who were unfortunately engaged in the business of tavern-keeping—the worst almost that can be conceived for bringing up a family. In early life poor J. was taught the usual practice of taking his *bitters*. Till his tender limbs operated on by alcoholic stimulants, were unable to support his feeble body, then would his fond and doating parents in joyful glee, behold his airy gambols, and fantastic mirth, little thinking at the time they were pointing the dagger that would one day pierce their inmost soul. As a matter of course, this practice was continued till remonstrance became necessary, but remonstrance, alas, was now vain, the awful poison had been too deeply implanted, and like the folds of the Anaconda, were drawing closer and tighter every day; an amendment was however at last promised, and the consequence was, a matrimonial connection with an amiable and virtuous young lady—but, Oh, how frail are all our resolves, unless aided by divine grace—the inebriate again relapsed, and again promised his almost heart-broken wife, that he would dash the poisoned chalice from his lips. This state of things continued for some five or six years, till three beautiful babes became the partners of a tender mother's sorrows and griefs; finding his promises were all disregarded, and unperformed, the fond yet sorrowing wife informed her misguided and inebriate companion that she could no longer remain with him, but that she would return to her father's house for six months, and, that if during the interval he would abandon his former habits, she would joyfully return.—but alas!—no longer restrained by the frequent admonitions and warnings of his amiable companion, he gave loose reins to his ungovernable appetite, till reason forsook her domain. He was then taken to his father's house, who, notwithstanding the utter ruin of his only son, still continues the practice of dram-selling; here a room was provided, and his daily allowance duly administered, till awful to relate one cold morning during last month, on going to his room as usual, it was discovered, that during the night his immortal spirit had fled, leaving his remains an awful spectacle of the effects of inebriation; during the interval between his death and burial, the ordinary potations were duly handed out as customary to every tavern haunter that required; such is the state of inatuation to which some have arrived, that the bounds of common decorum are often outstripped for the sake of greedy gains. Such is the case, unvarnished by rhetorical flourishes or ornaments of style incident to authors by profession, yet the half has not been told, I have barely given an outline of the premature end of this otherwise promising young man. Could my poor pen picture to the world, the many heart-achings of his bereaved and widowed companion,—the numerous hours, when with watchful vigils, leaning over her tender babes, deploring their own and her unhappy fate. Judge with what feelings this imperfect sketch has been narrated when I inform you that this young man was one who was allied to the writer by the tender ties of consanguinity.—J. R.

Prince Edward District, April 29, 1843.

A Family Effort.

Some few months ago, the Directress of one of our ladies'

Societies received a note requesting her to appoint a committee to call on a young married woman, who was known to indulge in the vice of drinking spirituous liquors; her name and residence were given, and the writer expressed a hope that her downward progress might be stayed. Accordingly, a committee was appointed, who, as they approached the house, saw a woman enter with a pitcher. At once mistrusting her to be the individual sought they followed her, but not so speedily as to prevent her placing her pitcher out of sight. Circumspectly and tenderly they broached their errand of mercy, by requesting her name to the temperance pledge. For a while they seemed to make no impression on her mind; but at length she candidly informed them that in consequence of her intemperate habits, her husband had resolved to separate from her, and that night he intended to divide the furniture, take their two children, and leave the ruined wife and mother to her own dark lonely lot. They entreated her to sign the pledge, and thus avert the dreadful fate; but, for a while she refused, alledging that it would not affect her husband's mind toward her, she would soon be a shunned homeless outcast, and she might as well perish in her sin. The committee still persisted, and at last the woman signed the Pledge, on their promising her that if she should be left destitute, the Society would do whatever they could for her.—That evening the committee, fearful lest her husband might not believe her story, repeated their visit, in hope to dissuade him from his purpose; on their entering, they found him calm but apparently determined on separating from his wife, they urged him to try her new resolutions at least for a week; to this he finally consented. During the week they visited the family, and every time they called; they saw stronger and stronger evidence, that the woman was earnestly combatting her evil appetite.—The week expired—the month passed on without a relapse; and now the regenerated woman is again a happy wife, and the heart of her husband doth safely trust in her.

In this case we see the exceeding fitness of female organizations for the suppression of intemperance; had there been no such associations, to which the stranger's note could have been addressed, this family would have been broken up, never in all human probability to be re-united, and another heart-broken victim, would have been abandoned in the morning of life to the destructive propensity, social habits had engendered. Or had the effort been made with less delicacy—had those who labored to save been less familiar with the pathology of drunkenness, so to speak, then this good might not have been accomplished.—Sneer on, ye that deride Ladies' T. A. Societies; sneer on, we can well endure it, while along our path we may cast up such monuments.

Applaud the idly delicate of our sex, who desire not to know the holy enthusiasm that leads the Marthas into the hovel where the victim of strong drink lies bound in admantine chains, which nought but the tear of sympathy, and the smile of hope can sunder. Aye, applaud ye those who say in their hearts, "This comes not within the compass of woman's sphere;" we envy them neither their ease, nor your praises; suffer us but unimpeded to pass on our way on this mission of mercy, and we will not ask you to avate one tittle of the indifference or contempt with which you bid us stand aside, from those that are holier than we.

Results of Emancipation in the West Indies.

Some proprietors may have suffered by emancipation, but the great mass of the people have been benefited by it. Thus, as is reasonable and just, the interest of the few have given way to the rights and welfare of the many. From the effects of slavery, the whole body social and politic was diseased, resembling the human frame, under the influence of paralysis; now, wealth or the means of its attainment being generally possessed, liberty, and health, and happiness are enjoyed by all, by the poor as by the rich, by the slave as by the tyrant. Hence we have prosperity, as well as social health and happiness, among our labouring classes. Many of the once slaves have by these advantages and their industrious habits advanced themselves in the towns, to tradesmen, and in the country to freeholders of from one to five, ten, and twenty acres each, and are thus rapidly forming that middle class which slavery precluded, and without which no country can flourish.

With increased means there has been a demand for increased comforts, and thus civilization has rapidly progressed. There has been a great improvement as to the style and manner of living among the peasantry in general—as to their cottages and furniture—as to their habits and dress—as to their appearance and general bearing.—These circumstances it is but natural to suppose, have not been without their influences, on the commerce of the island. The imports during the three past years have been unprecedented, and are still increasing; whilst, with the exports of the last year, the West Indian trade has been admitted both by merchants and ship owners, to be the most profitable of any at the present day.

Interesting and important as these consequences of emancipation have thus been, that event has been attended by results still more interesting and glorious. By the blessing of God on the instrumentality employed in connexion with the enjoyment of liberty, morality and religion have been greatly extended. None of the villages under the superintendence of the missionaries, I think I am warranted in saying, are desecrated by a vender of spirituous liquors; nor do they exhibit scenes of quarrelling, revelling, or immorality of any kind. The children attend the day and evening schools, which are in most cases established for their benefit, most of their parents are members of some Christian church, and all, it may be said, are in the habit of attending to the outward means and ordinances of the gospel. Thus the colony in general is in the possession of peace, as well as of comparative happiness and prosperity.

—London A. S. Reporter.

PROGRESS OF THE CAUSE.

ST. LAURENT TEMPERANCE TEA PARTY.

The friends of Temperance having resolved to have a Tea Party to advance the interests of the good cause in this village, met in the School-House, on the evening of March 29th, Mr. William Boa in the chair—prayer, by Mr. Gemmill. After refreshments, (prepared in excellent style,) the much excited Barley question was discussed at full length, and caused much interest. Some resolved to traffic no longer with either brewer or distiller, while others took a different view of the subject, and thought if they delivered their produce to the brewer or distiller the responsibility of its being converted into a bad use, did not rest upon them. Others still advanced the opinion, (without attempting to prove it,) that if distillation should cease, their barley would not bring them six pence per bushel, and the hope of their gains would be gone, and of two evils, they would choose the least. They were told if the principles of Temperance should be embraced by all, that many, who were now destitute of the means of subsistence, would have money to buy meat instead of rum; and their barley used to fatten swine, &c., might yield them even a greater profit; at present, Lower Canada sells her barley and oats to the distiller, and gives the money to Ohio for pork and flour. The immorality of the practice of making and selling spirituous liquors was urged upon

their consideration. Who would take the last morsel of bread from furnishing children? Who would cause the weeping mother's anguish over a drunken husband? Who would enrich him: Is by the price of that drunkard's soul? Who would, (or who did,) take the money that was paid for the liquor that caused Hugh Cameron to murder his wife? Appropriate speeches were made, and a few signatures added to those previously obtained. A Society was then formed, denominated the "St. Laurent and Côte des Neiges Temperance Society." The following office-bearers were elected: Thomas Turnbull, President; Robert Boa, Vice-President; Wm. Boa, Treasurer; J. P. Sutton, Secretary. During the evening, several Temperance Hymns were sung, and the party broke up at a seasonable hour, highly delighted with the evening's entertainment. May this small one become a thousand.

—J. P. SUTTON, Sec.

FIXVAL, April 10.—At a meeting on the first July last, the Rev. S. Griffin strongly recommended the Total Abstinence pledge, and after some discussion seventeen persons signed it,—then the moderate pledge was proposed, allowing only the moderate use of wine and cider; and seven signed it, making a total of twenty-four signatures the first evening; after which we proceeded to elect officers for the current year, viz: L. Fowler, President; G. Metcalf, Vice President; H. Wood, Treasurer; S. McCartney, Secretary, and a managing committee of seven. The meeting then adjourned till the 24th January, when about eighty persons assembled, were addressed by the Rev. S. Griffin, twenty-eight names were added. Second Monthly Meeting held on the 8th February, was addressed by Rev. Leonard D. Solsbury when twenty-eight names were added. Two meetings were held in March, the former was addressed by the Rev. S. Waldron, and the latter by the Rev. S. Griffin, and twenty names were added, making a hundred members, viz: on Total Abstinence Pledge seventy-five, and on the Moderate Pledge twenty-five members. There are two Temperance Societies besides this in the Township of Southwold. We hold monthly meetings, and are happy to state that the cause is steadily progressing.—S. McCARTNEY, Sec.

[We strongly advise the above mentioned twenty-five moderation men to join the tee-totalers, and go forward as a united Society. Ed.]

STOUFFVILLE, April 21.—We commenced our efforts in the beginning of last year under great discouragement, but by steady perseverance gained in influence and in numbers, but, through the abundant labours in the Gospel of our chief lecturer during the last winter, we have not held our regular meetings, and, consequently, there has been a sensible decline. Drunkenness, however, is not so prevalent among us as it was, and our chief merchant, who is also our post-master, and who formerly dealt largely in intoxicating drinks, is about giving up the business; there is a Temperance house, also, to be established here, which, we hope, will receive the patronage of the Temperance part of the travelling community.—H. WIDEMAN.

BARRIE, April 23.—The cause is still progressing a little, and we hope we are the means of doing some good; our present number is about 130 in the Barrie Society; our officers for this year are—Mr. Richard Carnev, President; Mr. Andrew Graham, Vice President; Mr. Wm. O'Neil, Secretary; and a Committee of ten persons. I have conversed with several intelligent friends on the subject of your proposed change in the *Advocate*, and they all approve of your plan; it has been the poor man's paper, and I hope it will continue so. I hope you will make all gratuitous receivers pay their own postage; I will exact it from them here, if you wish it.—R. WILLIAMS.

[All that is done in the way of circulating gratuitously any paper in Britain or the United States, is to give the paper for nothing. None, except *The Canada Temperance Advocate*, are given gratis and the postage paid too. There are about 1,500 ministers and school teachers regularly supplied, and one shilling from each, on account of postage, would be very acceptable in the present depressed state of our funds. We would rather, however, that each procured a few paying subscribers.—Ed.]

GLOUCESTER, April 25.—Our anniversary meeting took place on the 9th July last. Mr. John Carson in the chair, when the following office-bearers were elected:—B. Rathwell, President; J. Carson, Vice President; Wm. Glasford, Secretary; and a Committee of Seven. We have been much indebted, through the

past year, to the Rev. Mr. Carroll, from Bytown, and Mr. F. E. Egleson, teacher, Lower Bytown. Our present number is 103.—**Wm. GLASFORD, Sec.**

GREENBUSH, April 26.—Our Society still exists, but so slowly does the vital stream course through its system, that its pulse, at times, is scarcely perceptible, and such a torpor now and then comes over it, that a casual observer would suppose it quite dead. We have had quite an interesting anniversary meeting on the 11th February; our Society then stood as follows, namely—total joined, 418; removed and died, 38; expelled, 11; leaving 369. The principles are taking deep root.—**H. W. BLANCHARD.**

BALLANTRAE, C. W., April 27.—A Temperance Society was formed here on the 24th December last, composed of sixty persons of various age and character—some confirmed tipplers, and some who were in the way to be confirmed, and many, who had been always temperate, went hand in hand into the strong hold of teetotalism. Since the first meeting, we have had a monthly mustering, and our ranks have been constantly on the increase, and, to the enemies of the cause, we can show, with triumph, its practicable results, an increase of comfort, and a decrease of wickedness. We now number about 149.—**T. C. STEPHENS, Sec.**

CANBRO, April 27.—A great change has been effected here since January, 1842; at which time we organized a Temperance Society, on the teetotal system, which has been the forerunner of a most glorious revival in the Baptist and Methodist churches—which join in carrying on the Temperance Society, as also the Sabbath School. We number in the Temperance Society 123 members.—**W. FRENCH.**

PAUCY, April 28.—Our Society is still in existence, and, although its progress is not very great, we are thankful that some good has been done by it; the most cheering prospect is that many of the rising generation belong to the Society, and seem very desirous of getting others to join with them. We hope that much good may be the consequence.—**B. F. LONG, Sec.**

DRUMMONDVILLE, C. W., April 29.—The Lundy's Lane and Drummondville Total Abstinence Society was organized on the 15th February, 1842, by the Rev. R. Saul, Montreal agent, and Mr. G. W. Bungay, Niagara District agent; Doctor Blackwell, President. Monthly meetings were held until the 24th of October last: since that period, the meetings have been held semi-monthly, and have been at all times well attended. In the absence of a lecturer to address the meeting, the evening is spent in reading extracts from the *Advocate*, and tracts, to which I may add, the experience of some of the reclaimed members, to which due attention is paid. The labours of the ministers of the Methodist Episcopal Church, in this vicinity, are truly laborious; yet this Society is much indebted to them for the kindness they have shown in addressing our meetings: while the ministers of other denominations, with one exception, and he advocated moderation only, have not so much as honoured us with their presence. Hard is the fight of the teetotallers in this place—there is arrayed against them a heavy battery of eighteen taverns—five merchant shops, where the poison is sold—seven beer shops—and a number of low and lawless grocerias, with one brewery—all directing their incessant fire against the army of teetotallers in this place. We have one Temperance house which is well worthy the attention of all who feel an interest in the Temperance cause. The Lundy's Lane and Drummondville Society numbered, at the commencement, 60 members. The strength of the Society at present is 360; twenty-five meetings have been held, making an average increase of upwards of 15 at each meeting: so it is easy to perceive that the Temperance cause is marching forward in this quarter. The above statement does not include the military or African Societies. The Chippewa Society, three miles South—the Beech Woods Society, three miles West—and the Stamford Society, three miles North of this place—are straining every nerve to banish intemperance from the land. The following are the names of officers of this Society for the present year—Alanson Ross, President; Jonathan Doan, Vice President, with a Committee of Vigilance of nine.—**W. E. POINTEK, Sec.**

MILFORD, April 29.—The first Temperance meeting ever held in this place was on the 20th February, 1849; and in spite of all the exertions of the subjects of king alcohol, a large audience assembled, when 110 persons signed the pledge; and on the 8th March following, another meeting was held, at which 81 more joined the ranks of teetotalism. Certainly, we must exclaim, with emphasis, "what hath God wrought here?" A place once proverbial for inebriation, that could outvie any other of the size in Canada, for intoxication, suddenly metamorphosed into a place of peace and sobriety. During the past year, 9 have withdrawn, 23 have

violated the pledge, and 32 new members have been added, making the present standing of the Society, 186. In consequence of the simultaneous movement in favour of Temperance, and the great decrease in drinking usages, instead of two taverns, we have now but one, and that (poor thing) fast approaching the verge of its final destiny—the other being obliged to wind up. Would to God every grog-selling establishment in the Province were in like condition. Officers of the Society for the present year are—Thomas Cook, Esq., President; Mr. Wm. Vandusen, Secretary.—**J. ROSE, Cor. Sec.**

KINGSTON TOWNSHIP, May 1.—There has more excitement prevailed than at any former year, in the history of Total Abstinence, in this township. No. 1, Sixth Concession Temperance Society, numbers 231; No. 2, Seventh Con. Tem. Society, numbers 37; No. 3, Glenburny Tem. Society, numbers 32; No. 4, Waterloo Tem. Society, numbers 30; No. 5, Collin's Bay Society, numbers 90; No. 6, Fourth Con. Tem. Society, numbers 30; No. 7, Western addition, numbers 40, making the total number of enrolled members in this township, 457. On the 17th of February last, there was a Temperance meeting called for the purpose of organizing a Township Society; the meeting house was crowded to excess; it was supposed to be present, on the occasion, about 400. The meeting was ably addressed by the Rev. Mr. Vandusen, Wesleyan minister, and four others showing both from the Scripture and reason the propriety of the principles of total abstinence. A Constitution was adopted, and Mr. John Graham was chosen President; Mr. John Ashby and Mr. Peter McKim, Vice Presidents; Dr. Wm. Bennish, Treasurer; Mr. T. Graham, Secretary; and a Committee of Fifteen, to serve for the present year. The Societies in this township are all based on total abstinence principles—they hold their meetings monthly—the Township Society holds its meetings quarterly. Notwithstanding the good cause is on the advance, we have our opponents to combat with, and that too, among Church members, and some who make profession of love to God and their fellow men, but how contradictory to the inspired word of God. Mr. Murray's Book is made use of by the moderate drinker as the Bible by the professor of religion. When will men cease their moral war and comply with the requirement of God's word—"Love your neighbour as yourself?" We do hope Mr. Murray has taken a different view of the matter, for we are sorry that a man holding the office of Superintendent of Education, should apply the talent that he has got in so weak a cause. I am by trade a carpenter and joiner, and am in the habit of building and raising very heavy frames, and, for the last three years, I have made it a point in contracting for jobs, particularly where persons employing me furnish refreshments that I cannot do their work, if they intend to have any intoxicating liquor on the occasion, and so far, I have not lost one job on that account. In some neighbourhoods, where I have been employed, it has been stated that I could not get my buildings up, as the people would not come to encourage such a practice. But I am happy to tell you, that I have never failed of getting up my building, and that in far less time than formerly, when I suffered the poison on the ground; and if carpenters in other sections of this flourishing Province will but make the trial, they need not fear, for the lover of strong drink never was of much use at raising.—**T. GRAHAM, Cor. & Rec. Sec.**

[We invite the attention of all concerned in raising houses, to the above letter.—**Ed.**]

WOODSTOCK, N. B., May 2.—I have used my utmost endeavours to get subscribers to *The Canada Temperance Advocate*; and, I am happy to say, my exertions have been crowned with something like success. I have obtained forty subscribers and enclosed £7, being the amount of their subscriptions, at 3s. 6d. each.—**R. ENGLISH.**

[If our friends in Canada, generally speaking, would exert themselves like Mr. ENGLISH in New Brunswick, what an amount of good might be accomplished.—**Ed.**]

KEES, OTONOBEE, May 9.—The old Society of this township had been, for a number of years, in a very lethargic state; but in the year 1842, the people of this village once more arose from their sleep, and, on the 18th February, a new Society was organized. We have had six public meetings during the year, which have been attended with good success: our last meeting was the anniversary meeting, which was held in February last, Mr. Joseph Metcalf in the chair; the Rev. J. Gilmour and Rev. G. Carr, addressed the meeting, and at the close of the same, 20 signed the pledge. Our Society numbers at present, 180, with

the exception of a few who have been removed for the violation of the pledge. The officers are—Mr. Joseph Metcalf, President; Robert Edinton, Vice-President; and a Committee of Eight. We return our sincere thanks to all the gentlemen by whom we have been assisted. We beg to present, as a donation from this Society, the sum of £1 6s. 4d.—J. METCALF.

DUNDAS, May 13.—On Tuesday last, the members of Gore District Association met—each local Society sent one representative for every 110 members; for want of information relative to the extent of the Temperance work, it was not possible to notify all the Societies; but this evil, we hope, through the aid of our District Union, to see shortly remedied. As nearly as I could calculate, from the information obtained from the secretaries, and other official friends present, I think we had representatives from Societies numbering 4000 members, and, probably, the Gore District contains upwards of 6000 teetotallers. This was decidedly one of the most interesting meetings, connected with the Temperance reformation, which has ever been held in the Gore District. Distance, from the scene of action, appeared to be no obstacle in the way of those who have enlisted in this noble cause; persons from the remotest parts of the District, laid aside their ordinary employments, hurried to the appointed place of meeting, and patiently transacted the lengthened proceedings of the day. The meeting was opened by Mathew McGill, Esq., who offered prayer to the Most High, that his blessing might rest upon the efforts of those engaged in this best of human institutions. The subject of enlarging the circulation of the *Advocate*, was taken up, and means for carrying this desirable object into effect, will be considered at the next Committee meeting. A grand Temperance festival, to embrace the co-operation of all the Societies in the District, was appointed to take place, at Hamilton, the third Wednesday of June, of which I request you to give notice in the *Advocate*. The following were elected as office-bearers for the current year:—Patrick Thornton, of Hamilton, President; Benj. Spencer, of Dundas, and J. Bickle, of Hamilton, Vice Presidents; Algernon G. McCay, of Nelson, Recording Secretary; J. W. Williams, Esq., J. P., of Oakville, Treasurer; and an Executive Committee of Nine.—ROBT. SPENCER, Sec.

HOPE, May 19.—I am happy to say that the cause of total abstinence continues to progress in this township (Hope) with almost unexampled rapidity. Our township society was formed in March, 1842, by the union of all the societies in Hope and Port Hope into one, at which time we numbered 250; at our first anniversary, held on the 23d January, 1843, it was found that we numbered 900, during that period we had held 40 public meetings, at which about 100 addresses had been delivered. Since our anniversary, sixteen or eighteen meetings have been held, and on these occasions, I should think, not short of 200 joined—making our present number about 1,100. We held four meetings every month, in different parts of the township, and employ such agencies as our own ranks furnish (chiefly lay) and the blessing of God rests upon us.—M. HAY, Sec.

TALBOT DISTRICT TOTAL ABSTINENCE ASSOCIATION.—A meeting of Delegates from various Temperance Societies in this district was held at the Methodist Church in this town, on Monday the 8th instant—Mr. Tilney in the chair. After the adoption of the constitution, the officers were appointed as follows:—Israel W. Powell, Esq. M.P.P. President; Rev. Mr. Clarke, Elder P. Gobie, E. F. Nickerson, T. Williams, Vice-Presidents; J. H. Davies Cor. Sec.; N. Lamson, Ric. Sec.; W. E. Burr, Treasurer; and a committee of nine.

It was resolved, that a District Temperance Celebration be held in Simcoe, on the third Thursday (the 15th) of June next, at ten o'clock A. M.—Messrs. James L. Green and Jacob Langs, Marshalls of the day. By an estimate made, it appeared that a contribution of one cent per month from each member of the Temperance Societies in this district, would constitute a fund sufficient to support a travelling Lecturer; and it was accordingly resolved that such contribution be solicited.—J. H. DAVIES, Sec.

The Temperance reformation has made great progress in the republic of Hayti.

By the report of the Irish Temperance Union, published in March last, we see that the immense mass of teetotallers in Ireland are still staunch to the cause, notwithstanding the criminal backwardness or opposition of the great bulk of the middle and higher classes.

The Washingtonian army of Michigan numbers over twenty-four thousand, good men and true.

THE GREAT REFORM.—Among the interesting facts stated in the report of the *American Temperance Union*, as read at the recent meeting of the Society in this city;

In Massachusetts no licenses are granted the present year, excepting in one county; and throughout the nation the license system is getting out of favor. In New York 13,000 seamen have signed the pledge; no merchant ships sail from our shores without spirits, except in the medicine chest. American ships have, on account of their temperance character, the preference given them in the foreign carrying trade. Temperance has made much progress among officers and seamen in the Navy, notwithstanding that plague spot, the spirit ration. Also at the various forts. Dr. John Warren, of Boston, was quoted as computing that the temperance movements of the last year had added one-sixth to the moral power and wealth of Massachusetts. Improvement is felt in every department of human industry, and the 4th of July is celebrated with rejoicings throughout the country as much for the triumph of temperance as for national independence. And the most blessed result of all is, that multitudes of the reformed men have become consistent members of the Christian Churches.

The Report gave a rapid sketch of the progress of temperance in foreign countries; in Ireland, where six millions have signed the pledge, and the consumption of spirits has decreased one-half in three years! in England and Scotland, where it is gaining strong hold of the public mind; in Sweden, where 50,000 distilleries have been broken up; in the Sandwich Islands, where the King and all his principal chiefs have signed the pledge; also in Africa, and at nearly all the military posts in India. The report deprecated the limitation of the movement to the mere reformation of drunkards, of which there was danger, and called upon the wealthy, the educated and the Christian community to come forward to its support.—*New York Journal of Commerce*.

A TRIUMPH INDEED.—A brief time ago, Mr. Cheever's celebrated dream of "Deacon Giles' Distillery," excited such rage and fury in the enemies of Temperance, that the echo has scarcely yet died away. The excellent author was assaulted and imprisoned, and would have been annihilated, if he had not been too much for his enemies. Now, that distillery which was the subject of his significant dream, has been exercised of its evil spirits, and fitted up for a Temperance hall! A large meeting is expected to be held there soon, and Mr. Cheever has consented to deliver an address on the spot itself. What a change have six years wrought!

MISCELLANEOUS.

A WONDERFUL ADVANTAGE!—Those who drink spirits for sickness have this advantage, that they never will be well, and can, therefore, always have a sufficient excuse for taking a swig at the black bottle.

A WORD TO THOSE WHO BEGIN TO FEEL WEARY OF THE TEMPERANCE WARFARE.—Think not as yet of relaxing in your determination to carry on the war until death; depend upon it alcohol is far from being a captive, his magazines are numerous and well supplied his forces many and well disciplined. Numbers of the young are already pledged to countenance his aim at the dominion, and many very many are yet willingly forming habits that will eventually result in making them his bondmen. Do you doubt the assertion? Do you think it impossible after all that has been said and written about his abominable tyranny, that he can still make new converts? Lay not this flatteringunction to your souls; "look out upon the world, and mark how insidiously his friends are labouring to regain the ground they have lost; see how artfully they contrive to throw the reformed one off his guard, and listen to their shout of triumph when they are successful. Look at many of our public men, how extremely cautious they are lest they should commit themselves on the side of temperance; visit the places where they resort, and harken to them when they uphold the moderate use of intoxicating liquors, and how carefully they refrain from feeding this excitement by extending their influence to suppress those habits of the dram drinker.

SIGN PUBLICLY.—At the last meeting of our Washington Temperance Society, a man came forward and stated that he had signed the pledge three or four times, and had as often failed to stick to it. "The fact is," said he, "I signed it in a private manner, and have not sufficiently felt the force of my obligation. I came here to night for the express purpose of signing publicly; and I call on this large audience to witness, that I am determined to

noonce entirely and forever, all intoxicating drinks." This is the right course.—Come out before the world, and let all men know that you are determined to be a sober man. Remember at all times that you have signed for life. Ever bear in mind that it is not safe to run into temptation. Keep clear of the run shops, and the society of those who would entice you from the straight forward path of total abstinence. Have no intercourse with your old cup companions, except to endeavor to pull them out of the fire. We recommend to every man who signs the pledge, a careful consideration of these hints; and where they are adopted and acted on there will be little danger of falling away.—*Fountain*

WHAT HARM DOES MY BEER DO ME?—With regard to the moderate use of beer, it is certainly a very different thing from drunkenness. But people are apt to deceive themselves in this matter and fancy they are sober when in fact they are half drunk. And after all, the right question is not, what harm does my beer do me? but what good does my beer do me? For as to drinking for pleasure, it is so expensive that a prudent labouring man should look out for some cheaper indulgence. If the reader doubt this, let him keep an account for a few weeks of what he spends in beer and then consider, what the money would have purchased, if laid out in clothing and other comforts. He will then, perhaps, say to himself, last week I drank a small blanket; the week before last, I drank a pair of stockings and a bushel of coal; this week I have already drunk that pretty gown, which I would have bought for my wife, had I not just paid the beer-shop keeper the half-crown which would have purchased it!—If matters were looked at in this way, respectable working men would be more likely to reflect and ask, what good does My beer do me?—*Extract from the "Bath District Visiting Society Almanack for 1842."*

A Parody on the "Winding Way."

Our Temperance banners proudly wave
O'er the virtuous, free and brave;
The lofty colours, streaming high,
Blend with the notes of victory.
The waving pledge, in letters bright,
Is gleaming in the mellow light;
'The Drunkard's bowl is gone and past,
And now he'll say, while life shall last,
Far sweeter, sweeter, sweeter still,
The drink that's gushing from the rill.
Our Temperance banners, &c.

And now we bid adieu to Rum—
With mellow voice, we come, we come;
Though demons may the poison sell,
The long and glittering pledge can tell,
That never, never, will we be
Debased by inebriety.
Forth, forth, and meet us friendly here,
Joined as one kindred family dear;
Rejoicing o'er the fall of Rum,
With hearts of joy we come, we come.

Newmarket, May 1, 1843.

J. G. FRIEL.

A PARTING ADDRESS TO MY WORST ENEMY,—INTEMPERANCE.

Foe to my peace, I'll face thee now,
With an honest heart and a settled brow.
Full many a foe attacks my rest,
And many a pang has rent my breast;
But thou the keenest dart can throw,
Thou canst inflict the deadliest blow.
Oh tempung, flaming bowl, 'tis thou,
To whom I speak,
Thou lowest scourge, that canst not grow,
But with the weak.

Foe to my dear domestic ones,
My wife, my daughter, and my sons.—
'Gainst many a woe have they borne up,
Worst, worst of all was the beastly cup.
Foul foe! I charge it all on thee,
Thou chang'st joy to misery,
And mak'st the angel, Peace, to flee
Far, far to roam;
And turn'st to gloom what else would be,
A home, sweet home

*Foe to my fame; deceitful wretch!
A friendly hand thou seem'st to stretch.—
We meet the false where e'er we move,
But none so false and foul can prove,
As thee who for one offer'd friend,
A thousand deadly foes will send,
And with thy praises rum blend.

Yes, yes, foul foe,
Thy smile is death.—Thy hand can lend,
Nought, nought but woe.

T. A. TIDEY, Norwich.

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—*Macnigh's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JUNE 1, 1843.

PRIZE ESSAY ON THE EVILS OF THE LICENSE SYSTEM, WITH MORE PARTICULAR REFERENCE TO CANADA.

THE inquiry that presents itself at the outset is, what is the License System? To this it may suffice to answer, that it is that part of human legislation which prohibits individuals from engaging in certain businesses without legal permission. In the present essay, we confine our attention more especially to the system, as relating to the traffic in intoxicating drinks. Instead of this traffic being open to all who choose, the law takes cognizance of it, and requires of all who would engage in it, that they obtain a license, or legal sanction for that purpose. The license system is one that has long formed a part of British legislation, although it has been variously modified, and even in almost all nations where intoxicating drinks are used, we find a part of their Statute Books appropriated to the regulation of their manufacture and sale. Their use becoming so general, they seemed early to invite and require the cognizance of law; their use being so dangerous, they seemed to demand some legal restriction; and, being considered luxuries, they seemed fitting sources of revenue.

One thing, however, to be drawn from these observations, and which we deem of considerable importance, is, that according to the License System, there is shown to be a close and important connection between the effects of the traffic in intoxicating drinks on the community, and the system which legalizes and professes to regulate it. It is not necessary, in order to perceive this connection, that we inquire whether this legalized traffic is, on the whole, a good or an evil to the community. The relation exists independent of such an inquiry; and we would, at the outset, thus early direct the attention of the reader to this point—a point which, we fear, has been but too much overlooked, and that is, that there is a plainly discernable relation, and that too of an intimate character, subsisting between the legislators who maintain the law, the magistrates, or other officers who execute the law, and the effects of intoxicating drinks on individuals, or communities, or the nation. True, indeed, they may not be engaged in the manufacture of these drinks—they may not be engaged in vending them—there may be certain intermediate processes between their influence and the general result—yet that no more lessens their influence than does the distance between the agency of the spring of a watch, and the ultimate result of the complicated mechanism. The distance may, indeed, in the narrowness of common observation, sometimes tend, partially, to shelter them from the full extent

of their responsibility, and prevent their agency from being so conspicuously distinguishable; yet agents they are—responsible they are—responsible they must be—and a cursory inspection suffices to show that there is a connection which has not been altogether overlooked, and ought not to be overlooked in the furtherance of that national movement that is taking place in various parts of the civilized world.

It is evident also, that to *license* is more than to *permit*. Permission, when legally expressed, is more than permission when law is altogether silent; in the former case, it directly gives its sanction, in the latter, it is left to another standard of rectitude.

When legislation then gives the traffic in intoxicating drinks, its expressed and declared permission, whatever it may be, when tried by another standard, according to the system under notice, it is "lawful." The whole tide of its influences, instead of being free and uncontrolled, come flowing through legal enactments—through the flood-gates which legislation has provided for the direction and regulation of the current.

Having stated this evident and important connection, it might now be inquired, is the traffic thus legalized, on the whole, a good or an evil, a blessing or a curse to the community? As an individual, I have not the least doubt on the subject. The scales of good and evil are not so equipoised, as to create the least perplexity in my mind in coming to a decision: the preponderance is so great, and so apparent, that let any impartial man submit to the enlightenment of observation, and facts on this subject, and his inductions will bring him to the conclusion that it is not a good—but an evil—an incalculable evil to society. But this decision is not one that rests on individual authority or single testimony: it is a voice mingled with those of tens of thousands, nay millions, in the civilized world, who are now lifting up their testimony against intoxicating liquors—they have denounced them as the great bane of human society, and the traffic in them as the fruitful source of immorality and irreligion. Yes, there is a united testimony of invincible power raised against them; and these millions of witnesses include some of the brightest in talent, the most enlightened in judgment, the most philanthropic in disposition, the most exalted in piety. If the testimony thus raised be correct—if these millions are not all labouring under delusion or misconception—then, according to the connection previously stated, there must attach to human law a vast weight of responsibility for all this continuance and accumulation of evil. Can legislators, can magistrates, conceal from themselves, in the distance of their agency, their influence in producing the aggregate of evil thus occasioned to society?

We are willing to admit that the objects contemplated by legislation, in some of its enactments on this subject, were, to a certain extent, to restrain the evil, to impede the wide-spread demoralization of intemperance; yet, while we make this admission, we are prepared to assert that the License System has acted on the principle of restraining intemperance, only, in a very *partial* and *limited* degree. There is one period, in the history of the License System, that forms an exception in some measure to what we have stated. During the latter part of the reign of George I., and the earlier part of the reign of George II., the populace of London were sunk into the most brutal degeneracy by gin drinking: the cheapness of ardent spirits, the multiplication of public houses, were denounced from the pulpit, and in the presentment of grand juries, as destructive to all morals, industry, and order. "Such a shameful degree of profligacy prevailed," says the historian, SMOLLET, "that the retailers of this poisonous compound (gin) set up painted boards in public, inviting people to be drunk for the small expense of a penny, assuring them that they might be dead drunk for two pence, and have straw for nothing; they accordingly provided cellars and places strowed with straw, to which

they conveyed those wretches who were overwhelmed in intoxication; in these dismal caverns they lay until they had recovered some use of their faculties, and then they had recourse to the same unwholesome potion; thus consuming their health and ruining their families in hideous receptacles of the most filthy vice, reounding with riot, execration, and blasphemy." Such profligacy and licentiousness did not escape the vigilance of the legislature; and ministers determined to make a vigorous effort to restrain the evil. Accordingly, an act was passed in 1736, of which the following is the preamble: "Whereas the drinking of spirituous liquors, or strong waters, is become very common, especially among people of lower and inferior rank; the constant and excessive use of which tends greatly to the destruction of their health, rendering them unfit for useful labour and business, debauching their morals, and inciting them to perpetrate all vices; and the ill consequences of the excessive use of such liquors, are not confined to the present generation, but extend to future ages, and tend to the destruction and ruin of this Kingdom." This legislative testimony, more than a century old, might be advantageously studied by many modern legislators. The enactments following this preamble, were the imposition of 20s. per gallon on all spirituous liquors, and a license duty of £50 on the retailer. The License System, in reference to spirituous liquors, then amounted almost to a prohibition of the traffic in them. Here was the boldest and most decided step which British Parliament ever took to stem the torrent of iniquity that rolled over the land. Yet it is not to be wondered at, although this high-minded zeal for the public morals did not prove completely effectual. However well-intentioned the measure was, it was sudden and precipitate, and probably not the best fitted, considering the age and the state of public opinion, to remedy the great evil. The array of influence from the manufacturer, down to the moderate drinker, and the poor beggared drunkard, would not be inconsiderable, and that meeting with tributaries from public opinion on other grounds, would form a tide so overwhelming that it is not surprising that it should break over a legislative embankment thus suddenly raised up to restrain and oppose its progress.

The bill of 1736, stands conspicuous, in the history of the License System, as the most striking exemplification of the principle of restraining intemperance that British legislation has exhibited, although it did not prove quite effectual. The act, however, was only in force six years. A change of ministry took place, and an early measure was the repeal of this law, which met with such opposition, and which, the historian states, "was neglected to be put into execution, either through the indolence or corruption of the justices of the peace." Instead of the heavy duties and licenses, they imposed others at an easy rate—and for what purpose? Not that the consumption of spirituous liquors might be diminished, but that smuggling and illicit distillation might be done away with, in order that the tide of evil, and the traffic that produced it, might become the means of increasing the revenue. They did not strive to lessen that tide of demoralizing influence, they only sought to give it a new direction, instead of flowing through the hidden and unprofitable channels of illicit traffic, to make it all flow through the flood-gate of legislation, so that it might become a tributary to the funds of the exchequer. Let any one study the history of legislation, as connected with the system under consideration, and they will not fail to perceive that the *criterion* of legislative policy has been more the maintenance, or increase of the public revenue, than considerations effecting the public health or morality. These poisoned waters have been flowing through British legislation for a hundred years, but legislation has not filtered them, it has not made them less destructive to health and morals, but, like certain mineral streams, it has only endeavoured to extract the gold

The following is the account of this new act, as related by the historian mentioned above: "The new ministers foresaw that a great revenue would accrue to the crown from a repeal of this act, (the act of 1736) and this measure they thought they might the more decently take, as the law had proved ineffectual: but it appeared that the consumption of gin had considerably increased every year, since those heavy duties were imposed. They, therefore, *pretended*, that should the price of the liquor be moderately raised and licenses granted at twenty shillings each to the retailers, the lowest class of people would be debarr'd the use of it to excess, their morals would, of consequence, be minded, and a considerable sum of money might be raised for the support of the war by mortgaging the revenues arising from the duty and licenses. On these maxims the new bill was founded, and passed through the lower houses without opposition, but among the peers it produced the most obstinate dispute which had happened since the beginning of this Parliament."

We have introduced this narration because the License System may be considered substantially similar, at the present period, to what it was then. There is an easy rate imposed, not that the consumption may be diminished, but that the whole may be tributary to the public revenue. In Ireland, too, there prevailed, for a considerable period, a heavy duty, imposed by British Parliament, the enforcing of which caused much trouble to government; but there, as also in Scotland, an easier rate was substituted on these reductions, as in England have been long acted upon, and considered by many as a beneficial and prudent policy. Now, we are, by no means, to be understood as considering that the system of heavy duties was the best adapted to stem the torrent of evil at the time it was adopted, nor that such prohibiting enactments would be the most calculated to do so at the present day; yet that conceals not from us this somewhat startling historical fact that in *England, more than a century ago, and in Scotland, and in Ireland, at a more recent though somewhat distant period, there was greater action to repress the evils of intemperance than there is now, or has been since.* Whatever else may be the cause of this apathy on the part of government on this subject, it certainly cannot originate in this fact, that this mighty moral evil has been so ameliorated as to render such interference unnecessary. Oh! shame that a hundred years ago British legislation should have been farther ahead on the principle of opposing spirituous liquors, than it is at the present day; the evil still exists in the same magnitude as then; spirits may not now be illicitly, but legally distilled; the full tide may now flow through human law, but they still work with the same destroying energy; the poisonous ingredient is not extracted or diminished; but because the revenue receives some augmentation, the system is regarded as more practicable and politic. The system, indeed, works more peaceably—the flood-gate is not so narrowed as to create the noise of an opposing tide—but it is sufficiently elevated and widened to allow the full volume of demoralization to flow through without the struggle of opposition, or the confusion of restraint.

But in order to see still farther that the present system acts on the principle of repressing intemperance, in a very limited degree, it is necessary, only, to look into the practical working of the system; and here we are presented with three things:

1. That the License System has done much to render the traffic respectable. It is a historical fact that in the great struggle against spirituous liquors in 1736, when they were under prohibitions so severe, almost all the respectable vendors withdrew from the traffic, because law was seen assuming an attitude of opposition; but now the same evil is treated as a thing of diminished enormity, the traffic so far from being denounced or opposed, is not only legalized, but as a consequence of that legal sanction, has become respectable; though the source of an incalculable amount of mischief to society—though bringing a fearful load of guilt on the

vender, yet law has made it common and not disreputable, and the venomous serpent which some would not have dared to touch, they have taken to their bosom, as if legislation had charmed it and protected their conscience from its sting. A traffic which from its demoralizing influences, should only have been identified with the base and the profligate, has been thus raised to the statue of a lawful and respectable one; and whatever salutary effect the system may have had in any other part of its operation, it is questionable if it be not more than counterbalanced by this sanction and elevation of the traffic. The shield which legislation thus throws over it, partially divests it of its great guilt in the eyes of the trafficker and the public, is a sanction of the utility of the article vended, and is a powerful weapon of defence against the voice of the public mind that is now rising, and increasing in strength against a traffic which legislation regarded, a century ago, as so ruinous to the health and morals of the community, and which still occasions an equal or greater amount of impiety and crime.

2. The working of the system shews us that the consumption of intoxicating drinks has not diminished, but materially increased. In Great Britain the quantity of ardent spirits consumed, in 1822, was nearly thirteen millions of gallons; in 1836, it had increased to upwards of thirty-one millions. There is no doubt that population has increased, but drinking usages had kept up a ratio greater than the increase of population: therefore, the practical working of the system has not been to lessen the consumption. Since 1836, and more especially for one or two years past, if any diminution has taken place, it must be, in a great measure, ascribed to the Temperance Reformation. Indeed, it is abundantly apparent that whatever pretext legislators may assume, as intending to restrain the evil, it scarcely brooks the most superficial glances, and much less can it submit to the scrutiny of facts. Think not, legislators, that because the traffic has been restrained—restrained do we say?—not repressed or diminished, but restrained in this sense, that it is obliged to flow through your wide and broad enactments; think not because the flood is thus restrained, that it flows with smaller, or less destructive, and wide spreading agency. The mischievous and destroying tide is as powerful in volume, and even more so, and the current as rapid and extensive, and more so, as it was when you began with the pretence of repressing the evil. If your object in upholding this system be to benefit public health, morality, and religion, it is very questionable if you have, to any appreciable extent, succeeded. You may substitute *legally* for *illicitly* distilled liquors, but you have not lessened their amount, or circumscribed their destructive influence.

3. The operation of the License System has exerted but very little influence in restraining the manufacture and vending of intoxicating liquors. There is no want of distilleries to supply as large a quantity as the people can possibly consume, and there are abundance of vendors and retailers to supply every part of society with the destructive stream. It is sufficient to look at the system under this aspect, to see that its leading object is not to repress the evil. Go into any of the cities and larger towns in Britain and Ireland—look amid the vast variety of different traffics for the vender of intoxicating drinks, you might probably expect that a beneficial system would endeavour to make them as few as practicable—but what is the case? Every two or three shops you pass you come to a retailer of the poisonous compound. You alight not on one here and there, interspersing the city at considerable intervals, but you find them continually recurring, and in many cases, you see them so embellished and distinguished, as to attract the attention of the public, and to aggravate the temptation to the morally weak, and the habitually vicious. No shops so splendid in exterior as some of them, and a characteristic which has gained for them the name of "palaces,"

and in the interior, the painted walls, or the fantastic and alluring titles of the liquors painted on immense barrels, all tend to increase the temptations, not merely to the moderate, but the excessive use of these pernicious drinks. But from the cities, look to the villages, and more scattered population, and whenever there is the possibility of as much intoxicating liquor being sold as support a traffic, there is a tavern to be seen, licensed legally to do its work of destruction. The following sets this fact in a striking view: In 1838, there were, in the United Kingdom, upwards of a *hundred thousand* licensed vendors of intoxicating drinks; in London, alone, there are 6,000, while the number of bakers, butchers, and fishmongers, is only 3,630, and the number of churches, 600; in Birmingham, the dealers in provisions of every kind, are 765, while the number of publicans is 968. With these facts before us, it is impossible to avoid the conclusion that the restraint to evil has been acted on by the legislature in a *very partial and limited degree*. Nay, so great is the multiplication of licensed drunkeries, that it becomes a question whether, were there no licence laws at all, there could be more engaged in the traffic than exists already? If so, where is the salutary restraint of the system? If it has effected little, or but a trifling good, that good is, probably, more than neutralized by the legality which has been enforced on the traffic. Oh, it is a pity, it is a cause of regret, that for a questionable effect, there should be so long presented the unpleasant and unseemly spectacle of human law being wedded to a traffic so dangerous to the health, the morals, the religion of the people, or that for any small amount of revenue, should continue to sacrifice or lower its moral dignity and excellence by so unholy an alliance.

We have thus more particularly adverted to Britain at the outset, not that it differs materially in principle from many other countries, but from the close and important relation which we as a Colony sustain to her, as well as from the high political influence which she bears, and the acknowledged excellence of her general administration. We might turn to other countries for a view of the practical results of their legislative enactments on this subject, but this is unnecessary at present.

What is the state of the system in Canada? All that we have stated as the effects of the system in Britain may, in a great measure, be applied to its agency here. The principle is the same, though there may be different modes of operation, and different imposition of duties and rates of licences. The traffic is legalized and rendered respectable. What is the operation of the system in our towns and villages and more scattered population? Travel through any part of the country, and it will be abundantly apparent, that the principle of restriction has been but very partially acted upon. In some of our larger towns, it is reckoned that about every fifth or sixth house is a place for the traffic, while in villages there are more numerous than other stores; and wherever amid our vast forests there is the chance of a traveller, or the probability of as many consumers as will take the traffic profitable, there is to be seen the sign-post by the side of the highway. Yes, in Canada, whose prosperity depends in a great measure on emigration—Canada, to which thousands are emigrating every year for some time past—even here where the danger connected with intemperance is greater to the new settler—greater from the more isolated nature of his condition—greater from the cheaper rate of intoxicating drinks—greater from his being removed from the cognizance of a circle of acquaintance, and from other moral restraints that were calculated to have a salutary effect on his conduct—in a word—here there is not wanting every opportunity—every temptation to entice him to ruin. In this new country, on these rocks on which thousands have perished, legislation has reared no beacon light to warn the stranger and prevent his destruction, but the sign-post waves at every port, and at every convenient and attractive spot.

to furnish him with a potion that has destroyed thousands and tens of thousands.

It is abundantly apparent then, that the system we have been considering, has done, and is doing very little towards restraining the use of intoxicating drinks; the stream flows about as copiously as if it had no restraint, and there are as many engaged in the traffic as probably could engage in it were it free. It might not indeed be the same individuals; it may be said that less respectable individuals would engage in it, yet perhaps that circumstance would have turned public opinion more speedily and effectually against it, and the traffic would sooner sink to its proper and natural level, instead of being bolstered up to an undue elevation by legislation.

Legislators and Magistrates of Canada—ye who uphold and put into execution the laws that regulate this traffic, we would humbly yet earnestly beseech you to ponder over the system which you are enforcing. You may think that it works advantageously because it causes you little trouble, and your enactments have occasioned little or no popular opposition, yet we would say that there is sometimes a saying of "peace, peace while there is no peace." Is not that very peace a symptom that you are not endeavouring to stem and restrain the mighty torrent? Were you to assume a higher moral attitude,—were you to act more in opposition to the evil; then it is probable that you would know more the might and violence of its influence, and you might come to this conviction, that if human law is at all to interfere with this tide of demoralization, instead of being an *open floodgate*, it should only be, as far as practicable, a *barrier* to check its current and oppose its progress.

We have seen then that the ultimate effect of all the machinery of Government in this department, has been: but a questionable, or, at best, but a very limited amount of good. We have been looking to the more general features of the system, and its general results, we have not descended to a consideration of its minutest parts, and their subordinate effects—were we to do so, we might possibly be able to find out one or two that sometimes tend to lessen the limited amount of restraint that the system may be supposed to produce, but from the character of the second general observation we are about to make, it will be seen that such a particular analysis is the less necessary.

Having shewn the general operations of the Licence System in Britain and in Canada, we are now prepared to observe,

II. *The Licence System seems to rest on a fundamental error.*

We are not unwilling to admit that the system originated in a proper intention, so far as the light of experience, and the knowledge of facts tended to benefit the law framers at the time of its being framed and adopted, although its practical results have not repressed the evil—yet we are now prepared to contend, that it is not merely some parts of the system that is wrong, some parts of the machinery that are out of order, and are in want of repair; but we contend that the system is *radically wrong*, it is based on an erroneous principle, and one that has been the occasion of much and lasting mischief. The principle on which it is based is evidently this, that intoxicating drinks are in some measure needful or beneficial to man—that a moderate use of them is not to be condemned, but that it is only the use of them to excess that is to be avoided, and which has been the pretext for legislative enactments, although, as we have shown, its beneficial results even on this principle have been but partial and restricted. Such must be the fundamental principle of the system, else, in the name of legislative consistency, how are we to account for the fact of law giving the traffic the dignity of its sanction, or the shield of its authority.

But the discovery has already dawned on the world, and not only

dawned, but is already diffusing a clear and extensive light, that intoxicating drinks are not necessary, and much less beneficial—that it is not merely their immoderate use that is attended with evil, but even the moderate use is in a greater or less degree injurious, and for every case in which they are of any real use, and that can only be medicinally, there are a hundred cases in which they are positively detrimental, and some, to a fearful extent. Total abstinence is not merely a grand moral expedient introduced for the purpose of stemming the mighty evils of intemperance, it is not a mere self sacrifice on the part of some, for the sake of others, but under the conviction of this principle—the principle that intoxicating drinks are not useful, but positively deleterious—total abstinence becomes a duty to ourselves. This discovery has already been embraced by thousands, yea millions, and every day adds largely to the number; its effects have been singularly pleasing, and its success gratifying in a high degree—we have no doubt that in importance of result, it already outstrips (and it is yet in the commencement of its influence) the splendid discoveries of a Galileo or a Bacon, of a Newton or a Watt. Like most great discoveries, it has met with violent hostility—it has encountered a host of opposition, nor is it yet released from the arduous struggle—it has many and formidable obstacles to oppose—obstacles arising from the customs and usages of society, obstacles arising from ignorance and prejudice, obstacles arising from the self-interest of thousands engaged in the traffic, obstacles arising from the vitiated appetites of thousands, obstacles even from the position which law has taken in relation to the evil, obstacles so great and so numerous, that nothing but the great moral soundness of the principle—its solidity, its weight, and its power, have enabled it to make headway against such an aggregate of opposition; even the word of God has been searched for arguments to attack it; the principle has been held up before the pure light of the lamp of heavenly truth, as if it would detect its hollowness and insincerity; but no where does the temperance principle appear more beautiful and glorious than when thus basking in the rays of divine truth, and reflecting a portion of its heavenly radiance. But in spite of all this array of hostility, it has progressed, it has spread, till now it has become not only numerically powerful, but embraces within its range a volume of intellectual talent and moral energy, borne onwards by a current of generous enthusiasm, which cannot fail to overturn formidable obstacles, and bid fair to gain for it, sooner or later, a universal diffusion.

From some partial obscurity at first, it has now arrived at great clearness and transparency, it shuns not investigation—it courts and solicits enquiry; it now rests on a broad basis of experience and facts—too broad to be overturned—nay it has sometimes happened, that wherever an assailant has pointed his weapon, wherever he has commenced his attack on some supposed weak or vulnerable quarter; the result of the contest has often been a counter-demonstration of a strength in that very quarter, which neither its advocates nor the public previously perceived. It is evident then that, if this principle be true, the principle of the Licence System is false—if the one is morally sound, the other is morally unsound; the two stand as direct and irreconcilable antagonists. We are not satisfied that a part of the fabric is repaired, when the foundation is rotten; we are not content that a few leaves or twigs only should be lopped from that mighty Upas tree, whose branches ramify the whole social system, and whose every leaf exhales a baneful influence—so long as we see that it has its root in the soil of legislation, so long as it thrives and is nourished there, we cannot cease to cry, and we cannot deprecate others from joining, “cut it down, why cumbereth it the ground.” We rejoice to see that it is already assuming the prominence of a

public question; usage, prejudice, and self-interest are crumbling piece-meal before its influence; the time we trust is fast approaching when it will become a subject for legislative enquiry; it has already become so in some parts of the United States, and been accompanied with gratifying results; we trust it will become so speedily in Canada—when candidates for membership in our Provincial Legislature will be tested on this as a leading public question, and the Provincial Parliament shall enter with interest and zeal into a subject affecting so deeply the welfare and prosperity of the country. The question is already a national one in Ireland, not, however, in a legislative point of view, and it is gaining ground and distinction in Britain.

If Britain, whose moral and political influence is so generally acknowledged, should arise in her strength and discountenance and denounce the traffic, O what a tide of influence would then rush forth in might and majesty, overturning the temples of sensuality, where virtue and innocence have long been prostituted—purging the land of its sinks of iniquity, and above all, rendering the moral world a more fitting and proper field for the labours of him who sows the good seed of divine truth, which will spring up in some thirty, in some sixty, and in some an hundred fold.

It is no disrespect offered to human law in general, to say that it is not perfect, that experience may show the imperfections of some of its enactments, and their need of amendment, or the inutility or impropriety of others, and the necessity of their being cancelled altogether. The decree which rendered the laws of the Medes and Persians unalterable, was the offspring of human pride, and an assumption of a prerogative that belongs to higher intelligences than man. He who lives under British law lives under a system of acknowledged excellence; he who lives in her colonies, and more especially Canada, enjoys a host of civil blessings; but yet, we cannot look complacently on a system that is based on a fallacious and mischievous principle, and which stamps with its sanction a traffic that is the great parent of evils in every diversity of form.

The principle then to which we have adverted, of the inutility and injurious nature of all intoxicating drinks, is one, which, from the general and large consumption of these drinks, as well as from the relation of legislation to them, so deeply and broadly affects the health, morals, and general interests of the people, that the neglect in Legislators or Magistrates to enquire into its soundness is one involving heavy responsibilities, and cannot admit of palliation or excuse. Their office, as guardians of the public good, demands at least their investigation. The “times of ignorance” on this great subject may be said to have gone by, and whatever pretext or palliation legislators may once have had for adopting or supporting the system that now exists, certain it is, that as new light dawns, or dawning light increases, so legislation requires to advance, or much evil will accrue from human enactments impeding the advancement of social or national improvement. We would, therefore, humbly, yet earnestly, solicit the attention of legislators to the principle stated—a principle which may act as a mighty moral lever in raising the standard of public health and morality in our Provinces.—(To be continued.)

TEACHERS

A correspondent in a wealthy and populous part of Canada West, writes thus:—

“With regard to the numbers of the *Advocate* sent gratis, as far as regards this section of country, I should recommend that they be discontinued, as a waste of your means, without producing any adequate beneficial results. Notwithstanding the great number circulated in this township among teachers and Sunday school superintendants, I do not know one of either who has made the least exertion to introduce temperance principles in their schools;

and besides, they lend them all over the country, and thus prevent others from subscribing, who, I have no doubt, would; and as nothing will be done to aid your gratuitous fund in this quarter, not even by those participating in its benefits, I think they have no claims on your bounty. Should you, however, think it best to send as heretofore, please say so with next number—and I shall send you a list, amounting to between 30 and 40. I think, however, you had better continue to send to the clergy."

We trust the time will soon come when the teachers above alluded to and all others, will bestir themselves to introduce Temperance principles into their schools. At all events, we have done what we could to awaken them to the importance of the subject, and now the responsibility of acting lies with them. As for lending the *Advocate* we have no controversy with any one on that account; it is published for the express purpose of being read, and we have no fear, however dark the prospect may be at present, that in the providence of God it will be sustained.

A MODERATE DRINKER OR A TEE-TOTALLER.

Three merchants of Toronto were conversing together the other day; two of them are more or less engaged in the liquor business, the other is a tee-totalter. The dealers in alcohol frankly acknowledge that the tee-totalters had ruined their traffic, for 'they said, there is not one half the quantity of intoxicating drinks used now amongst the labouring and middle classes that there was formerly. Temperance men should take encouragement from such disinterested testimony in regard to the progress of this cause. One of these gentlemen remarked that he was speaking lately to a respectable man from the country, who generally, in time past, got rather high when he visited the city. He asked him, observing a great improvement in his appearance, "what is the difference between a moderate drinker and a drunkard?" "Well," said his acquaintance, "I will tell you what I think about that now. I think there is just about the same difference between them that there is between a pig and a hog. If you feed the pig long enough, he will be sure to become a hog!" Moderate drinkers would do well to study the farmer's homely speech; they might possibly discover something of wholesome truth under the rough exterior, which would be worth remembering.—N. M. W.

PASSENGER SHIPS.

We understand from the masters of some of our finest regular traders, that they intend, hereafter, to reduce the fare, and charge the passengers separately for all liquors consumed on the voyage. Two or three years ago Mr. DELAVAN and others made great but unsuccessful efforts to induce packet ships and steamers to discontinue the practice of charging for liquors in the passage money, but without success. The plan, however, was so much in consonance with common sense and public sentiment, that it was adopted by the New York packet ships, and by their competition, forced upon the British steam packets, and now it has even reached the traders to the St. Lawrence. This is another step towards the consummation devoutly to be wished, namely,—the entire banishment of all intoxicating drinks from ship-board.

FIRST FRUITS OF THE PENNY SUBSCRIPTION CARDS.

MARIA THERESA PARMENTER eight years of age, daughter of JOSEPH D. PARMENTER, Lincolnton, Gananoque, has already collected and remitted 6s. 3d., as the proceeds of one card. We shall, in return for her kindness, send her two copies of the *Advocate* regularly, for one year, which we request her to hand to the most intemperate persons in Gananoque. They will not surely be able to resist the kind offices of a child.

We hope Miss PARMENTER'S good example will be imitated by many zealous young tee-totalters.

WORTHY OF NOTICE.

We are assured by a gentleman, extensively engaged for many

years in the Earthen and Glassware business in this city, that the sale of small tumblers, such as are used in taverns, has fallen off 90 per cent., and that common decanters are quite unsaleable. The diminution of drinking must, however, we think, be in private houses, for certainly taverns and dram-shops appear to be as numerous, and as busy in their vocation of consigning bodies to the grave, and souls to perdition, as at any former time.

TEMPERANCE STEAMBOATS.

There are, at least, four steamboats on Canadian waters conducted, as we are informed, on strict Temperance principles, namely, the *Pioneer*, plying from Montreal to Kingston, the *De Witt*, from Lachine to Chataguay, the *Charlevoix*, from Montreal to Quebec, and the *Princess Victoria*, from Montreal to La Prairie. Boats conducted in this manner are peculiarly deserving the support of the public, and especially of tee-totalters.

The Agent is shortly about to make preparations for the Annual Juvenile Temperance Procession and Pic-Nic, which it is expected, will far exceed the last, in point of numbers and interest.

We call the attention of our readers in the Gore District and vicinity, to the great Temperance Festival which is to take place in Hamilton, on the third Wednesday of June. See Mr. SPENCER'S letter. Readers in the Talbot District are also requested to remember the District Celebration, to be held at Simcoe, on the 15th June next.

EDUCATION.

Directions for the Attainment of Useful Knowledge.

No man is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible; yet all persons are under some obligation to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind which is utterly neglected, and lies without any cultivation.

Skill in the sciences is indeed the business and profession but of a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and to beautify and enrich their minds with various knowledge. Even the lower orders of men have particular callings in life wherein they ought to acquire a just degree of skill; and this is not to be done well, without thinking and reasoning about them.

The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment, as to time and things, persons and actions; without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct. Now that which should always be practised must at some time be learned.

Besides, every son and daughter of Adam has a most important concern in the affairs of the life to come, and therefore it is matter of the highest moment for every one to understand, to judge, and to reason right about the things of religion. It is vain for any to say, we have no leisure time for it. The daily intervals of time, and vacancies from necessary labour, together with one day in seven in the Christian world, allows sufficient time for this; if men would but apply themselves to it with half so much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account.

Thus it appears to be the necessary duty and the interest of every person living, to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances furnish him with proper means for it. Our mistakes and judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that

made us reasonable creatures, we often become injurious to our neighbours, kindred, or friends, and we bring sin and misery upon ourselves; for we are accountable to God, our judge, for every part of our irregular and mistaken conduct, whete he hath given us sufficient advantages to guard against those mistakes.

There are five eminent means or methods whereby the mind is improved in the knowledge of things; and these are, observation, reading, instruction by lectures, conversation, and meditation; which last, in a most peculiar manner, is called study.

Let us survey the general definitions or descriptions of them all.

I. Observation is the notice that we take of all occurrences in human life, whether they are sensible or intellectual, whether relating to persons or things, to ourselves or others. It is this that furnishes us, even from our infancy, with a rich variety of ideas and propositions, words and phrases: it is by this we know that the fire will burn, that the sun gives light, that a horse cuts grass, that an acorn produces an oak, that man is a being capable of reasoning and discourse, that our judgment is weak, that our mistakes are many, that our sorrows are great, that our bodies die and are carried to the grave, and that one generation succeeds another. All those things which we see, which we hear or feel, which we perceive by sense or consciousness, or which we know in a direct manner, with scarce any exercise of our reflecting faculties, or our reasoning powers, may be included under the general name of observation.

When this observation relates to any thing that immediately concerns ourselves, and of which we are conscious, it may be called experience. So I am said to know or experience that I have in myself a power of thinking, fearing, loving, &c., that I have appetites and passions working in me, and many personal occurrences have attended me in this life.

Observation, therefore, includes all that Mr. Locke means by *sensatio* and reflection.

When we are searching out the nature or properties of any being by various methods of trial, or when we apply some active powers, or set some causes to work to observe what effects they would produce, this sort of observation is called experiment. So, when I throw a bullet into water I find it sinks; and when I throw the same bullet into quick-silver, I see it swims; but if I beat out this bullet into a thin hollow shape, like a dish, then it will swim in the water too. So when I strike two flints together, I find they produce fire; when I throw a seed in the earth, it grows up into a plant.

All these belong to the first method of knowledge: which I shall call observation.

II. Reading is that means or method of knowledge whereby we acquaint ourselves with what other men have written, or published to the world in their writings. These arts of reading and writing are of infinite advantage; for by them we are made partakers of the sentiments, observations, reasonings, and improvement of all the learned world, in the most remote nations, and in former ages almost from the beginning of mankind.

III. Public or private lectures are such verbal instructions as are given by a teacher while the learners attend in silence. This is the way of learning religion from the pulpit; or of philosophy or theology from the professor's chair; or of mathematics, by a teacher showing us various theorems or problems, i. e. speculations or practices, by demonstration and operation, with all the instruments of art necessary to those operations.

IV. Conversation is another method of improving our minds, wherein, by mutual discourse and inquiry, we learn the sentiments of others, as well as communicate our sentiments to others in the same manner. Sometimes, indeed, though both parties speak by turns, yet the advantage is only on one side, as when a teacher and a learner meet and discourse together: but frequently the profit is mutual. Under this head of conversation we may also rank disputes of various kinds.

V. Meditation or study includes all those exercises of the mind, wher-by we render all the former methods useful for our increase in true knowledge and wisdom. It is by meditation we come to confirm our memory of things that pass through our thoughts in the occurrences of life, in our own experiences, and in the observations we make. It is by meditation that we draw various inferences and establish in our minds general principles of knowledge. It is by meditation that we compare the various ideas which we derive from our senses, or from the operations of our souls, and join them in propositions. It is by meditation that we fix in our memory whatsoever we learn, and form

our own judgment of the truth or falsehood, the strength or weakness, of what others speak or write. It is meditation or study that draws out long chains of argument, and searches and finds deep and difficult truths which before lay concealed in darkness.

It would be a needless thing to prove, that our own solitary meditations, together with the few observations that the most part of mankind are capable of making, are not sufficient, of themselves, to lead us into the attainment of any considerable proportion of knowledge, at least in an age so much improved as ours is, without the assistance of conversation and reading, and other proper instructions that are to be attained in our days. Yet each of these five methods have their peculiar advantages, whereby they assist each other; and their peculiar defects, which have need to be supplied by the others' assistance. Let us trace over some of the particular advantages of each.—*Watts on the Improvement of the Mind.*

(To be Continued.)

MOTHER'S DEPARTMENT.

Mothers can do great things!

In England, some years ago, a young man presented himself before a body of clergymen to be examined, that he might be licensed to preach the gospel. His advantages for study had not been very great, and he had many fears that he could not sustain himself, and answer the numerous questions which he knew would be proposed. With a trembling heart he stood up before his fathers and brethren, and one of them asked him with whom he had studied divinity.

The young man was somewhat confused at this question, for he knew very well that he had not enjoyed the instructions of any distinguished divine, and replied with hesitation, "My mother taught me the Scriptures."

Ah," said the minister who had asked the question, "mothers can do great things!"

In these days we have the rich privileges of excellent seminaries of learning, where our youth can go and sit at the feet of wise and holy men, to learn the word of God and seek preparation for the gospel ministry. But who trains these young men for those seminaries? Enter them and ask each student by whose influence he was led to consecrate himself to the service of Christ? Of every ten candidates for the ministry, you will probably find seven, at least, are the sons of pious mothers. Perhaps they were converted in revivals of religion; perhaps far from home; perhaps they are reclaimed prodigals; but they remember maternal counsels, and tears and prayers. Those were the "last links" that were broken when they went astray; those were the first memories awakened when the Holy Spirit commenced the work of their recal. "Mothers can do great things" in training up ministers of the gospel, and the church is under deep indebtedness to them, for many who are now burning and shining lights on the high places of Zion.

The retired mother in the country, or the unknown mother in the great city, with a little group of children around her knees, may not feel the truth, that there is in her hand the power that may move the world. But the impulse of her heart may be felt all over the earth; overturning thrones, reforming nations, dispelling error, spreading knowledge, and converting souls. She ought to feel this truth, and whenever she imprints a kiss on an infant's cheek, send to heaven a prayer that the child may be an angel of mercy to a perishing world.

That was a pleasant thought of some philosopher, whose name has now gone from me, that sound never ceases; but when a vibration on the air has once been made it extends and travels, diminishing in strength indeed, but never dying; so that the soft whispers of nature which we hear at eventide, are but the warblings of the mighty voices which have started us before, and are now flying on in their ceaseless and almost silent course. Reverse this illustration, and it meets the case before me. Thought never dies. The impress it makes on the mind it first reaches, is communicated to another and another; the circle of its influence, as more minds are touched by its power. Its flight is onward. It crosses mountains and seas and deserts, leaving its mark on every soul it meets; it comes back to its source, and still travels, till it girdles the earth with its strength, and imprints itself on the intellect of the world.

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Volcanoes.

"I might," resumed the traveller, "take you up, in imagination, to the top of hundreds of other mountains, but I wish to speak of some of the volcanoes, or burning mountains, which have, at different periods of time, scattered devastation and ruin around them. Some of these are found in the coldest countries, where you would not expect to find them.

Here heat and cold extend their influence round,
And ice and fire in strange extremes are found.

Wherever you go, my young friends, keep away from a burning mountain; for, of all objects in the creation, it is one of the most fearful. Think of smoke, and ashes, and stones, and hundreds of tons of red hot cinders, being cast up into the air, and floods of burning lava flowing in different directions.

Volcanoes are very numerous, but I have only time to mention some of them.

There are three in Kamtschatka. From one of these, in the year 1739, flames issued with such violence as to consume to ashes the neighbouring forests. The whole country was darkened with the smoke which issued from the crater of the mountain, and a shower of cinders covered the ground for a space of between twenty and thirty miles round.

From another, a conflagration burst, in the year 1737, which lasted a week, when the mountain appeared like one red hot rock.

The grandest display of fireworks, which human beings ever yet made, is no more to be compared with the conflagration of a burning mountain, than a spark in a tinderbox is to a house on fire.

Mount Hecla, in Iceland, has desolated tracts of land to an amazing extent, by its floods of burning lava. Sir Joseph Banks, Dr. Solander, and others, who visited this place in 1772, travelled more than three hundred miles over beds of lava, which had been poured out from the crater of the mountain.

If we reflect on the amazing power of God, it is enough to overwhelm us, unless we call to mind the greatness of his mercy; but when, sinners as we are, we become reconciled to him through his well-beloved Son, his almighty power affrights us not, for we can say with confidence, 'This God is our own God for ever and ever.'

The largest burning mountain in Europe is Mount Etna; the height is more than 10,000 feet, and its crater sometimes nearly a mile wide. In 1663, a stream of burning lava burst from the mountain, and destroyed in its course 5000 habitations. Think a moment on this wide-spreading ruin!"

Gilbert. I should like to see Mount Etna; but I would not go within twenty miles of it, when it was on fire.

Edmund. When the tall chimney was on fire, I remember that the burning soot made such a roaring, and the fiery sparks and dark clouds at the top looked so frightful, that it must have been a little like a burning mountain seen at a distance. However, it was soon over, for when old Thomas sprinkled some water on the fire it made so much steam that the chimney was put out very soon.

Traveller. It would take almost an ocean of water to extinguish a volcano. Whenever you ascend Mount Etna, it will be well to fix on a fine day, when no fire is issuing from its top; and if you climb it before the sun rises, so much the better. Many travellers have agreed that sunrise, when surveyed from Mount Etna, is one of the most splendid spectacles in creation. "No imagination can form an idea of so glorious and magnificent a scene; neither is there, on the surface of this globe, any one point that unites so many awful and sublime subjects. The view is absolutely boundless on every side, nor is there any one object within the circle of vision to interrupt it, so that the sight is every where lost in the immensity." Sunrise is a glorious spectacle in every place, but when its golden beams are spread over a circle of hundreds of miles, gilding the heavens and the earth with glory, it is grand indeed!

O glorious sun! thy glittering beams
Are wondrous bright to me;
How much more glorious, still, must thine
Almighty Maker be;

Venus is not much more than a third the height of Etna, but its frequent eruptions have rendered it famous in history. In the

reign of Titus, this volcano suddenly burst into a flame: smoke, ashes, cinders, pumice stones, and lava, were cast out by it in such abundance, that three cities, Herculenum, Stabia, and Pompeii, were completely buried. Since then its eruptions have been frequent; in one of them a fountain of liquid fire rose up into the air to the surprising height of 10,000 feet. This is nearly two miles high.

Edmund and Gilbert looked up to the sky, thinking that this stream of fire must have been almost as high as the fleecy clouds above them; and the traveller told them it probably was even higher.

Traveller. The eruption of a volcano is usually preceded by earthquakes, and when the mountain shoots out its showers of cinders and stones, and pours out its burning floods of fiery lava, the bellowing which it makes is tremendous. The roaring of the burning mountain Cotopaxi, in South America, is said to have been heard at a distance of more than five hundred miles. It is all very well to hear of volcanoes, and you will get no harm in reading of them; but let me again advise you to keep as far from them as possible.

Gilbert and Edmund told the traveller, that their father had taken them to see some iron-works, and that the blast furnace made such a terrible noise, and contained such a body of fire, that they could form some notion of a volcano. "If," said the traveller, "you can fancy ten thousand blast furnaces at work at the same time, you may imagine that you see the fiery eruption, and hear the furious bellowing of a volcano."

Gilbert, Edmund, and Leonard Lovel very unwillingly left the arbour; but their father remarked, that as his friend had given them some description of mountains, perhaps he might be prevailed on, at another opportunity, to say something about the precipices of the earth. This observation reconciled them to a little delay, and they scampered off in high good humour: Gilbert to fly his kite; Edmund to feed his rabbit; and Leonard to weed his little garden.

AGRICULTURE.

DISEASES OF GRAIN CROPS.

VEGETABLES, like animals, are exposed to sundry diseases and accidents, which affect their health and growth, and in some instances utterly destroy them. At present we shall confine our attention to the diseases affecting crops of grain, and at another opportunity, treat of those belonging to potatoes and other kinds of roots.

Wheat is subject to various disorders arising from the influence of the atmosphere, the encroachments of insects, the nature of the soil, or from other causes. One of the most serious of these diseases is called *rust*, or in botanical language *rubigo*, from the rusty brown appearance which it assumes, and which afterwards becomes black. It first attacks the leaves and then the stem of the plants, in spots of a dirty white colour, which gradually deepen until they become almost black. From the time these spots appear, which is generally when the corn is blooming, the plants evidently decline, the straw becomes quite brittle, and when broken is very disagreeable to smell. The quality of the grain on a rusty plant is not much affected, being not unwholesome; and if the grain be fully formed, it is very slightly discoloured. When this disease attacks a crop, it is thought advisable to cut it at once, as the corn will make no further progress after it is affected.

The causes of rust are supposed to be the prevalence of heavy mists, rain, or sudden changes from frost at night to the heat of the sun in the daytime. Heavy mists and rain, from their keeping the roots of the plants always wet and cold, are supposed to be the main causes of rust in this country. The nature of the soil has also considerable effect. If too highly manured, for the purpose of forcing wheat crops, it is found that the grain is more easily affected than that grown upon land in a well-balanced condition. This is supposed to arise from the straw of forced corn being softer and more porous in its nature, which renders it more easily affected by changes in the temperature. Soils which are very loose and open produce grain which seems predisposed to rust. This is supposed to arise from such soils allowing the roots to penetrate deeply into the ground, where they may meet with a stratum containing no nourishment, and thus the growth of the plants is suddenly checked. Dry, open situations, are less liable to rust than lands which be low. Some say that spring wheat is not so easily affected as winter, but other reports place both kinds

on an equality in this respect. Early sowing is recommended as a preventive, as the autumn rains are avoided, and the ear is well filled before the season becomes injurious. Drilling, by admitting a freer circulation of air, is said to modify the disorder. Thick sowing; rolling after the seed is sown, where the soil is loose and requires it; changing the seed; cutting out any plants which may be affected; protecting the roots of wheat by tarre, rye, and clover; and the use of saline manures—are all recommended as preventives of this disease; and as they are simple, by a little attention it will be easy for a careful husbandman to adopt any or all of them.

The smut, called, in botanical language, *ustingo*, is a disease which attacks the ears of wheat, the grains of which, instead of containing healthy farina, change into a black powder, resembling that of the dusty mushroom. The disease is very infectious, spreading rapidly over the adjoining grain; and if smutty seed be sown, the crop is sure to be diseased. Sound grain, when mixed with other wheat affected with this disorder, is said to possess noxious qualities, and in some cases is altogether uncalculable. When grain is ground in a state of smut, it emits a disagreeable smell, and materially injures the quality of the flour. The cause of this disease has never been satisfactorily ascertained, but it is now generally believed to originate from the growth of fungi in the plant. Some allege that it is occasioned by an insect making an incision into the ear of the grain, into which seeds of the fungi find their way, and growing, cause this disease. Smut, M. Tessier says, is easily known by the upper leaves becoming spotted green and yellow, or withering at the tip. These characteristics of smut, he says, never deceived them. It is also stated, that if the stalk be cut through a little below the ear, it will be found to be composed principally of a membranous substance, called by botanists *pith*, with a small hole in the centre, instead of being a tube, as it is uniformly in healthy plants. This disease most frequently occurs in oats, but also attacks barley, wheat, and many other of the grasses; and in whatever plant it occurs, the complete destruction of the seed may be looked for. From experiments performed by several distinguished French philosophers, it appears that this disease is caused by a species of fungi; the seeds of which are absorbed by the roots of the grain, and circulate through the plant along with the sap. This fungi, it is supposed, would not grow on the soil, and requires to be carried up by the plant before it will germinate.

Mr. Main, in his Young Farmer's Manual, thus alludes to the operation of smut: "In order to have a correct view of the possibility of the seeds of fungi invading the living structure of a wheat plant, it must be understood, in the first place, that these spori are both impalpable and invisible individually; and in the next place, it should be known, that vegetable membrane is not a solid, but vascular body or substance—every part being composed of numberless cells and openings. The spori, when ripe, are blown about in invisible clouds, and alighting on every object, whether animal, vegetable, or mineral, and whether fluid or fixed, remain and die where they fall; or, if on a congenial substance, and under a favourable state of the atmosphere, germinate and come to perfection. It is from this seizure and growth of the fungi upon the leaves and straw by one species, which causes mildew, rust, or blight, as it is commonly called; and by the lodgment of the spori of another species in the interior of the capsules, which corrupts and changes the healthy milk or meal into a stinking black or grey powder, called smut, so much dreaded by millers and bakers, and so depreciating to the sample of the farmer. As the disease called smut attacks the grain in the ear long before the latter is shot from among the involving leaves, it is contended that the seeds of the fungus cannot fall into the capsules while enclosed among the leaves; and it is therefore supposed that the seeds are in the soil, and are taken up by the roots, and conveyed along with the sap into the ears. Hence it is said that liberally limed land is less liable to bear smut than when no quicklime is in the soil." Land too heavily manured is apt to taint the crop with smut, by affording a too exuberant nourishment to the fungi; and hence a too bountiful manuring for grain crops may prove as disadvantageous as one too meagre.

Although the true cause of smut has been long a mystery, the means of preventing it have been ascertained, and are very generally practised, even although the seed is not known to be diseased. Various preparations have been recommended for this purpose, such as cold water and lime, boiling water and lime, salt water, urine pickle, solutions of arsenic, solutions of the sulphate of copper or blue vitriol, and many others. From the disease being caused by the lodgment of the seeds of a parasitical plant about

the grain seed, washing alone would be sufficient, if perfectly performed; but from the minuteness of fungi seeds, it is almost impossible to rid the grain of them by this process. Lime, or other hot substances, should therefore be used, in order to destroy what the water fails in washing off. Lime shells are sometimes put into a copper of boiling water, and when the shells are sufficiently dissolved, the water is poured upon the seed, which must be properly stirred, so that each receives a part of the mixture. This is said to be very efficacious in preventing smut, and has not been found at all hurtful to the grain seed. Some farmers wash the seed in clean water first, and then steep it in urine pickle, which is thought to destroy the seed of the fungi. A solution of the sulphate of copper is said to be an infallible remedy, and should be prepared at the rate of one ounce to an English gallon of water for every bushel of wheat. The grain may either be thrown into this solution, and stirred, or put into a basket, and thus immersed in the liquid. The light seeds should be all skimmed from the surface as they float up; and after the seed has undergone this process, it should be washed in clean water, to prevent the vitriol from doing it any injury, and it can then be dried either with or without lime. Another process is to steep the grain seed for twelve hours in common lime-water, which, if carefully performed, will rid it of the fungi seed as speedily as any other method. It is obvious, that the more frequently the grain is washed, there is the greater likelihood of the disease being prevented; and whichever of the above methods is practised, great care must be taken in its performance, for upon this alone will its success depend. It has been recommended, that when a field of grain is destroyed by smut, the land should be burned before another crop of grain is taken, to destroy the fungi seeds which must be scattered about the ground.

Canker, or pepper brand, is a disease peculiar to wheat, and is thought to arise from a different species of the same fungi as smut. The grain assumes various appearances when attacked by this disease; at one time being of an ashy grey, or greyish brown, and at other times of a bluish hue. When matured, the grain has a greyish brown appearance, and when broken, is found to be filled with a black powder. This disease differs from smut in the heads of grain never bursting, and also in the fetid smell which they give out. This is described as worse than that of putrid fish; and when walking on the lee side of a field which is affected, the smell is almost insupportable. The plants which are infected with canker become very big, both in length of the stem and size of the head; and the number of stems from a single root are greater than in healthy plants. This disease may be prevented in the same manner as smut, washing carefully with any of the mixtures recommended being found a sure way of preventing this disease.—*Jackson's Dairy Husbandry.*

NEWS.

The Duke of Sussex died on the 21st April. He was the most popular of all the family of George III., being liberal in politics and munificent in supporting religious and benevolent institutions. The Queen was safely delivered of a Princess on the 25th April. Both are doing well.

There is every prospect of an early and abundant harvest in Britain, and prices of all kinds of food are very low. Business is generally reviving, especially the manufacturing and shipping interests.

A bill had been brought into Parliament by the Government, for the education of factory children at the public expense, under the control of the clergy of the Church of England; but so determined was the opposition to it from all parts of the country, that it was doubtful if it would pass.

The revenue of the Post Office is on the increase.

The Anti Corn Law agitation is carried on with great energy. The largest theatre in London was filled with crowded audiences, night after night, to listen to addresses on the subject. The farmers, who are now in deep distress, are represented as friendly to the agitation.

The Repeal agitation in Ireland is said to be gaining in strength. It was doubtful whether the majority of the new General Assembly of the Kirk of Scotland, would be in favor of declaring themselves free, or of continuing in subjection to the state. This question in Scotland throws all others in the shade.

The new French Governor of the Marquesas Islands, in the Pacific, with his suite of fourteen persons, was massacred by the natives.

The French government have proposed a plan for the abolition

of slavery in the colonies of that empire. It is supposed that the plan will be adopted.

Twenty-four German Princes and Noblemen have formed a joint stock association to conduct an extensive emigration to Texas.

It is said that a large portion of the people of Texas with President Houston at their head, wish to abolish slavery, in order to attract immigrants from Europe and the free States and raise the price of lands.

Some eminent citizens of Kentucky (a slave state) are agitating the question of abolishing slavery.

The anniversary meetings of Religious and Benevolent Societies usually held in New York in the month of May, have this year been characterised by better attendance and addresses of a higher order than on former occasions. An intense feeling seemed to prevail that an unprecedented struggle between the kingdom of light and the kingdom of darkness is at hand.

An association of Geologists has been formed in the United States.

FATHER MATHEW.—We rejoice to learn that Father Mathew, the great Apostle of Temperance, intends to visit the United States during the approaching summer. What a welcome he will have! And how many thousands of warlike hearts will beat that welcome, and what bright and happy eyes will speak it!—*Emancipator*.

There are 900 cotton mills in the United States, with an aggregate capital of fifty millions of dollars invested. In these mills are 40,000 looms, and their product is about five hundred and fifty millions of yards each year. Some of their domestic cottons have been shipped to Liverpool.

Solitary confinement has been abandoned in the Rhode Island Penitentiary. The Providence Journal says it was found to operate unfavourably upon the health of the prisoners, and frequently to induce partial and confirmed insanity.

JAMAICA.—Jamaica has ceased to be missionary ground, in the proper sense of that term. The churches of the Baptist order have assumed the support of their own pastors, and now contribute to send the gospel to others. This is one of the fruits of emancipation.—*Patriot*.

Montreal is increasing with great rapidity, and notwithstanding the erection within a year of five or six hundred houses, chiefly intended for tradesmen, there is a great scarcity of dwellings of this description, and rents have materially advanced.

The city of Toronto has increased and is still increasing rapidly.

A meeting of the Ministers of nearly all the religious denominations in Montreal took place in April last for the purpose of inculcating and exemplifying Christian Unity, more especially with reference to efforts for the evangelization of the world.

Open air preaching has commenced with great promise of usefulness in Montreal. The stations are, at nine o'clock Sabbath morning, on the Wharf, and at half-past six in the evening, on the Common near the Immigrant sheds.

The steamers *Queen* and *Sydenham* came into collision a few leagues below Sorel, and both sank. Notwithstanding the magnitude of the accident, few lives were lost.

The late Governor General, Sir CHARLES BAGOT, died on the 19th ult., after a lingering illness of some months.

Monies Received on Account of

Advocate. IX Vol.—J. Shepley, Dumfries, 15s; S. Godard, Stukely, 2s 6d; J. Foss, Stanstead, 10s 7½d; Sergt. Doory, 74th, Laprairie, 7s 6d; Dr. Macdonald, Henryville, 5s; J. Peacock, Bradford, 12s 6d; E. Webster, Gananoque, 17s 1½; H. Cook, Kingston, 17s 9d; C. S. Bellows, Westmeath, 10s; P. Christie, Martintown, £2; J. Robertson, Williamstown, 10s 6d; P. T. Ware, Simcoe, £2 5s 6d; J. Alexander, Mascouche, 17s 6d; H. Allen, Mid Farnham, £1 5s; W. Holthouse, Quebec, £3 10s; J. Bickle, Stoke, 2s 6d; G. Browne, Matilda, £1 5s; M. Hay, Post Hope, £3 10s; R. Moderwell, Goderich, £1 5s; Bugle Major, Smith, 43rd, St. Helena, 15s; G. W. Cameron, Lochaber, £1; J. Carson, Buckingham, £2; R. Rennie, New York, 3s 6d; W. Brough, Brockville, 7s; M. Burnham, Stanbridge East, 3s 6d; J. Overholt, Rainham, 3s 6d; W. Mudie, Walpole, 2s 6d; W. Hickok, Philipburgh, £1 5s; J. Hall, Peterborough, £2 2s; W. Wood, London, 2s 6d; R. Lee, Inverness, 5s; J. Morrison, Lachine, 5s; Sundries, Montreal, £5 10s; J. Lockwood, Brighton, 17s 6d; S. Warner, Wilton, £3 7s; J. P. Scott, Colborne, £1 15s; W. E. Punter, Drummondville, 5s, for parcel Tracts.

Arr. arc.—G. Goddings, Stukely, 6s 8d; E. Webster, Gananoque, £1 13 7½; H. Cook, Kingston, £1; G. Van Norman, Simcoe, 3s 6d; T. M. Thompson, Napierville, £5; W. Holthouse, Quebec, £1; W. S. Kirby, Chatham, 3s 4d; H. Manhard, Brock-

ville, 15s; W. T. Cameron, Niagara, £28 17s; Sundries, Montreal, £2 3s 9d; J. Parrot, Jr. Wilton, 3s.

Open Accounts.—Rev. H. O. Crofts, Montreal, 16s 11d; W. Holthouse, Quebec, £2 4s; W. T. Cameron, Niagara, £5 10s.

Donations and Subscriptions.—James Cooper, Montreal, £2; Maria T. Parmenter, Gananoque, 6s 3d; A. Reader, per Rev. M. Osborne, Hamilton, U. C., 5s; Rev. F. Evans, Simcoe 1s 3d; Rev. G. Muckie, Quebec, 10s;

Notwithstanding the clear manner in which our acknowledgedments of monies received are headed some very absurd mistakes have taken place. For instance, in the paragraph (Monies received on account of) Arrears, some have supposed that we published the names and amounts of those who still owed. We scarcely know how to explain any matter to suit all comprehensions, but we assure our friends that all the sums mentioned under the general head of "Monies received" are actually paid and not sums still owing. If we were to publish the latter, a whole *Advocate* would almost be required.

MONTREAL PRICES CURRENT.—May 30.

ASHES—Pot 26s 6d	LARD 4½d a 5d p. lb
Pearl 27s 0d	BEEF—Mess \$10½
FLOUR—Fine 22s 6d	Prime Mess 8s
U. States 23s 9d	Prime 5½
WHEAT 4s 8d	TALLOW 5½d
PEAS 2s per minat.	BUTTER—Salt 5d a 6d
OAT-MEAL 6 a 7s per cwt.	CHEESE 3d a 5½d
PORK—Mess \$11	EXCHANGE—London par
P. Mess \$9	N. York 2½
Prime \$8	Canada W. 1

There are strong indications of a steady progressive improvement in the prices of provisions, especially pork, in Great Britain, the United States, and Canada. We therefore advise farmers to turn more of their attention to the fattening of cattle and hogs.

TEMPERANCE DEPOT,

No. 31, Saint Francois Xavier Street.

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

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

TEMPERANCE ALMANACS, for 1843, 4d single, 3s per dozen. Cold Water Army Dialogues, 1s.

Sewall's Drawings of the Human Stomach.

R. D. WADSWORTH,

Agent Montreal Temperance Society.

Montreal, May 1, 1843.

N. B.—Orders will require to be *post paid*, and contain the necessary remittance.

CANADA TEMPERANCE ADVOCATE.

CANADA TEMPERANCE ADVOCATE.

IX VOLUME.

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

TERMS:—

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

TERMS FOR ADVERTISING.

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

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

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

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

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

Terms moderate.

JAMES R. ORR.

Montreal, May 19, 1843.

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

JAMES R. ORR.

Montreal, May 19, 1843

MONTREAL TEMPERANCE READING ROOM.

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NO ALTERATION IN

THE TERMS:

Persons in Business, &c.	10s. per annum
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Transient Subscribers.	1s. 3d. per month.
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Temperance Publications, Medals, Communion Wine, School-Books, Stationery, Literary and Religious Works, Custom House Forms and Entries, Blank Books, &c. &c., kept constantly on hand, at . . . prices for Cash, by

R. D. WADSWORTH, Agent, M. T. S.

Montreal, May 1, 1843.

TEMPERANCE DEPOT.

R. D. WADSWORTH,

BOOK-SELLER AND STATIONER,

No. 31, St. Francois Xavier Street.

THIS Establishment now comprises the following Departments:—

- MONTREAL TEMPERANCE READING ROOM.
- OFFICE OF THE MONTREAL TEMPERANCE SOCIETY.
- OFFICE OF THE CANADA TEMPERANCE ADVOCATE.
- DEPOT FOR TEMPERANCE PUBLICATIONS AND MEDALS.
- DEPOSITORY FOR SCHOOL BOOKS, PLAIN STATIONERY, SELECT RELIGIOUS AND LITERARY WORKS.
- REGISTRY OFFICE FOR THE-TOTALLERS OUT OF EMPLOYMENT.

Montreal, May 1, 1843.

N. B. Orders for Job Printing, Binding, Ruling, Picture Frames, &c. &c., taken in and executed in the best style and with all possible despatch.

TEMPERANCE HYMN BOOK.

First Canada Edition.

THE Subscriber has used every pains to prepare a neat volume of Temperance Hymns, comprising the best and latest Poetry composed on the subject, and hopes they will universally please. The following are the

TERMS—Full Bound, 9d Single, 7s 6d per dozen.
 Stiff Covers, 6d “ 5s “ “

R. D. WADSWORTH.

Montreal, May 15, 1843.

ROLL BOOKS

For Temperance Societies in Canada.

OWING to the irregular manner in which the lists of members have been kept in different parts of the Country, and the consequent incorrectness of their statistical statements,—it was thought advisable to prepare a proper form of book for the purpose. This has now been done, and the following are the

TERMS—3 quires, Quarto, half bound 7s 6d each.

2	“	boards	5s	“
1	“	stitched	2s 6d	“

R. D. WADSWORTH.

Montreal, May 15, 1843.

N. B.—There is a form of Constitution—and a place for the official members names.

NEW BOOKS.

THE Subscriber has just received a select assortment of Publications, amongst which are the following:—

Moffatt's Africa, Duff's India, Martyr of Erromanga, Jethro, Mammon, Decapolis, Brown's Concordance, Sacred Lyre, Cowper's Poems, Thomson's Do., Grey's Do., Sanford and Merton, Pilgrim's Progress, Esop's Tables, Reed's Geography, Taylor's Ancient and Modern Histories, Gleig's England, Watt's on the Mind, Cobbett's French Grammar, Youat's Diseases of Cattle, &c. &c. &c.

—ALSO,—

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

An assortment of Stationery.

—AND,—

A variety of Bibles, Testaments and Psalm Books.

JOHN DOUGALL.

GALL'S KEY TO THE SHORTER CATECHISM.

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

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

In the Press, and will be published in a few days, the SUNDAY SCHOOL UNION HYMN-BOOK.

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

JOHN C. BECKET,

May 15, 1843.

204, St. Paul Street.

CANADA TEMPERANCE ADVOCATE.

CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, May 1, 1843.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.

Montreal, May 1, 1843.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

OR
WILLIAM BROWNLEE.

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

CARPETINGS AND HEARTH RUGS.

THE Subscriber expects by the first Spring Ships an extensive Assortment of—**Wilton, Brussels, Imperial, Superfine, Fine, Common, Stair and Passage Carpetings**.

—ALSO,—

Persian, Turkey, Tasselated and Wilton Hearth Rugs, All of which will be sold at low prices.

JOHN DOUGALL.

Montreal, May 1, 1843.

DRY GOODS.

THE Subscriber has received a well Assorted Stock of **DRY GOODS** especially adapted for the **Country Trade**, which he will sell at low rates for cash or short credit.

JOHN DOUGALL.

Montreal, June 1, 1843.

SPOOL THREAD.

THE Subscriber having been appointed Agent for an **Extensive SPOOL THREAD MANUFACTURER** of high **Celebrity** is desirous of selling all varieties of **Spools** by the case as well as in smaller quantities and will supply dealers on the most favourable terms.

JOHN DOUGALL.

Montreal, May 1, 1843.

THE Subscriber is prepared to receive **Consignments** of **Produce**, such as **ASHES, WHEAT, FLOUR, OATMEAL, PORK, LARD, BEEF, TALLOW, BUTTER, and CHEESE**, and sell them to the best advantage, and on moderate terms.—Advances will be made if required.

JOHN DOUGALL.

Montreal, May 1, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

Montreal, May 1, 1843.

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

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

WILLIAM LYMAN & Co.
St. Paul Street.

Montreal, Jan. 10, 1843.

REMOVAL.

HARD-WARE, TIN-WARE, PAINTS, &c. &c.

M. WHITE, & Co. have Removed to the premises lately occupied by Messrs. **ANDREW COWAN & Co.** opposite the **CITY BANK, St. Paul Street**, where they will be happy to receive and answer with punctuality and despatch all **Orders** which their **Old Customers** and the **Public** may please to favour them with.

Montreal, May 1, 1843.

JOHN SMITH,

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

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

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

Montreal, May 1, 1843.

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

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

May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

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

J. & J. DOUGALL.

Amherstburgh, May 1, 1843.