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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

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STATISTICAL DATA ON INTEMPERANCE AND TOTAL ABSTINENCE FROM ALL THAT CAN INTOXICATE.

Respectfully submitted to the consideration of the Officers of the
Army and Navy of Great Britain,

BY A MEDICAL OFFICER.

While the great, the wise, and the good, are engaged in the daily Christian enterprise of freeing the world from the evils of intemperance, and millions of all ranks, and classes are uniting in one common effort to root out from among us—to banish from the world, civilized and uncivilized, the fell destroyer, Drunkenness—while Temperance Societies, and Missionary efforts in the same good cause are working miracles in all parts of the globe, and the inestimable fruits of their labors are every day more manifest—while hundreds and thousands of inebriates are reclaimed from their evil ways, and families, communities, and nations (may I not say) are reaping the advantages,—while the once ragged and dissolute frequenters of the Tavern and Public house, are now the decently attired, and respectable members of Christian churches, and their houses, once the abode of misery and want, are now neat and orderly, and more than comfortable, and their children receiving an education, and imbibing principles they were hitherto strangers to,—while our Hospitals, our Jails, and Public Courts bear witness to the decrease of disease and crime where Temperance principles prevail,—while all these exertions are making, and all this amount of good is produced, with every prospect (under God's blessing) to their ultimate triumph over the sin of Drunkenness,—while all this is doing, is there one individual in any class of society, who can conscientiously exempt himself from aiding in this philanthropic cause? From the palace to the cottage, is it not our duty to rally round a standard so practically displaying for its motto, "Love to God," and "good will towards men," a standard that waves over the whole human race, upheld by Christian hands, and calling on Christians for support and strength.

Reader, ere you reply, permit me to lay the subject before you, as it is borne out by incontestable facts, and in this light, in which alone it can be properly viewed, that is as involving our practical duty, or otherwise, of the second Commandment—"Thou shalt love thy neighbour as thyself."

"A word spoken in due season how good is it."—Prov. xv. 23.

Our first parents were created by God, in his own image. They were therefore perfect. The world too in which they were placed was equally so, for "God saw every thing that he had made, and behold it was very good."

If we then raise a human standard for our example, it is to this period of man's history we must fall back; we must behold him in the Garden of Eden, ere yet he had sinned, surrounded by every blessing that could possibly tend to his happiness, and in the church communion with his Maker. In this blessed state our first parents enjoyed all God's good creatures, yet they totally abstained from all intoxicating drinks, because not the dross of alcohol existed in nature, and man had not yet made the pernicious discovery which has since proved so fatal to the human race. The discovery that fermentation acting in the juice of the grape,

and other substances yielded a fluid capable of producing certain pleasurable sensations in the brain, more or less of a bewildering character.

Man then in paradise—man to whom God had given all things—man the sovereign of the earth, used as his daily beverage that which God had provided for him, and therefore what was best—and that beverage was water.

Man however did not continue in his original sinless state; too soon alas! he was induced to violate God's holy law, he eventually became altogether corrupt, and for their wickedness the whole human race was destroyed by a flood, with the exception of Noah and his family—"Noah found grace in the eyes of the Lord."—for "Noah was a just man."—he was saved. Yet as it were to warn us of the danger we are all in, it is recorded of this holy man, that he afterwards "began to be an husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." From this fatal period then, the world may be divided into two classes: those who indulged in, and those who abstained from, intoxicating drinks—thus constituting two paths in the journey of life—the one beset with dangers of every kind, the other guarded and safe, and strewed with blessings—nay, so peculiarly the path of God's own choosing, that in every instance recorded, in which he has made his children to excel in beauty and strength—in personal value and endurance—in health and longevity—in purity of mind and holiness of life—he has pointed it out to them, that they might walk in it—the path I mean, of total abstinence from all intoxicating drinks.

In following me out however, in the arguments I propose to submit to your consideration, I do not desire that you should listen to a single assertion of mine, simply as such—the plan I have laid down for myself is to place my proofs before you at every step, I court your examination therefore of every link of the chain I would fetter you with, feeling assured that if you do so examine them, the result must be a conscientious acknowledgement of the truth of all I have advanced, and may I not add, an immediate adherence to the noble cause I have ventured to advocate.

That the one path, the path of indulgence in such things, is a path beset with dangers, no one, I think, can doubt, who allows any weight to the many warnings on the subject, contained in the Scriptures—warnings against a danger, which alas! we see written in living characters on every side—the danger of becoming what many wise, many talented, and many good men have become—the danger of becoming *drunkards*. I assert then that our own experience, the history of the past, and the evidence of Scripture prove that this danger exists, if we pursue the path that I am now speaking of.

But what says the Scriptures?—

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generation."—*Lev. x. 9.*

"Now therefore beware, I pray thee, and drink not wine nor strong drink."—*Judges xiii. 4.*

"It is not for kings, O Lemuel, to drink wine, nor for princes strong drink."—*Prov. xxxi. 4.*

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."—*Isaiah v. 11.*

"Woe unto them that are mighty to drink wine, and men of strength to drink strong drink."—*Isaiah v. 22.*

"Wine, and new wine, take away the heart."—*Hosae iv. 11.*

"Woe unto them * * * that drink wine in bowls."—*Amos vi. 1, 6.*

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—*Prov. xx. 1.*

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it

biteth like a serpent, and stingeth like an adder."—*Prov.* xxiii. 31, 32.

"Be not among winebibbers."—*Prov.* xxiii. 20.

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine."—*Joel* i. 5.

"Strong drink shall be bitter to them that drink."—*Isaiah* xxiv. 9.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunk."—*Hab.* ii. 15.

Surely there must be a meaning in these warnings?

Zadly. We know it to be a path of danger from the records of history—we there see the most distinguished individuals and nations falling into the vice of drunkenness—we read of Noah, of Job, of Alexander, and very many others in the page of sacred as well as of profane history, who fell into this vice—of the Persians, Grecians and Romans, Saracens and Turks, each in their turn losing their high station, from the same cause—and if we look to a later date, we can still fill up these records with many names otherwise distinguished and great, even in this our day.

And now for our own experience. Is there an individual in any sphere or rank of life who cannot find one number among his acquaintances and friends, who, from the temperate use of such drinks have fallen into the most degrading extremes of drunkenness, and have we not seen many of them descend, into the tomb in this utterly hopeless condition?—Alas! it may be that the thought has harrowed up words that time had buried—the remembrance of some one near and dear to yourself—reader, lost, lost, in the baneful vice—if so, permit me to sympathize with you, to share your tears—but let it be a warning to us.

The temperate use then of inebriating drinks appear from the history of the past time in our experience, and above all from the words of scripture, to be attended with every possible danger.

Let us now examine the only other path that remains—the path of Total Abstinence from all that can intoxicate—this I have already asserted to be guarded and safe, and strewed with blessings, nay though it is peculiarly the path of God's own choosing—it is safe from the impossibility of your ever becoming a drunkard while you continue in it, and it is peculiarly blessed, as the records of antiquity and the pages of scripture show us, it has been followed by individuals and nations distinguished for their superiority, physically, morally, and intellectually.

The following facts afford, I think, the most satisfactory evidence possible on the subject:—

"For forty years a God of infinite wisdom and love gave to Israel the very best liquid for drink that heaven could provide; and the generation of tee-totalers who drank this beverage proved the most courageous and valiant of the sons of Abraham that ever existed, even from that day down to the present time."

"Water, in former days, was the common drink of the people. Abraham gave Hagar and Ishmael at departing a bottle of water. Abraham's servant asked of Rebekah nothing stronger than water, nor did she offer to get any thing better. Gideon's three hundred valiant soldiers were drinkers of water. King Saul slept with a cresset of water at his bolster. Nabal, at his sheep shearing feast, gave the people nothing but water to drink. The Israelites, as we have seen, during forty years in the wilderness, had nothing to drink but water. The prophet Elisha, was provided by God himself with nothing but water. The old prophet offered his guest "bread and water." Obadiah fed a hundred prophets with bread and water. The King of Israel set before the Syrians bread and water, and it is said, he "set great provisions before them." David and his courageous troops were drinkers of water. Samson, the strongest man, drank nothing but water. The Nazarites were drinkers of water, yet, Jeremiah says, that "they were more ruddy than rubies, their polishing was of sapphire." The Jewish Priests were drinkers of water. It was commanded to kings by Solomon to drink neither wine nor strong drinks, and, therefore, nothing but water. Isaiah promises the church nothing stronger, for he says, "bread shall be given thee and water shall be sure." Daniel and his followers were water drinkers, yet in health, hearty and vigorous, they surpassed their fellows. John the Baptist drank water. Our Lord was a water drinker, for he asked water of the woman of Samaria, and sent his disciples into the city to buy bread, not to buy wine; for the multitude he provided nothing but water; and in the Book of Revelations, speaking of heaven itself, he is said to lead his people to "living fountains of water."

The Rechabites mentioned by Jeremiah, abstained entirely from

wine and strong drink, and to this day observe the total abstinence principle they received from their father; and while other nations have passed away, and are now no more, the Rechabites still exist as a monument of God's blessing and protection.

We have an account of the Ethiopians, termed Macrobians, because of their longevity. These people were remarkable for their beauty, and the large proportion of their body, in each of which they surpassed other men. In the age of Cambyses they lived to a hundred and twenty years old, and some to a longer period; yet they feasted upon roasted flesh, and used milk for their drink. These people were the neighbours of the Egyptians, and must have been well acquainted with their mode of living, and probably would have been influenced by them if they had been drinkers of wine. This testimony of the father of history is valuable, because it shows that these Ethiopians, who abstained from alcoholic, or intoxicating drinks, were tall, strong, handsome, and so noted for their longevity as to be called Macrobians.

"Cæsar, speaking of the Sævi, says that 'they were by far the greatest and most powerful in war of all the nations in Germany,' and adds, 'they live for the most part, on milk and animal food. Wine they do not admit at all to be imported among them because they believe that by it, men are sucruated, made effeminate, and incapable of enduring labour.' How exactly the judgment of these Sævi accords with facts of history! The ancient nations were powerful in proportion as they were abstinent, and became effeminate in proportion as they indulged in inebriating liquors. Babylon and Nineveh might have been saved by tee-totalism; it was drunkenness that corrupted them, and made them an easy prey to their enemies. The Persian tee-totalers took Babylon, in consequence of the citizens being worse than beastly drunk. The tower of Belus, in its present deplorable state, seems to have been preserved until now, as a fearful tomb or ornament of that drunken city. We might call it the 'Drunkards Memorial.' The Persians in their turn, adopted the view of those they had conquered, and then became the easy prey of their enemies. Drunkenness shivered the vast empire which Alexander commanded, and called his own."

"Rome conquered the world by the valour of her abstinent heroes; but luxury and intemperance paralyzed the energies of her citizens, reduced her to a state of dependency on the abstinent barbarian hordes that dwelt on her frontiers, and, at length, made her an easy prey of these courageous tee-totalers. The history of the Saracens and Turks, affords illustration of the same truth. The luxurious Saracens of Bagdad trembled in the presence of the abstinent Turks, yielded to their power; and, in their turn, the Turks inebriated with opium instead of wine, are passively waiting to be swept away from the face of the earth."

"We have already seen that the ancient Romans did not drink wine. Gibbon observes, 'that in the age of Homer the vine grew wild in Sicily and the neighbouring shores, but no wines were made from it.' Pliny asserts that wine was not used by the ancient inhabitants of Italy. He says that Romulus poured out milk and not wine as a libation to the gods; and that it was necessary to make laws to compel the husbandmen to cultivate the vine."

"In a passage from Homer, we learn that Hector, who was contemporary with Sampson, considered wine as 'enervating,' and therefore refused to drink any, although, pressed to do so by his mother; and if Hector did not drink wine we may rest assured that the hero did not administer it to his troops."

"Pliny assures us that the ancient Romans had not wine to drink, but that water or milk was their beverage; and we know that both poets and historians dwell on those olden times of total abstinence as the golden age of Italy."

"The history of Cyrus shows that the ancient monarchs of Persia did not use wine; and if the kings practised total abstinence, we may be sure that the people did not use a more costly drink than their sovereigns. Cambyses became fond of wine, but still we have from Herodotus, that the army of that monarch had nothing but water for their common drink.

The Koran enjoins on the followers of Mahomet, total abstinence from wine; and a very large number of his disciples rigidly adhere to his injunction, especially in Arabia, and yet these men and women are among the finest and strongest people upon earth. The conquests of the Saracens, were in a great measure owing to their abstinence; for no sooner did they begin to relax in their obedience to this command of the prophet, than they began to degenerate and succumb to their enemies. The Turks, before their

conversion to Mahomedanism, drank water or milk, yet Seljuk, the father of the Seljukian dynasty, lived to be a hundred and seventy years old; and scarcely was there a throne in Asia, Europe or Africa, but tottered before the power of his abstinent sons. The Seljuks, the hordes of Zengis Khan of the Ottomans, and of Tamerlane, were originally teetotallers, and in becoming Mahomedans avowed the principle of total abstinence; yet these four angels of the Apocalypse subdued and conquered by far the greater part of the world. It is worthy of remark, that luxury and intemperance was the main cause of the degeneracy of the descendants of these heroes.

The ancient Britons were noted for their fine athletic form, for the great strength of their bodies, and for being swift of foot. They excelled in running, swimming, wrestling, climbing, and all kinds of bodily exercise; they were patient of pain, toil and sufferings of various kinds; were accustomed to fatigues, to bear hunger, cold, and all manner of hardships. They could run into marshes up to their neck, and live there days without eating. Among the ancient Britains, meat or drink made from honey was esteemed a great luxury; but we know not at what age it began to be manufactured. Intoxicating liquors were not in general use in the time of Boadicea, for in an eloquent speech to her warriors, A. D. 61, she says, "To us every herb and root is food, every juice is our oil, and every stream of water our wine."

The Vedas, or sacred books of the Indians forbid the use of wine, and yet the Indians surpass Europeans in strength and capacity to endure fatigue. Mr. Buckingham says, "that the wrestlers and quoit players of Upper Hindostan are among the most muscular and powerful men he had ever seen, before whom the strongest European would quail; yet these persons drink nothing stronger than water." In Turkey, Persia, and Samarcand, he observed the same practice of drinking nothing stronger than water to prevail, and yet the athletic of Persia equal those of Hindostan. The Sepoys of India drink nothing stronger than water, and yet they can travel twenty or thirty miles a day, under a burning sun, with heavy burdens on their shoulders, and feel no fatigue.

The Circassians are allowed by all to be the most beautiful and the handsomest people upon earth. The men are tall, athletic, and very strong; and the beauty of Circassian women has been celebrated for ages; yet these fine people are distinguished for their strict observance of the principle of total abstinence.

On this mass of evidence then, to which much more might be added, from records both ancient and modern, as well as from other sources, I ground my second proposition, and I have no hesitation in bringing it to the reader's candour to acknowledge its truth.

I must then consider it established, even without further evidence, that the use of intoxicating drinks as a beverage unquestionably leads to innumerable evils, and that total abstinence from all such drinks leads as certainly to innumerable blessings.

Permit me now to lay before you some further details connected with the subject.

In the first place as to the evils of intemperance, particularly in reference to our own day, with the opinion of medical men and others on the subject; and secondly as to the results of those principles of total abstinence, now (thank God) becoming so prevalent in the world, as effected by *Total Abstinence Societies*, with some concluding remarks, resulting from the use of intoxicating drinks, permit me to lay before you:—

1. The extent of the evil of drunkenness, as existing in our own day.
2. Crimes resulting from it.
3. Sinful expenditure of money resulting from it.
4. Expenditure of grain and land resulting from it.
5. Loss of time and labour resulting from it.
6. Loss of health, disease and death resulting from it.
7. Losses by fire resulting from it.
8. Evils in the army and navy resulting from it.
9. Loss of national character resulting from it.
10. Extinction of whole tribes resulting from it.
11. Desecration of the Sabbath: resulting from it.
12. Loss of souls resulting from it.

Extracts shewing the extent of the evil.

"Into fourteen of the most prominent gin shops in the Metropolis there entered in one week no less than 112,153 men, 108,593 women, and 13,331 children; the women and children united nearly equalling the men, and surpassing them in the grossness

and depravity of their demeanour. The total number of men, women, and children, amounted to 219,438. This vast multitude entered fourteen gin shops. What, then, must be the number that enter all the various houses in the Metropolis in which intoxicating liquors are sold? Now, it must be remembered, that a far greater number crowd into those haunts of dissipation on a Saturday evening and Sunday morning, than during any other period of the week. Were the last mentioned multitudes to be multiplied by 10, and divided by 7, you would then have upwards of 300,000 men, women, and children, in the Metropolis alone, that frequent gin or beer-shops on the Lord's day. Doubtless many of those enter more than once, so that this would considerably reduce the number; but against this reduction you may place the persons who, at their own houses, either wholly or partially intoxicate themselves on the Sabbath; and therefore the amount of Sabbath-breakers, who are made such by tipping, is terrifically large. From the hour of eight till nine on a Sunday morning, 300 persons have been observed to enter one gin-shop alone."

"At Union Hall Police office, on Monday (5th ult.,) there was the incredible number of between 70 and 80 persons, of both sexes, the female portion predominating, brought up for drunkenness. Several of the women had, on frequent occasions, been there on similar charges, and many of them spend more than half their time in gaol." "Again it is said that there are about 9000 cases of drunkenness annually brought before the public offices in Glasgow and its suburbs, and it is well known that there are, or lately were, in that city, 1800 public houses or places licensed for the sale of intoxicating drinks, recollect that there are 1800 of them, now suppose that each public house on an average sends out one drunk person into the street every day, what would be the result? The result would be, that there are in Glasgow every day, 1800 drunken men, spreading around them beggary and wretchedness and crime."

"A clergyman in the city of Edinburgh, after a short investigation assisted by a town Missionary made a list of 29 boys from 11 to 15 years of age, who were discovered to be not only occasional drinkers, but notoriously given to inebriation. It was ascertained, that in one court alone, nine boys met occasionally in a secret place to drink a bottle of whisky; and though they had not attained to open profligacy, yet it is almost certain that this would shortly be the case, and that their habits would become irremediable."

"In Lancashire, Renfrewshire and Dumbartonshire, there are 79,277 families, with 3852 spirit dealers, making in these three counties taken as a whole, one spirit dealer to every 2½ families."

It is also stated by one of the 17 superintendants of the London police, that in addition to the 30,000 taken into custody in one year, as being found dead drunk upon the streets, there are in addition to these, 60,000 more, not taken into custody, and with whom the police do not interfere; so that there are 90,000 persons seen drunk on the streets of London in one year. It is, moreover, stated, on the authority of those who are entitled to credit, that there are above 150,000 habitual gin-drinkers in the metropolis—that three millions of money are there annually consumed on spirituous liquors—and that from 10,000 to 15,000 die in that city every year from the effects of gin-drinking, on whom no coroner's inquests are held whatever. In Liverpool, there are about 1300 licensed public-houses, also about 800 beer shops, making in all 2,100 houses licensed for vending intoxicating drinks, the upholding and maintenance of which places is supposed to cost £600,000. And if we examine into the state of matters in Birmingham, and other large towns in England, the evil is found to prevail to the same fearful extent.

Glasgow, in 1832, contained 19,467 families, with 1350 spirit-dealers, making 1 spirit-dealer to every 14 families. When Glasgow and its suburbs are taken together, it contains 40,000 families, with 2,198 spirit-dealers, making 1 spirit-dealer to each 18 families; Paisley, with the suburbs, contains 12,308 families, with 454 spirit-dealers, making 1 spirit-dealer to each 27 families; Renfrew, burgh and parish, contains 535 families, and 30 spirit-dealers, being 1 spirit-dealer to each 18 families; Greenock contains 6,353 families, and 327 spirit-dealers, being 1 to each 19 families; Port Glasgow contains 1279 families, and 81 spirit-dealers, being 1 spirit-dealer to each 15 families. The last I shall give you is Dumbarton, burgh and parish, which contains 804 families, and 71 spirit-dealers, being one spirit-dealer to every 11½ families.

"Some of these 'whited sepulchres,' as Dr. Farre terms them are open as early as four o'clock on the Sabbath morning; so that the work of poisoning the bodies and morals of the people, is car-

ried on both early and late. Into only one of the many tea gardens in London, 1,000 or 5,000 persons have been known to enter on a Sabbath evening; and numbers of these continued drinking intoxicating drinks, in these haunts of vice, until midnight. Dr. Farre, in his evidence before the Sabbath Observance Committee, gave it as his opinion, that the excitement produced by stimulating liquors on the Sunday is quite as injurious to the health, as it is to the morals of the people. Were it necessary, we might turn from this great city to Bristol, Manchester, Liverpool, Leeds, &c., and from these descend to all the inferior towns and villages in Britain, Ireland, and Wales, and endeavour to calculate the crowds that throng to the temples of dissipation on the Lord's day; but such a process of investigation is superfluous, as every one who requires information has only to inquire into the Sabbath-breaking of his own district, and then consider that every parish is equally, or perhaps more extensively, guilty; and we are sure, if he is a Christian, his heart will recoil at the result of his calculations.

The right honourable the Recorder of Dublin says that there are on an average, about two thousand convictions for drunkenness every month in the city of Dublin.

In one week as it is stated in the *Caedonian Mercury*, there were brought to the different police warehouses in Edinburgh, no fewer than 93 males and 133 females, in a state of intoxication.

By the United States statistics for 1840, there are 65,000,000 gallons of spirituous and fermented liquors produced each year in the United States, making 4 gallons for each man, woman, and child.

(To be Continued.)

Drinking Customs—Giving and Offering.

"Since custom is the magistrate of man's life, let men by all means endeavour to have good customs."—Lord Bacon.

For some time we have purposed offering a few remarks on this subject, as, independent of the pledge question, it is one of no small importance. We believe that most of our readers are fully decided respecting it, both in principle and practice; but there are others that have not yet advanced beyond personal abstinence. To such persons the following remarks are respectfully addressed. One preliminary observation is necessary. The question is not, so much, how ought the tee-total husband to act towards his anti-tee-total wife, but what is the course which he ought to pursue in the entertainment of friends, towards persons in his employment, and such as execute any commands for him. Cases, such as we have here alluded to, are not likely to occur so often as they have done; but when they do take place, they should undoubtedly be treated with kindness and consideration. We advocate no coercive measures; and it is unjust to charge the advocates of thorough-going temperance principles with urging anything of the sort. Kindness is the key to the human heart; and it is the duty of the husband or wife who may have a partner that is opposed to tee-totalism, to urge the consideration of the subject again and again, with all persuasiveness and earnestness. On a question of such importance in domestic and social life, it is very desirable that both should be agreed; and happy is the household from which all intoxicating beverages are excluded!

What, then, is the difficulty which presents itself to many? They say, "We are persuaded that the prevalent opinions respecting alcoholic liquors are quite erroneous, but we have relations and friends who do not think with us; and were we to enforce our rule upon them whilst under our roof, we should be guilty of coercion, and of a violation of the scripture injunctions to 'be courteous' and to 'exercise hospitality.'" Such is the objection to be examined. In the first place we would observe, that were the objectors to scrutinize the state of mind which, in a great measure, prompted the question, they would find that it is more a matter of feeling, and a blind submission to the tyranny of custom, than they imagine. We respect the anxious desire

to please, and avoid giving offence; but it ought never to be displayed at the expense of truth; and we think it may easily be shown that *truth* requires every personal abstainer not to present the liquor to others as an article of diet, or in compliance with fashion. Were it doubtful whether alcoholic liquors are hurtful or not, the question would assume a somewhat different aspect, though, even in that case, there might be moral considerations of a powerful character in favour of the course now recommended. But it is not so. Experience, science, history, and the highest medical authority, pronounce them not only unnecessary, but positively detrimental to the animal economy. The evidence on this subject is plain, clear, and abundant. Every year it is accumulating. The utter worthlessness of these liquors, as a beverage, is now a matter of demonstration, and not of opinion. It is important that you should be satisfied on this point. Let there be a deep and settled conviction that these drinks are poisonous in their character and demoralizing in their influence, and it will be seen that true hospitality requires us to withhold them from our friends, although we may have been accustomed to provide them for years. In doing so we are consulting their *true interest*; and it would be most unreasonable on the part of a friend to request us to furnish him with an article which we deem as unsuitable in health, as opium, henbane, or prussic acid. Some years ago, the following circumstance took place at the house of a gentleman, who has done much by his pen, and in other ways, to promote the temperance cause. Though he and his lady were then firm abstainers, they were in the habit of bringing out the wine decanters to friends. One day a friend called, who was invited to take a glass of wine. As only one glass was poured out, she asked the lady of the house, "Don't you take any?" The answer was, "No." "Why not?" was the response. "Because I consider it injurious." "And do you offer that to your friend which you think injurious?" This was irresistible, and clearly showed the inconsistency and impropriety of the practice, which from that time was discontinued. In reference to many articles in common use at the table, we may, without impropriety, allow others to be the judges; but truth and consistency demand a different course in reference to the drinks in question. Is it not just as inconsistent for an abstainer to supply drink to others, as it would be for a member of the Peace Society to manufacture or sell arms? Nay, to perfect the parallel, we must conceive the advocate of peace, who refuses to fight himself, as actually *backing* on the weapons of the warrior! Who could fail to perceive and rebuke the inconsistency? We may say to our friends, "You shall have anything of a proper kind, that I can possibly supply; but I cannot, without a compromise of principle, continue to offer any intoxicating liquor." When such a declaration is made, every *true* friend would respect your motive and honour your consistency. An American minister—the Rev. HIRAM H. KELLOGG, of Illinois—in an address to the ministers and members of the Free Church, on the claims of the temperance cause, published in the *Witness* newspaper, during a recent visit to Scotland, makes the following statement, which we commend to the consideration of the class of persons we are now addressing:—"For the thirteen years that I have been the head of a family, during ten years of which time I have, from my position as the principal of a literary institution, been called upon to exercise hospitality in no stinted measure, I have never purchased a bottle of wine or spirits, never offered a glass of either to a friend, nor even, to the best of my knowledge or belief, given offence by the course I have pursued. This occurred in a country where, five years before the commencement of that period, the social

drinking usages were much the same as they are in this country now³³—that is, in Great Britain.

Another strong objection to this practice is the support which it gives to the drinking usages of society, the abolition of which is one great object of the temperance reformation. There is an unholy alliance between these liquors and the courtesies of life. So long as this continues, there will be a mighty obstacle to complete success. Hospitality is a duty, but it must not be exercised at the risk of injuring the bodies and souls of our fellow creatures. You would not, we presume, present the intoxicating cup at all to the confirmed inebriate. But does it not often happen that he forms one of a company? In such a case, how would you act? To give to *all but him*, would place you in a delicate and difficult position. To *single him out*, would give great offence; and yet you know that there is so much danger of exciting his vitiated appetite, that a regard for his welfare urges you to withhold it from him. An interesting fact, narrated in Mrs. ELLIS'S beautiful work, "*A Voice from the Vintage*," very forcibly illustrates the importance of this view of the subject:—"While speaking of the extreme pain and difficulty of partial abstinence, when opposed to inclination, a circumstance has been brought to my recollection which affected me powerfully at the time, though it failed to convince me of the unkindness and inconsistency of my own conduct. It was on the occasion of some visitors arriving at my father's house, when all the family except myself were absent. The customary duties of hospitality consequently devolved upon me; and with other refreshments, as a matter of course, I ordered wine to be placed upon the table. Seated in the same room at that time was one of the greatest sufferers from habitual and constitutional intemperance it has ever been my lot to know—a sufferer both from the force of the temptation, and the remorse, and loss of character it occasioned him to endure. He was a *clergyman*, and an eminent scholar, perfectly sane and sober then, having bound himself by a promise that he would scrupulously abstain for a stated period. When my guests had refreshed themselves, we walked out into the garden, leaving this individual, as I distinctly recollect, seated opposite the table, with his eyes fixed intently upon the wine; and he told me afterwards, that no language could describe the agony he endured while I was pouring out the tempting draught, and urging it upon my friends; but more especially when he was in the room alone with it before him. It is scarcely necessary to add, that he indemnified himself only too deeply for this privation, so soon as the term of his promised abstinence expired." Those who know anything of the *physical change which intoxicating liquors produce in the stomach*, will not be surprised at *this craving for the drink* under which he suffered. We do not admire the plan of abstaining for a stated period; but had he not, on this occasion, been under such a promise, there can be little doubt but he would have drunk freely, and disgraced himself and his profession, as he had done formerly, and, it appears, did again, when the time was expired.

We have only to add on this subject, that we have known several instances of individuals, after a visit to their tee-total friends, returning home considerably improved in health by their short abstinence. Such circumstances are encouraging, and show the propriety of every tee-total householder pursuing a consistent and straightforward course.—*National Temperance Advocate and Herald.*

[We trust the foregoing article will be carefully considered by all who keep liquors only for their friends; and there are many who, as far as they are personally concerned, would willingly give up every thing that intoxicates.—Ed. C. T. A.]

PROGRESS OF THE CAUSE.

In this age of addresses, when a military officer or a police magistrate cannot remove from one village to another without a long address and an equally long reply, all published for the edification of the public in one or more newspapers, we do not see why temperance men should not be in the fashion, and they indeed with reason, for an active and zealous temperance advocate, is a blessing to the part of the country in which his lot has been cast. With these views, although we would by no means promise to make the *Advocate* a vehicle for the publication of such addresses, we give the following with pleasure, being the first that has come to hand and one that appears to have been richly merited:—

An address from the Officers and Members of the Wilton Temperance Society to the Rev. Gilbert Miller: unanimously approved of by the Society.

REVEREND SIR,—With great respect and affectionate regard to your high and sacred office, we address you on this occasion. We consider you as called of God to proclaim his will to fallen man. That will is made known in his written Word; these, as we fully believe, and deeply feel, show with great clearness that both the use of spirituous liquors and the traffic in them are morally wrong, and a violation of the Divine law. Millions are now groaning, and have long groaned under the effect of this violation. A sad memento to all ages that the way of transgressors is hard. And it is with the greatest pleasure that we, as officers and members of the Wilton Temperance Society, do give to you our most sincere thanks for your labour and timely aid in promoting the Temperance cause on Waterloo Circuit, and more especially in our own society. During the time you have laboured with us, by the best information we can obtain, you have attended about forty temperance meetings, and delivered about the same number of addresses upon the subject of Temperance, and in the same length of time about 1500 members have been added to the different temperance societies upon the circuit, and out of this number 180 to our own, and as we expect you will soon leave us, and retire to some other field of labour, you have our best wishes and prayers that you may be equally as useful as you have been, and pursue the same unchangeable course, and your labour will be crowned with the same success.

MILTON FISK, *President*,
JOHN THOMPSON, *Vice Pres.*,
J. PARROT, *Secretary.*

Wilton, May 7, 1841.

Mr. Miller's Reply to the Officers and Members of the Wilton Temperance Society.

GENTLEMEN AND RESPECTED FRIENDS,—It is with unfeigned gratitude that I receive your kind approbation of my labour, both as a Minister of the Gospel, and as an advocate of the temperance cause, while I have been with you. I rejoice still more to find that you "fully believe and deeply feel that the use of spirituous liquors as a beverage, and the traffic in them, are morally wrong, and a plain violation of the Divine law." It is a full conviction of these important truths, and a deep sense of my responsibility to God, which have induced me to forego many an hour of required rest for the purpose of urging forward the temperance enterprise in our land; and while with you, Gentlemen, I rejoice at the success which has attended the temperance banner in this and the surrounding Districts, I do, with you, deplore the residue of poverty, wretchedness, crime, and eternal ruin, consequent upon that traffic with which our beloved country is still cursed. And certain am I, that while the innumerable vendors of alcoholic poisons can, for the paltry sum of a few shillings, obtain the shield of Legislative protection, from those in whose hands it is now placed, to carry on their work of ruin and death; our country must still bleed at every pore, and many more widows and orphans, made such by this blood-stained traffic, have yet to raise their imploring hands, not to the manufacturers and vendors, (for in most instances they are callous to the feelings of humanity, and deaf to the groans of the dying), but to the legally constituted authorities of our country, who alone can avenge their wrongs. Although I feel truly thankful for your kind wishes, and sincere

prayers for my future usefulness, wherever my lot may be cast; yet I cannot sufficiently express my gratitude, for that kind attention—that liberal support—that inflexible and uncompromising assistance, which you have so uniformly rendered, in support of truth and the temperance cause, while it has been my happiness to be with you; and wherever my future field of labour shall be assigned, I assure you, Gentlemen, that I shall ever be encouraged by the firm and decided principles which you have so uniformly manifested, to go forward in the discharge of my duties, both as a Minister of the Gospel, and an advocate of total abstinence principles. I am, with much respect, &c.,

GILBERT MILLER.

Wilton, May 18, 1844.

TORONTO, May 13.—I hope our District Union will be productive of good. We begin, and must proceed for a time, cautiously—not that we wish ever to act otherwise, but until our friends acquire the habit of giving, as well as speaking and wishing for the cause, it would not be prudent to bring them under heavy liabilities. Mr. Lamb has been engaged as our District Agent. I look upon it as a very providential circumstance that his services are secured. He is a gentleman of no small ability as a public speaker, and in time past, ever since he fully and publicly declared himself in favour of total abstinence principles, he has evinced a commendable zeal in the temperance movement, and in such a manner, too, as to convince any one, I think, that his exertions were really disinterested—prompted by a just appreciation of the importance of the movement, and an enlarged view of its capabilities to bless mankind. He is to represent the District Union, in the Provincial Convention. I would, with all respect to your superior judgment, and more extensive experience and observation of men and matters, greatly question the wisdom of one of the queries you address to the Delegates to meet in Convention; it stands *second* in the series. While I admit that temperance men should “in all suitable ways” endeavour to promote the cause, I think it is a hazardous experiment, and one in fact that should not be attempted, to marshal them as a body having political influence. Let men holding temperance principles, or, at least, favourable to them, be selected for parliamentary honours, and then let temperance men be invited to support these in preference to others who would use their *public*, as they do now use their *private*, influence, to the disparagement of these principles, and I would confidently anticipate a favourable result. We have men of all political parties enrolled amongst us; I, for one, wish it always to be so; but will not every society become rent with animosities and party strifes, so soon as any thing like a political movement is proposed? It must ever be remembered that no man worthy of public confidence, and capable of taking part in the management of the affairs of the country, can be found devoid of party political views. In the nature of things he must be favourable to the general principles of one of the two grand parties into which the people are divided; and, however, great his ability, and unexceptionable his private character, it would be vain to expect temperance men of both parties cordially to support him, merely because he happens to think with them on this one non-political question. Excuse these remarks. I pray that wisdom from on high may direct the proceedings of all who are engaged in the temperance enterprise, especially on those who are soon to meet; whose deliberations will be likely to affect it, favourably or otherwise, just as their views and spirit are in accordance with, or opposed to, a sound and enlightened judgment.—ALEXANDER CHRISTIE.

[We agree entirely with the views set forth by Mr. Christie, as to the inexpediency of organizing any Temperance party, but we think that politicians of all parties will be less likely to nominate objectionable candidates, if they know the number of teetotal voters.—ED.]

NEWCASTLE, CLARK, May 14.—Since you were here we have had two meetings, one of which was our anniversary, and was addressed by the Rev. Mr. Climie of Bowmanville, a very warm and able advocate of the cause. Our number, including juvenile, is about 2000. The Committee met last Saturday for considering the propriety of having a soiree the ensuing summer. The conclusion was that we are to have one on Thursday, the 27th of June, in the vicinity of Newcastle. It is to be conducted on free principles open to all who think proper to attend. Several speakers are expected to attend.—SAMUEL McCAY.

DUNDAS, May 14.—The following extract from Mr. A. G. McCay's Report to the Gore District Temperance Association, may be acceptable to the readers of the *Advocate*:—“I have held about ninety meetings, and many of them when the roads were very bad, and, therefore, but few could come out; the distance I have travelled I do not know, nor do I think it would be of much consequence to state it; but the numbers added to the pledge at the meetings which I have attended, amount to nearly one thousand up to this date, and our number more than 10,000 in the Gore District. In some parts the cause does not advance as briskly as it would if all Ministers and professors of religion would engage in it—they are the only obstacles in the way which appear difficult to overcome.”—R. S.

DUNDAS, May 14.—The Association in this District for uniting the different local societies, has been in operation since February 1843, and has been productive of much good. We have a traveling agent. More than sixty societies, with upwards of 10,000 members in good standing, within the bounds of the Gore District; besides this District Union there are a few Township Unions, and much activity prevails amongst the members for extending the blessing of entire abstinence from all intoxicating drinks.—ROBT. SPENCE.

WOODBORNE, May 15.—The first meeting ever held in this place was on 1st January, when the Rev. G. Cheyne ably advocated the cause of temperance, and in spite of the supporters of King Alcohol, we got 22 signatures. On the 25th another meeting was held, when the Rev. Lachlan Taylor, in a very eloquent manner, addressed the chair. From the first meeting to this date, 33 more have joined the ranks of teetotalism. The temperance cause has had a great effect in this place in suppressing drunkenness even in those that have not joined the society. The officers are Mr. William L. Peterson, President; Henry McGill, Vice President; and six of an acting committee.—FREDERICK A. SHARPLING, Sec.

HARTFORD, May 20.—This society was formed Sept. 25, 1843, with 51 members; since that time we have kept up our meetings once a month—we have been visited by several agents; our society has been opposed, but amidst all opposition it keeps its course onward. Our society now numbers 102. We had a meeting on the 20th ult., which was addressed by a reformed drunkard, and all appeared to be much interested in hearing his experience; the excitement is still kept up, and the prospect is getting better.—PETER CUNNINGHAM.

MISCELLANEOUS.

SPONTANEOUS COMBUSTION.—The *American Journal of the Medical Sciences* places on record an impressive case of death by spontaneous combustion. “The victim, Hannah Bradshaw, of N. w York, aged 30, years, was a stout, robust woman, of unchaste and intemperate habits. When last seen alive, she was intoxicated; and her house remaining unopen until a late hour in the ensuing forenoon, some one entered by the window, and discovered she was dead. The body, or rather bones, were lying near the middle of the floor, wherein a hole of about four feet in diameter was burnt quite away, and the bones were on the ground about a foot beneath that part of the floor. The flesh was entirely burnt off the bones of the whole body, except a small part on the skull, a little on one of the shoulders, and the lower part of the right leg and foot, which was burnt off at the small, almost as even as if cut off, and left lying on the floor. The stocking was burnt off as far as the leg, and no farther. The bones, some of which were black, and others white, were so thoroughly burnt as to crumble to dust between the fingers. The bowels remained unconsumed. One of the sleepers, which lay under the shoulders, was almost burnt through. Part of the head lay on the planks at the edge of the hole; and near it was a candlestick, with part of the candle in it, thrown down, but it did not appear to have touched any part of the body, or to have set anything on fire. The tallow was melted off the wick, which remained unscorched by the fire. The leg of a rush bottomed chair, and about half the bottom, were burnt so far as they were within the compass of the hole on the floor, and no farther. The ceiling of the room, which was white-washed plaster, was as black as if covered with lamp-black, as also part of the walls and windows; and the heat had been so great as to extract the turpentine from the boards and the wainscot. After all these operations, the fire went entirely out, so that, when the body was found, not a spark remained.”

INFAMOUS VERDICT OF THIRTEEN LOGGERHEADS.—Gin a Deadly Medicine!—Caution to Nurses.—An inquisition was taken a few weeks ago, at the *Three Loggerheads*, Bethnal-green, London, on the body of a newly-born male infant, who died shortly after some gin had been administered to it by the nurse attending on the mother. Lydia Carlyn, a married woman, of No. 2, Turk's-row, said deceased was born two days before; and delivered by a female accoucheur. Shortly after, as it appeared distressed, witness asked a woman named Elizabeth Jolliff, who was attending her, whether she could not give the child something to soothe it. The nurse said that there was some gin in a bottle, which she would give it. She then mixed about a quarter of a teaspoonful of the gin with some moist sugar, which was administered to it. The deceased almost lost its breath and bled at its mouth. A surgeon was immediately sent for, who ordered a warm bath. Deceased was put into it, but died in a quarter of an hour after. Mr. Burchell, No. 1, Kingsland-road, surgeon, stated that he found deceased in a convulsed state; he ordered some carminative medicine and a warm bath. Gin given to a child so young might bring on convulsions and death in a short time. Such a stimulant ought not to be administered by nurses, as there is great danger in its application. Elizabeth Jolliff stated she was extremely sorry for the death of the child, and would undertake not to give gin again. The coroner here read the law from Carington and Payne applicable. Persons not of a medical education, who should administer medicine, and death ensue, were guilty of manslaughter; and he gave several decisions of Judge Buley. He then directed the jury to return an open verdict, as a magistrate might take a different view of the evidence! He did not think the jury would be disposed to send the case to another tribunal.—Verdict, "That the deceased was born alive, and died within five hours of its birth, but from what cause there was no satisfactory evidence."!! The coroner told the nurse that she was indebted to the kind consideration of the jury for the verdict (not to the truth) and remarked that had the case been stronger, he would have had no difficulty in sending her for trial!!—*Her.*

"**DRINK.**"—Mr Justice Erskine, at the Salisbury Assizes, when sentencing a gentleman to six months' hard labour, for a crime committed through strong drink, declared that 99 out of every 100 criminal cases were from the same causes. Judge Coleridge, at the Oxford Assizes, said he never knew a case brought before him which was not directly or indirectly connected with intoxicating liquors. Judge Patterson, at the Norwich Assizes, said to the grand jury, "If it were not for this drinking you and I should have nothing to do."—16.

All hail, the auspicious morn appears,
Ye temperance host cast off your fears,
Your triumph loud proclaim;
Declare the victory abroad,
Ascribe the honour to our God,
And bless the inspiring name.

Camden East.

ROBERT THOMPSON.

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—*Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JUNE 1, 1841.

A Tract for the Times.

TEMPERANCE AND TAXATION.

We do not object to the imposition of taxes for the improvement of roads, canals and bridges; we do not complain because we have to contribute towards the support of common schools and to pay for the administration of justice. Yet, many who see the propriety of such taxation, refuse to aid the voluntary fund raised for the dissemination of temperance principles which enable the traveller to keep the centre of good roads, cross bridges in safety, and navigate on the canals without three sheets in the wind. In this communication, I shall endeavour to prove that temperance is not indebted to the public, and that the small amount requisite to keep this moral machinery in operation cannot be disposed of to better advantage. Temperance has taught the world a lesson of economy and closed an outlet of expenditure which drained away not only the hard earnings of the working man but the fortunes of the wealthy also. Thousands of persons owe the chief of their possessions to the total abstinence pledge; for when they sign it they divorced themselves from these haunts and habits which are the fruitful source of misery, crime, and poverty. Temperance saves upwards of four pounds per annum to him who spent only three pence per day, to say nothing of time saved and labor turned to good account and sickness prevented. In a city embracing a population of 5,000 teetotallers who expend three pence per day for liquor before they unite with the temperance society, the handsome sum of twenty two thousand eight hundred and twelve pounds ten shillings would be saved by the principles of temperance. In Canada there are upwards of one hundred thousand members of temperance societies. At the lowest calculation the enormous sum of four hundred and fifty-six thousand two hundred and fifty pounds is annually saved in Canada by the principles of total abstinence. The interest on this amount would more than support the cause throughout British North America. In the face of such a fact, who cannot see that the community are indebted to temperance, and that it is the bounden duty of all who have been benefited by this cause to contribute liberally and spontaneously towards its support. Temperance increases the value of property. Who would not give more for a farm or town lot, located in the neighbourhood of sober persons, than for the same quantity of land of the same quality, situated in the vicinity of drunkards; who might, whilst under the influence of strong drink, commit the crime of theft, or arson, or murder. It is no small recommendation for a place, to have it reported and substantiated by fact, that such and such a place is remarkable

POETRY.

TEMPERANCE SONG.

Attend ye friends of temperance,
Behold our glorious cause advance,
Fresh courage then derive;
The cheering prospect opens wide,
Success attends on every side,
Continue then to strive.

The battle-cry is loud and shrill,
And we require both force and skill,
The victory to secure;
But since the foe is driven back,
And loses ground each fresh attack,
With firmness we'll endure.

Our weapons reason, common sense,
Our safeguard is Omnipotence,
Our watchword, Onward still!
Till the temperance banner proudly waves
O'er all the world, and sweetly saves
From the bewitching ill.

Till then we'll strive with one accord,
No quarter ask, and none afford,
But with untiring zeal
The bloodless victory pursue,
Till water cold our land renew,
And all its influence feel.

for the temperance of its inhabitants; they can afford to feed themselves and furnish their dwellings—they can afford to erect school-houses and educate their children—they can afford to build houses of worship and pay for the support of the Gospel. Temperance more than pays its expenses by decreasing the number of paupers, who, with hat in hand, levy a tax at our doors. If temperance did no more than to depopulate the jails and other receptacles of vice and crime, it ought not to be regarded as a leech on public charity. It is well known that it is a spur to industry and the soul of enterprise—that it removes family disputes and much litigation—that it makes less work for the constable, jailor, sheriff, lawyer and judge, and more work for the teachers of common select and Sabbath schools—that it gives more employment to the farmer, for men can afford to eat when they do not drink poison. The latter, shoemaker, tailor, builder and merchant, in a word, all men except the importers, makers and vendors of liquors, are benefited by the cause of temperance—and it is indirectly a benefit to them. Reader, every shilling you give toward the support of temperance, is judiciously and advantageously expended, it will promote the welfare of society, of which you form a part, therefore do not give reluctantly. Your contribution is a missionary employed in healing broken hearts—wiping away bitter tears, and imparting consolation to the unfortunate and afflicted. It is engaged in leading the prodigal home—repairing the broken fortune and shattered constitutions of some who had fallen before the mighty Moloch of inebriation.

I have travelled extensively through various portions of Canada and I have almost invariably found those who gave the least, complained the loudest, and many pout, frown and scold about the pecuniary aid necessary to carry on this reform—who never made a deposit in the bank of benevolence—who have secured no share in any philanthropic enterprise.

Society is deeply indebted to the temperance reformation for the good order it has secured—the intelligence it has dispensed—the improvements mental, moral and physical it has made—and the pecuniary advantage it has secured to the country. Fortunes that would have been squandered—hearts that would have been broken—hopes that would have been crushed—minds that would have been debased—and lives that would have been lost, have been protected by the principles of temperance. Where is the unblushing avaricious miser who would begrudge the amount collected and distributed to extend such a blessing? Where is the hollow-hearted creature who would lift up his voice and cry out against the means in operation to enrich the land? such a complaint would come from no one but “a miser whose heart is as cold and closely locked as the coffers that contain his treasures.”

C. W. Bungay.

THE CONVENTION.

On the 4th of this month the Convention is to assemble in this city, and we hope it will be a numerous muster of the most distinguished friends and advocates of the Temperance cause from all quarters. The subjects to be considered are of great importance, and we trust that Divine Wisdom may direct the counsels and guide the decisions of this singularly important assembly. Certain it is, that Canada is very far behind the neighboring States in the Temperance cause, and for this we can assign no reason but the greater squalidness of her population. Let us shake off this lethargy and engage in the cause with heart and hand, and we venture to predict that the boundary line will prove no barrier to the effectual triumphs of the Temperance reformation.

Acting as a Committee of arrangement, we take the responsibility of announcing the following meetings for the Convention, to

all of which, but especially the evening meetings, the public are respectfully invited. Any further appointments that may be judged expedient will be made by the Convention itself, and duly announced.

Tuesday, June 4, ten o'clock forenoon, in the Baptist Chapel, to organize and prepare business.

Three o'clock afternoon, same place, business meeting.

At half-past seven o'clock, evening, in the Congregational Chapel, St. Maurice Street, to discuss the question embodied in the following resolution, which, it will be remembered, was postponed from the Annual Meeting of the Montreal Temperance Society, to be decided at a meeting to be held on purpose, when both sides might be heard:—

“That the constituted authorities being appointed for the welfare of society—and the traffic in intoxicating drinks being proved to be opposed to that welfare—therefore, they are unfaithful to their trust in as far as they license that traffic, and ought to be considered responsible for its disastrous effects.”

Wednesday, June 5, business meeting at ten o'clock, forenoon, in the Baptist Chapel.

Public meeting at half-past seven o'clock, evening, in the same place.

“I HAVE NOT YET GONE THE WHOLE LENGTH OF TOTAL ABSTINENCE.”

Such is, in substance, the language of many highly respectable persons who think they are doing a great deal for the temperance cause, though, for some undefined reason, they do not go quite so far as others; and they will perhaps think us very ultra, exclusive, uncharitable, &c. &c., when we tell them that if they have not gone the whole length of total abstinence they have gone no length at all in the temperance reformation of the 19th century. Yet such is the fact; for the only difference between that reformation and the temperance efforts of the preceding 4000 years is, that it directs its efforts—not against excess in intoxicating drinks, there needed no new organization for that, but against their use as a beverage at all. Not against what is called the abuse which has always been deprecated and condemned but against what has been most inappropriately termed the use, from which the abuse flows as a stream from its fountain. We must therefore reiterate the statement—and beg our pious friends to test it by the light of reason—that they who have not gone the whole length of total abstinence have not begun to give their aid to the temperance reformation.

MAGISTRATES.

A striking proof of the Temperance Reformation has reached us, in the shape of a letter signed by ten Magistrates of one District, desiring to unite with the Montreal Temperance Society. Should these gentlemen, as we trust they will, carry out the great principle of total abstinence in the midst of the social and fashionable temptations to which they are exposed, intemperance, with its kindred vices, will, in their district, receive a rebuke, under which we may hope it will wither away, and gradually disappear. The delightful example thus set will, doubtless, be followed by the Magistrates of other Districts also, and thus the good cause be urged on to its final triumphs. Honor to the Magistrates of ———!

ORDERS WITHOUT MONEY.

We are still receiving orders for the *Alocatie* unaccompanied by the money, although we have over and over again stated that our experience of collecting debts compels us to adopt the cash system, and any one who will reflect for a moment on the price at which the paper is published must see that we cannot afford to make any losses, or in fact to keep accounts, which necessarily involve much trouble, at all.

We trust that strong efforts will be made to send us paying subscribers from all parts of the Province, as the list has fallen off materially since the first of May last, when many subscriptions expired, and the funds of the Montreal Society, which are very far behind, can in no way be better aided than by large accessions to the subscription list.

FUNERALS IN ENGLAND.

The following is part of the evidence elicited by a Parliamentary Committee, on the subject of interments:—

“What other inconveniences are experienced in the service in churchyards?—It is a frequent thing that a gravedigger, who smells strongly of liquor, will ask the widow or mourners for something to drink, and, if not given, he will follow them to the gates and outside the gates, mumbling and uttering reproaches.

“Is that ordinarily the last thing met with before leaving the churchyards?—Yes, that is the last thing.

“That closes the scene?—Yes, that closes the scene.”

Having seen the character of the English gravedigger, let us turn to that of the professed mourner as described in the same evidence.

“They are frequently unfit to perform their duty, and have receded in carrying the coffin. The men who stand as nutes at the door, as they stand out in the cold, are supposed to require more drink, and receive it liberally. I have seen these men reel about the road, and after the burial we have been obliged to put these nutes and their staves into the interior of the hearse, and drive them home, as they were incapable of walking. After the return from the funeral, the mourners commonly have drink again at the house.”—(*Sup. Rep.* § 56.)

EDUCATION.

Letters to a Young Teacher.

From your reply to my last, my dear friend, I am at no loss to discover wherein consists the difficulty you state. You say you, without any trouble, secure the obedience of your pupils, but do not obtain their love. The failure arises from a wrong notion with which you commenced, viz.: that a teacher must, as the phrase is, “keep up her dignity.” True dignity is an essential requisite in the character of an educator—but, I am yet to learn, that dignity means, keeping young people at a distance. A pupil must respect her teacher, if she is to profit by the instructions communicated; but respect is not attained by a cold unsympathizing temper. Those who have the care of young people should remember that they too were young once—that youthful merriment will sometimes degenerate into rudeness, and bear patiently with faults which time will assuredly mend. Our Heavenly Father has given to the young heart a fountain of gayety, which is soon enough dried up, by contact with the world. While it remains let it be cherished and directed, rather than repressed. The sense of propriety which requires young girls of ten or twelve to walk through a garden or orchard with the measured step and solemn gait of soldiers, because “it is so unlady like to run” is alike unnatural and unhealthy. No doubt, care should be used to prevent boisterous romping. This need not preclude lively amusements. Now, I apprehend your error is, that you look upon childhood as altogether wrong, and would be glad to transform your little merry pupils into serious nuns. Suppose you change your course. Look upon their frolics as you do upon those of the young lambs in the meadow. Try to join in their amusements. Invent new ones for them. Let them find a zest in each pleasure you share, which is wanting in your absence, and in two months you will no longer complain of want of love. Find fault only when it cannot be avoided, and then with evident pain. Go back to your own young days. Carefully recall all the mischief in

which you were a partaker. Think over every youthful frolic—not to “rejoice in iniquity,” but to see if those under your charge are so much worse than you were yourself. Let me remind you also that were the children perfect beings they would not be given you to teach. Each one is morally diseased, and having yourself suffered from the same disease, you are appointed to show them the way to the healing fountain. An old teacher once said to a young one—“You will always find just about the same amount of the Wicked One in your school. When the good ones are bad, the bad ones will be good.” You can not pass one day in a school-room without being reminded of the Fall of Man. Take human nature as you find it there, and try to make it better. You can readily see how little progress the keeper of an insane asylum would make should he give way to irritation against his patients, instead of pity for them. Learn a lesson from him, and act as he does. In doing this you will find the school-room a place of greater enjoyment. Your moral experiments will excite interest, and ennoble your employment; your pupils will advance in morality as well as intellectually, and you will be happy in their love. Yours truly,

Montreal, May 24, 1844.

Z.

Old Humphrey's Observations.

ON THE APPEARANCE OF THINGS.

Things are not exactly what they appear in any case; but, in some cases, they are as different from what they appear, as one thing can be from another. To know this in age is well, but could we know it in youth, it would be invaluable. This, however, cannot be expected; it is experience, and sometimes bitter experience only, that can correct our mistakes in this particular. Our very outward senses lead us astray, until they are assisted by knowledge and judgments, from the day of our infancy. A child thinks that the sun and moon are no larger than they look to be; in his estimation, they are about the size of a pot-lid, or a wooden trencher. You may tell him, if you will, that they are bigger than the house; but you must tell him so many times over, before he will believe you.

A counterfeit may look very much like a golden coin, but there is a great difference between them, and when we have mistaken the one for the other, we feel sadly disappointed. It is so with a thousand things in the world: they are not half so valuable as they seem to be.

In the days of my youth, when playing with half a dozen of my companions, we saw something at a distance that shone as brightly as a diamond; and a pretty scamper we had to get hold of it. A high hedge, a deep ditch, and a boggy field lay between us and that which had so much excited our attention; but had the hedge been higher than it was, the ditch deeper, and the field ten times more boggy, it would not have hindered us from obtaining the prize. After tearing our clothes, splashing ourselves up to the neck, and running till we were out of breath, we found that what glittered in the sun's rays like a diamond, was nothing more than a bit of glass; a piece of an old broken bottle! Now, I will venture to say, that you have many a time given yourself as much trouble as I did, and got nothing better than a piece of a broken bottle for your pains.

When a young man, Old Humphrey once saw a beautiful blue cloud resting on the side of a very high mountain in Cumberland, called the Skiddaw, and he thought it would be a very pleasant thing to climb up close to it; so he made the attempt; and if you have ever climbed up a mountain half as high, and as steep as he found the Skiddaw to be, you will know that the undertaking was not an easy one. Oh, how many times did I turn my back to the mountain, to rest myself, before I had clambered half-way up its rugged sides! I did reach the cloud at last, but had not much reason to congratulate myself. That which appeared from Keswick vale a beautiful blue cloud, was when I approached it, nothing more than a thick mist. Not only was it without beauty, but it hindered me from seeing any thing that was beautiful. The lovely valley, and the magnificent lake below me, were completely hidden from my view; and I came down from the Skiddaw, to my reproach be it spoken, in a much worse temper than that in which I had ascended it. Of

ten since then have I got into a mist in following out the foolish inclinations of my heart. How has it been with you?

What a world of trouble we give ourselves to attain what is of little value! and disappointment works no cure; the failure of yesterday prevents not the expectation of to-day, and the blighted promise of to-day destroys not the hope of to-morrow.

Again I say, that things are not what they appear, and we willingly allow ourselves to be cheated from childhood to old age, by running after or climbing to obtain what is anything but the thing we take it to be. Oh that we could use this world as not abusing it, remembering that the fashion of it passeth away! But, no! In vain the wise man tells us of the things we seek, that "all is vanity and vexation of spirit." In vain an apostle exhorts us not to set our "affections on things on the earth." Disbelieving the assertion of the one, and disregarding the exhortation of the other, we still, like children, run after bubbles, that lose their brightness the moment they are possessed.

Old Humphrey is ashamed to think how keen a relish he has for the very things which have deceived him again and again. The glittering will-o'-the-wisps that surround him, look so like friendly tapers in hospitable dwellings, that he still follows them, till the bogs they lead him into, convince him of his mistake. We may safely conclude that "all is not gold that glitters," nor all pure that looks like snow.

But while we thus complain that things are not what they appear, are we ourselves what we appear to be? Though I have been speaking of other matters, this is the question that I wanted to come to. This question brought home to our hearts, is like cutting the finger-nail to the quick; taking a thorn out of a tender part; or, indeed, touching the apple of the eye; but it is worth while to put it, for all that. Other people may pose us, but the closest method of questioning is, to question ourselves. Are we, then, what we appear to be? For if we are either ignorant of the evil of our own hearts, or railing against others when we are more guilty than they are, it is high time that such a state of things should be altered.

Were the Searcher of all hearts to put the inquiry to you, and to me, Art thou what thou appearest to be? would not the reply be, "If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth," Job ix. 20; xl. 4.

ON ORDER.

The subject of Order is well worth your consideration, for it is one that may have an influence over the affairs of every day, and every waking hour of your lives. Now try to go with me in my view of the matter, and do not pass it over as a trifling affair. None can speak so feelingly of an advantage as he who has suffered by his folly in neglecting it. The trouble that I have endured in years gone by, through carelessness and neglect of orderly habits, in some degree qualifies me to give advice.

It would be difficult to determine which is the greater: the comfort derived from order, or the inconvenience brought about by disorder. Order renders all affairs clearer; disorder confuses them. Order relieves the memory; disorder increases the duties it has to perform. Order removes a burden from the back; disorder lays an additional load on the shoulders. If you have ever seen an impatient girl unravelling a knotted skein of silk, or a peevish boy vainly trying to undo the tangled tail of his kite, you have seen a lively illustration of the additional trouble which a want of order will produce.

The poet says, "Order is Heaven's first law;" but as poets are not always the most diligent readers of the Bible, nor the most fervent petitioners at the throne of grace for Divine illumination, so I consider they are not the best authorities in heavenly things. We will therefore, leave this point, and rest satisfied in knowing that whether order be the first law or not, it is a very essential and striking principle in God's creation.

System is seen in God's almighty power,
In bird and beast, in herb, and fruit, and flower;
And all throughout the vast expanse above,
Sun, moon, and stars, in matchless order move.

While I am noting down these remarks, the ever blessed Book of truth lies beside me, and I cannot but think how many an aged servant of Christ has been perplexed, in turning over its pages, in the vain search after some suitable text or strengthening

promise, which, in a season of trial, perhaps, had been a cordial to his heart, "oil to his joints, and marrow to his bones." Many a spiritually minded pilgrim has learned to feast his eyes on a favourite portion of God's word, which, when found, has comforted his soul: he has drunk of the brook by the way, and lifted up his head. But, oh, what poring, what thumb marking, what dog's earing of his Bible has he gone through, to find the object of his search! Now, the Concordance of Cruden would have saved him all this trouble. The order in which the words of Holy Writ are thus arranged, renders it an easy thing to find, with its assistance, any text, from the first chapter of Genesis to the last of Revelation. My Concordance in the green-grained cover, was the gift of a friend, and a valuable one too; it is always in use, and if I feel grateful to any author, it is to Cruden.

Order, though of great use, even in hand work, is especially so where the head is much employed. In intellectual things, it is wonderful, how little can be done without order, and how much with it.

I knew a worthy man, (he has long since worn a crown of glory,) who used every morning to mark down the most important things necessary to be done in the day. If by any unlooked-for circumstance, he did not get through the whole list, he carried on the remainder to the day following; by this orderly mode he seemed, in the midst of an active life, always to have time at his disposal. But I have a particular instance of order to mention.

The other day I popped into the study of an editor, who, if he were not orderly, could never, by any possibility, get through the fourth part of the literary labours he performs. You may be sure that I looked around me: but bear in mind that Old Humphrey is no pryer into the secrets of others; he would feel ashamed if his roving eye fell upon an open letter, or a confidential paper, with which he had nothing to do. Oh! no! he would not willingly tread on forbidden ground in these matters; but you shall hear what he has yet to say.

Any one unaccustomed to literary pursuits, would have been frightened at the very thought of finding his way through the mass of papers piled around. Books of all sizes were there, some opened, and some shut; some in leathern jackets, and some fresh from the printer, without any jackets at all. Some black lettered, hundreds of years old; and some common type of which the printing ink was scarcely dry; files of letters, packets of papers, folded sheets of closely written foolscap, scraps, periodicals, engravings, and wood-cuts. These things would have driven me half crazy.

While I stole a glance on the right hand and on the left, the editor went to one side of the room, and slid back a kind of shutter, behind which were a number of snug pigeon-holes, well supplied with papers. Being allowed to examine these pigeon-holes, I saw that they were all labelled in a very orderly manner. First and foremost was one for the "Holy Scriptures," and here were deposited such papers as were written on, or had reference to the word of the Most High. Next came the labels, "Botany," "Farming," "Gardening," and after that, "Animated Nature," and the "Human Frame." If the Holy Scriptures are a revelation of the will of God in Divine things the works of creation are a revelation too of his amazing power, infinite wisdom, and almighty care in earthly things; no wonder, then, that a place in the pigeon-holes should be reserved for pieces treating on the subjects already named. "Philosophy," "Chemistry," "Astronomy," "Natural Phenomena," and "Antiquities," came next; and then came the space for "Evangelizers." The papers which found their way into this pigeon-hole were to be of full tale and weight; they were expected to come up to the gospel standard. Wickliff, Bradford, Latimer, and Ridley; Knox, Tindal, Cranmer, and Jewell, would have been the men to have filled up this pigeon-hole; or Baxter, Flavel, Scott, Hall, and Leighton; or Boston of Ettrick, and Ralph and Ebenezer Erskine, and fifty other such heavenly minded scribes. The mere names of these men warm my very heart; but I must on with my tale.

The next pigeon-hole was marked "Philanthropy," and then followed the label "Enliveners." Old Humphrey felt that he could almost have written a paper on the spot for this pigeon-hole. "True Narrative," "Facts," "Anecdotes," "Useful Information," and "History," were put together; and after them, "Household Stuff," and "Interesting Pieces" of a general kind. The two last labels were "Miscellaneous," one of them decidedly religious, and the other of a moral and instructive cast.

Now, it must be plain to you, that this method of reducing a mass of papers into order, is an excellent one. It simplifies what

is complicated, and greatly adds to the dispatch of important business.

The last is to be gathered from what I have told you is this, that if concerns of such magnitude can be orderly arranged, surely you and I may conduct our little affairs without confusion. There is so much power, and so much peace, communicated by orderly habits, that we sadly stand in our own light when we neglect them.

After writing in my parlour thus far on the subject of order, I had occasion to tramp up stairs into my study, when the large table in the centre, and the chairs near it, presented a spectacle so completely at variance with the orderly opinions which had so recently dripped from my pen, that I stood amazed with my remarks in my mind.

Whether a young relation of mine, who sometimes coaxes me over to let him enter my study, had been there among my papers; or whether the kitten had been endeavouring to decipher them, or cutting her capers in the middle of them, I will not decide; but if one or both of these events had taken place, scarcely could my literary establishment have appeared in a more unfavourable plight.

Cruden's Concordance was lying open, back uppermost; two bundles of letters, one answered, and the other not, were mingled together. Four black letter tomes, three numbers of the Visitor, Bailey's Dictionary, and a Van Diemen's Land Almanac had been piled up, with the Bible Catechism at top; but, somehow or other, they had toppled over, and lay untidily, stretching half across the table. Papers, printed, written, and ready to be written upon, lay in a sad confusion; even my "old trumpery bag" was turned over, half emptied of its contents; and out of the six chairs, five of them were occupied with papers, put down apparently just for the moment, and intended to be removed.

Now, when I came seriously to take myself to task, and recollected, that for some days I had sat down in the parlour, not having been well; when I considered too that during that time I had frequently gone into the study, and put things down carelessly, here and there, and taken up others hastily, there seemed almost enough evidence to convict me of being the author of my study's disorder. I could not, with a safe conscience, accuse either the kitten or my young relation, and I felt an accusing glow on my cheeks, that either went to, or came from my very heart.

Without waiting a moment longer, I set to work. The chairs were soon emptied; the letters assorted, and tied up in separate bundles; the papers were placed in an orderly manner. Cruden's Concordance was put in its proper place; the black letter tomes, the Van Diemen's Land Almanac, the Visitors, and Bailey's Dictionary, were once again piled up like a pyramid, with the Bible Catechism at the top, and at the moment I am noting down these remarks, my study makes a very creditable appearance.

You see that I have not spared myself: mind that you spare not yourselves in this matter, for order is an excellent thing. Alithophel, though bent on self-destruction, set his house in order; David desired his very steps might be ordered of God; Solomon set his proverbs in order; Job ordered his cause before his Almighty Judge; Luke set in order the truths of the gospel of Christ; and Paul promised to order the affairs of the church of Corinth when he came among them.

In our worldly affairs, in our Bible reading, in our attendance on the word of God, in our religious exercises, and our appeals to a throne of Grace, let us be orderly. In short, "Let all things be done decently and in order," and, with a blessing from above, we shall reap from the practice incalculable advantage.

MOTHER'S DEPARTMENT.

Parental Care.

As one part of instruction, including many important lessons, teach your children to regard the Saviour's inestimable rule, "All things whatsoever ye would that men should do to you, do ye even so to them," Matt. vii. 12 This rule contains almost every practical precept in one. Teach them that this heavenly direction should be their daily guide; and the test by which their actions and conduct should be tried. When they have been guilty of unkindness, refer them to this rule, with some such inquiry as, "Would you like to be treated as you have now treated another?" or, "Would you like your brother and

sister to behave to you as you have now behaved to them? Unkind or contemptuous behaviour towards the poor or afflicted, should be brought to this test, and its evil be thus exposed. "If you were poor, or afflicted, or maimed or deformed, should you be willing to be an object of contempt? would you like others to make sport of your afflictions, or ridicule your infirmities?" The same precept may be appealed to, in evincing the evil of a selfish disposition: "Were you in want and affliction, should you not deem it cruel for others to neglect you? And is it not so for you to neglect those that are suffering while you might relieve them, but help them not?" This golden precept should thus be established as a test, by which your children should be reminded habitually to examine their conduct, and to try their actions.

Habits of industry are of great importance to the young; into these they should be initiated, and whatever be their rank in life, be taught the improvement of time. Let them be reminded that time is a precious talent, entrusted to them by God, for which an account must hereafter be rendered; that its improvement promotes their benefit, while sloth and sauntering time away are grievous sins and tend to ruin. Teach them that the sacred Scriptures encourage diligence, and condemn sloth; and that diligence is requisite for prosperity in this world, and for spiritual prosperity a.l.o. "The hand of the diligent maketh rich," Prov. x. 4; xiii. 4. Christians are commanded to give all diligence to the acquisition of Christian graces; and to be diligent that they may be found of their Lord "in peace, without spot and blameless." 2 Pet. iii. 14. On the other hand, indolence and sloth are the causes and harbingers of ruin. To the sluggard "poverty comes as one that travelleth, and want as an armed man," Prov. vi. 14, xx. 4. "The soul of the sluggard desireth, and hath nothing," Prov. xiii. 4; it prospers neither for time, nor eternity, neither for earth nor heaven. "There is no hindrance more fatal than sloth to all that is agreeable in worldly good, and to all that is excellent in character and usefulness. A slothful habit once contracted, is a disease seldom cured. The victims of sloth are captives of an enemy, from whose power few ever escape. Religion is altogether opposed to idleness. A slothful man can no more be truly a Christian, than a sweaver or a drunkard. The wicked and ruined servant described in one of the Lord's parables, Matt. xxv. 26, was not a profligate, but a slothful man. Teach your children diligence. If their days are devoted to learning, remind them that whatever recreation they may take at appointed hours, the time allotted for study should be wholly devoted to improvement. If employed in trade, let them be taught that the idle and inattentive pursue the way to ruin; while the industrious and diligent follow the path that conducts to respectability and comfort. Whatever situation they fill, let their minds be impressed with the importance of industry. A slothful servant will be valued by no master, and may have to beg his bread, or pine in want, when the industrious occupy situations that secure them support and plenty. A slothful mechanic will be poor, while the diligent prosper. A slothful tradesman often becomes a bankrupt, while others, who began life with much less property than he, shall be confided in, respected, and prosperous.

Self-denial is essential to religion here, and to salvation hereafter. The Lord Jesus declares to his disciples that they must take up their cross daily, and follow him; and he "pleased not himself," Luke ix. 23; Rom. xv. 3. These lessons should be instilled into the young. They should early be taught to deny their own inclinations, and instead of following the dictates of mere appetite, to make reason and religion their guide. To mortify children, for the sake of mortifying them, is unkind and absurd; but it is not less so to gratify all their inclinations, to humour every unreasonable fancy, in infancy to give them all they cry for, and as they advance into childhood and youth to gratify all their wishes, however unreasonable.

Self-denial is exercised in repressing resentment for real or fancied injuries, and in cultivating a forgiving disposition. Resentment of injuries is a disposition existing in all hearts in which it has not been subdued by Divine grace, and is soon manifested even by little children. As soon as a resentful spirit appears, efforts should be used for its destruction. Teach your children its sinfulness. Show them that they have offended God much more than any can injure them; that God forgives, and they must forgive, or they will never be forgiven. A parent should never sanction in his children a habit of talking against those who have displeased them. This springs from sin, and is one way in which resentment is vented, and a revengeful disposition indulged.

CHILDREN AND YOUTH'S DEPARTMENT.

Rollo at School.

One pleasant Monday morning, Rollo came to the door which opened upon the platform behind his father's house, and looked out into the little green yard, and across to the garden. Then he looked over towards the barn. He seemed to be looking for somebody. Then he turned round, and took down a small ivory whistle which hung in the entry, by the side of the door. It was hung upon a small nail by a green silk ribbon.

He stood out upon the platform and blew the whistle loud and long.

In a moment he heard a voice, which seemed to be out behind the barn, answer, "Aye, aye."

He looked in that direction, and presently a large boy came around the corner of the barn and walked along towards him. His jacket was off, as if he had been at work, and he had a little hatchet in his hand.

"Come, Jonas," said Rollo, "mother wants you to go with me to school."

Jonas looked and saw that Rollo was dressed very neatly, and that he had a book and slate in his hand. He said he would come as soon as he had put on his jacket.

So Jonas put the hatchet away in its place, and put on his jacket, and then went around to the front door, where he found Rollo waiting for him; and they walked along together.

"Did you ever go to school, Jonas?" said Rollo.

"Yes," replied Jonas, "I went once."

"Don't you wish you could go now?"

"Yes," said Jonas, "I think I should like it better than you will."

"Better than I?" said Rollo, looking up surprised; "why, I like it very much indeed."

"You haven't tried it yet," said Jonas.

"Oh, but I know I shall like it."

"You can tell better by and by," said Jonas. "Boys don't generally like going to school very well."

"But I do," said Rollo.

"They all like it the first day; but afterwards they find a great many things which they do not like very well."

"What things?" asked Rollo.

"Why, sometimes you will get playing after breakfast, and when school time comes you will not want to go. Then your studies will be hard sometimes and you will get tired of them; and then some of the boys will be cross to you, perhaps."

Rollo felt somewhat disappointed at hearing such an account of the business of going to school, from Jonas. He had expected that it was to be all pleasure, and he could not help thinking that Jonas must be mistaken about it. However, he said nothing, but walked along slowly and silently.

Presently they came down to the little bridge that leads across the brook on the way to the school-house, where they had found a bird's nest some time before, and Rollo proposed that they should go and look at their bird's nest.

"No," said Jonas, "we must not go now. It is never right to stop by the way, going to school, without leave."

"Why?" said Rollo.

"It will make us late," said Jonas.

"Oh, but we will not stop but a minute," said Rollo, lingering behind a little, and looking towards the tree.

Jonas laughed, but kept walking on, looking around to Rollo, to see if he was following. But Rollo stood by the side of the bridge, looking at Jonas as he went along.

"Just one minute, Jonas," said he.

Jonas shook his head and walked on. Presently he turned round and walked backwards, facing Rollo.

Rollo, finding that Jonas would not stop, began to follow him slowly, but he looked very much vexed. He thought that Jonas was very ill natured not to stop for him just one minute.

By the time Jonas had got to the top of the hill, Rollo overtook him, and then he walked along in silence for a few minutes. At last he said pettishly, "I will stop when I am coming home, at any rate."

"I advise you not to," said Jonas.

"Why not?" said Rollo.

"Because your father told you that you must not stop, going or coming."

"Well, I am not going to stop; I shall only go and look at

the bird's nest, and then walk on; it won't take any time at all."

"That is the way I have known a great many boys to get punished," said Jonas.

"How?" said Rollo.

"Why, they stop a little going to school to play, and think they are only going to stop a minute; but then they forget, and play about a great deal longer than they meant to, and so get very late."

"And then do they get punished?" said Rollo. "My father would not punish me, if I only stopped a minute."

"Perhaps he wouldn't, but then if you stop at all, you will be likely to stop more than a minute."

By this time they came in sight of the house where the school was kept. It was a farm-house, standing among some trees, by the side of the road. There was a very pleasant yard on one side, with a waggon in it, and some woodpiles and chips, and some barns and sheds on the other side of it.

"Is that the school-house?" said Rollo.

"The school is kept in that house. That is where Miss Mary lives, and she keeps the school in the orchard room."

"The orchard room?" said Rollo.

"Yes, the room leading out into the orchard, on the other side."

The boys walked along the road in front of the house, and when they had got just beyond it, Jonas opened a small gate, which led under some trees by a little path, around the other side of the house. A large orchard extended from the house in this direction, with handsome trees in it, and fine green grass under them. They saw a door here, leading into a room which projected out into the orchard. There was a little portico before the door, and a large smooth flat stone on the ground before the portico. The grass came up all around near to the stone, except where the path came. Two children were sitting on the floor of the portico, with their feet upon the flat stone. They had books in their hands and their lips were moving. They looked up and saw Jonas and Rollo, but went on studying.

As the boys passed by the window, which was open, they saw the scholars and the teacher, in the room; and the teacher, whom the scholars always called Miss Mary, saw them and came to the door, just as Jonas and Rollo stepped up into the portico. She looked pleased to see the boys.

Jonas took off his hat as he came up to her and said,

"Here is Rollo."

"Ah, Rollo," said Miss Mary, "how do you do? I am glad to see you." She took Rollo by the hand and led him in, and Jonas turned around, put on his hat, and walked away.

Miss Mary led Rollo into the school-room. He found that the children were just taking their seats. Miss Mary led him to a seat at a little desk by the window. The desk was long enough for two, and there was a boy sitting at one half of it already. This boy was not so large as Rollo. He looked up very much pleased when he saw Rollo coming to sit by him. Miss Mary told Rollo that his name was Henry, and that they must both be good boys and not whisper and play. Then she turned away to her own seat at a table, at one side of the room. By this time the children all over the room had become still, and Miss Mary opened a little Bible which she had on the table, and it seemed as if she was going to read. All the children sat looking towards her attentive and still.

She only read two or three verses, but then she stopped to explain them very fully, so that the reading and her remarks occupied considerable time. One of the verses she read was this:—

"If I regard iniquity in my heart, the Lord will not hear me."

She explained this to the children thus: "God will not listen to us when we pray to him, if he is displeased with us; and he is displeased with us just as much when we have iniquity in our hearts, as when we exhibit it in our actions. A bad boy was once walking along the street in a city, and he saw a basket of apples at the door of a store. He thought he would put out his hand slyly, when he went by, and take one. That was having iniquity in his heart. He had not done any thing wrong, he was only intending to do something wrong."

"Well, did he take one when he came to them?" asked Henry.

"No," said Miss Mary; "when he got close to the basket, and was just putting out his hand, he happened to look into the store, and he saw the man standing there. So he hastily with-

drew his hand and walked on, trying to look careless and unconcerned.

"Now was there any thing wrong in this boy's actions?" said Miss Mary.

"Yes, ma'am," said the children.

"No," said Miss Mary, "not in his action. He did not steal the apple. He walked directly by just as he ought to do.

"Was there any thing wrong in his looks?"

"No, ma'am."

"Was there any thing wrong in his heart?"

"Yes, ma'am," said all the children, for now they began to understand fully what Miss Mary meant.

"That is right," said Miss Mary. "Now children in school very often cherish iniquity in their hearts. Something prevents their actually doing the wrong thing, but then they want to do it, they try to do it, they watch for an opportunity to do it, and so they are guilty in heart.

"Now," continued Miss Mary, "we are all going to pray to God to take care of us to-day, but if any of you have any idea or intention of doing any thing wrong to-day, or any thing which you think is perhaps wrong, God sees it. It is iniquity in your heart, and he will not hear your prayer. We had better give up all such iniquity, and determine to do what is right. Then God will hear us, and take care of us, and keep us safe and happy."

Now all the scholars listened very attentively to these remarks, but it happened that there were two who took more particular notice of them than the others. These two were Rollo and his cousin Lucy, who went to this school, and who sat before another window across the room. Rollo began to think that perhaps the intention which he was secretly entertaining of stopping after school to see the bird's nest, might be cherishing iniquity in his heart. First he thought it was,—then he thought it was not, because he was only going to stop a very little while. Then he recollected that his father had told him he must come directly home, and therefore it must be wrong for him to stop at all. He tried to determine to go directly home, and thus give up the iniquity which was in his heart, but he could not quite determine. He wanted just to take one peep at the nest, and resolved to go home immediately after. He tried to satisfy himself with this, but he could not feel quite easy.

While these thoughts were passing through his mind, and just as Miss Mary had finished her remarks, he happened to be looking towards Lucy, and he saw that she opened the lid of her desk a little way, and put her hand in. Presently she withdrew her hand very cautiously, and Rollo, watching her, observed that she had in it a little sprig from an apple tree, with a large, beautiful, spotted butterfly upon it, and threw it out of the window. All this happened just at the moment when the scholars were reclining their heads forward upon their desks, to listen to Miss Mary's morning prayer.

Rollo did not understand what this all meant. The truth was that Lucy had found this great butterfly when coming to school, and had carefully put it in her desk, intending to take it out and look at it when the school was begun. She knew that this was wrong, but had not thought much about it, until she heard Miss Mary's remarks, when she saw plainly that this plan of playing with the butterfly in school was iniquity in her heart, and was consequently a sin against God. Unlike Rollo, she determined to give it up immediately, and as she wanted very much that God should listen to her prayer, and take care of her, she thought she would take out the butterfly immediately and throw it out of the window, before the prayer should be begun.

I said she threw the butterfly out of the window, but this is not exactly correct, for there was a gentle breeze blowing in at the window at that time, which prevented the sprig and the butterfly from going out. They fell together upon the window sill, and the butterfly, frightened to see himself tossed about in this way, spread his broad wings and prepared to fly. All this happened in a moment. Lucy looked distressed and anxious. Rollo looked pleased to see such a beautiful butterfly. He touched Henry to make him look at it, and the other children, attracted by Rollo's movements, looked round, and saw the great butterfly as he was wafted in by the breeze, and floated fluttering through the air.

In a minute or two their was such a disturbance that Miss Mary was obliged to stop, and she looked up to see what was the cause. The butterfly lighted upon her table. The children laughed at first, but then suddenly looked sober again, expecting that Miss Mary would be very much displeased. But she did not look displeased. She looked just as usual. She thought the

children had done wrong, but she did not think they were very much to blame for having their attention diverted, when there was such a great spotted butterfly flying about the room.

"Poor thing!" said she; "we will not hurt him. I suppose he flew in at the window; he did not know there was a school in here."

So she held a piece of paper before him and the butterfly stepped upon it. Then she gave him to one of the older children to be carried out.

Lucy felt very uneasy at having made so much trouble, and then she did not think it was right for her to let Miss Mary suppose the butterfly flew in of his own accord, when, in fact, she brought him in. So she came pretty soon, when she had a good opportunity, and explained it all to her. Miss Mary heard her story, and then told her to take her seat and go on with her lessons, and not trouble herself any more about it.

AGRICULTURE.

From the London Quarterly Review.

The universal need of food to sustain the corporeal frame of every organized being is the grand mainspring appointed by Providence to compel unceasing activity throughout all animated nature. It is no less energetic in the motives that fill the streets and workshops of cities with the busy occupations of industrious man, than in the instincts which urge the wolf to pursue the lamb—the sheep to follow their shepherd—and the ox to know his master's crib; whilst from one generation to another the ploughman is impelled to labour on his furrows by the same wants that prompt the birds to follow him, in quest of worms and insects which the plough turns up from their harbours within these furrows; and the very worms and insects elaborate their domiciles, and incessantly perforate the soil to seek their meat from vegetables which, in their turn, are nourished by the decomposed elements of earth, and air, and water, imbibed by the spongioles of their roots and the pores of their leaves.

Among the nations of antiquity the omnipresent problem in the mind of rulers was, how to ensure to the people a never failing and adequate supply of food; and although in modern times the spirit of commercial enterprise has, in a great degree, relieved governors from the need of maintaining public granaries and stores, the grand question of feeding the people must ever remain a subject of supreme political consideration—a paramount importance to every living individual in every state.

Recent and present events urge this subject with more than usual pressure upon our consideration, and they who, like ourselves, have witnessed variations in the price of that one species of grain which is the staff of life, from more than £40 a load in 1800 to less than £8 a load in 1833, must rejoice in the prospect of proceedings that may put an end to oscillations so ruinous at one time to the owners, at another time to the occupiers of the soil—so fraught with inconvenience to all classes of the community; must welcome the dawn of any measures that may tend to place owners and occupiers, and the growers and consumers of food, on a fairer footing towards each other—and at the same time multiply the productive powers of the country in a degree commensurate with the wants of a population increasing at the rate of more than 700 souls per day. Formidable indeed would have been our position had the resources of art and science already forced our lands to their utmost capability of productiveness, leaving no alternative but dependence on other nations for the bread of even a small section of our people; but, however strange the fact may be, it is historically true, that while the manufacturing and commercial portions of our people, by the application of the discoveries in modern science (especially in Chemistry and Mechanics) to their respective arts, have multiplied their wealth to a degree which it almost exceeds the power of numbers to calculate, the agriculturists alone have, till within a very short period, remained unconscious of the similar advantages that they also might derive from the application of science to the most ancient of all arts.

It is happily true, however, that, were our population to increase two and three fold beyond its present amount, there are not wanting means of increasing food after the same ratio; and this fortunate truth, long scouted as a wild dream, begins to be put forth in a shape with which economical theorists must find it impossible to contend. Happily, the same concentrated force ex

scientific discoveries and mechanical inventions which had so miraculously augmented the productive powers of so many mechanical arts and manufactures, has also begun to accelerate the wheels of agriculture, clearly and obviously increasing the productive powers of the soil in a ratio proportionate to the degree of scientific knowledge, and the amount of aid from improved mechanical implements of husbandry that have been applied to cooperate with human labour; and no theory or prejudice can hope to withstand the influence of this salutary movement.

Between 1801 and 1841 the population of the empire has increased from 16,300,000 to 26,800,000, and these increasing numbers have been sustained with food almost entirely by the augmented productions of our own improving agriculture. By extensive enclosures—by large expenditure of capital in draining—by improved systems of alternate cropping—by large importations of foreign, and increased production and preservation of domestic, manures—by the culture of roots, especially of turnips—by the general spread of sheep husbandry—by improvements in the breed of cattle, and inventions of more efficient agricultural implements and a consequent economy of seed and labour, especially of the costly labour of horses—an amount of new and efficient forces has been called into action among the more energetic and intelligent part of the cultivators of our soil, especially in the northern and eastern parts of the island, which has been very nearly adequate to meet, from our home supplies, the increasing demand for food arising from this addition of 10,000,000 to the population of the empire in the first forty years of this steam-rate century.

As prices have decreased, the spirit and energy of the British farmer have been forced into fuller activity to devise new expedients to meet and conquer the discouragement of low prices by increased productiveness, and the country has been, and is still in the main part, supplied with food from its own resources. Had these improved systems (even as they now exist) been fully carried out over the whole length and breadth of the land, the capabilities of further increase might have been talked of as questionable; but it is notorious that to this hour there has been hardly any adoption of the greater number of these elements of amelioration—especially the fundamental element of thorough draining—throughout the larger portion of the midland and western regions of our island; and to this very evil of retarded improvement we may now point for ground of hope and confident assurance that the supply of food may be increased in a degree fully adequate to any demand that may arise from our so fearfully increasing population. The means of amendment are at hand; they are understood and practised by the more intelligent cultivators of districts which are now the most productive, and little more than half a century ago were the most unproductive portions of our island; and the education of the middling and lower grades of farmers in a knowledge of the systems adopted by their more enlightened brethren, seems to be the chief desideratum in order to effect the general adoption of these systems throughout the empire.

The 'Journal of the Royal Agricultural Society of England' will be a permanent monument to the honourable member for the county of Berks, whose patriotic earnestness of purpose induced him to take on himself the gratuitous labour of its editorship. The same spirit of zealous endeavour to assist in teaching the farmers of England to meet the necessities of the times, has prompted Mr. Pusey, not only to prepare for the press the contributions of others, but also to enrich its pages with several most instructive essays from his own skilful pen on the recent improvements in agriculture, and on its actual condition in some of our counties where it is the most advanced. The volumes of this Journal already record, illustrate, and suggest momentous improvements in the culture of the soil and social condition of the people, which may well engage our attention throughout more than one article. What topics can have a stronger claim on us than those most important problems, in rural economy which tend to solve the questions—how to obtain the greatest amount of produce from the earth, at the smallest expenditure of money, labour, and time—and how to improve the condition of the agricultural labourers in a country whose rural population, in most counties, exceeds the actual demand for workmen, by finding additional occupation for human hands, and diminishing the amount of work now performed by the more costly labour of horses?

At the head of the Journal stands a general report by Mr. Pusey on the present state of the science of agriculture in England. It commences with the announcement that the average

produce of wheat in England is only twenty-six bushels an acre, and that if this could be raised to twenty-seven bushels, it would add to the nation's income 475,000 quarters, worth at 50s. about £1,200,000, which would be equal to a capital of £24,000,000 gained for ever to the country by this trifling increase in the growth of one article alone in England and Wales.

If such be the present state and future prospects of our country, it needs no ghost to tell us the value of a Journal conveying to the cultivators of our land information that will teach them not only to add one bushel to the produce of each acre of wheat, but in a still greater degree to augment the amount of every other kind of crop over that large portion of England which is still uninitiated in thorough-draining and alternate cropping. We have much reason to hope that the time is not distant when its illuminating influence will have dispelled that Chimerian darkness which overshadows too many of the central and western regions of our island; and when the practical examples of scientific leaders that are daily arising among the more highly educated portion of the owners and occupiers of land in every county of Great Britain will, each in their respective neighbourhoods, have established centres of light irradiating the dim circles by which they are surrounded.

The establishment of the Highland Society, in 1784, has from that time been exercising a most beneficial influence on the agriculture of Scotland by the institution of prize essays on subjects connected with farming, and by the periodical gatherings of farmers in various central parts of this highly distinguished region of agricultural improvement; and the Duke of Richmond, who has of late years been one of its most influential leaders, has been among the foremost to aid in imparting to the southern portions of our island, by the establishment of a similar society in England, the same advantages which he had witnessed among our neighbours in the north. The transactions of the Highland Society are too well known to need any further commendation than their effects in the country to whose rapid improvement they have so much contributed; and the adoption of a similar mode of circulating knowledge in practical agriculture, by the publication of the Journal of the Royal Agricultural Society of England, has already produced results commensurate with the most sanguine expectations of its founders.

During many years past, local improvements have been going on in the breed of stock and modes of cultivation, and local societies have done much to extend the knowledge of these improvements in their respective neighbourhoods; but some point of union was wanting through which the knowledge of these results might acquire a general circulation, and we owe to Lord Spencer the accomplishment of this great national desideratum in the establishment of a general Agricultural Society for all England, composed of persons of all varieties of political opinion, united for the object of improving that agriculture in which they had all a common interest. These last five years however, have been distinguished by a series of more effective steps towards the improvement of English agriculture than any preceding period in the history of the country, and the great cause and leading feature of this forward movement has been the formation of the Royal English Agricultural Society, which has held its five first meetings in the towns of Oxford, Cambridge, Liverpool, Bristol, and Derby, and will re-assemble at Southampton in the present year. The beneficial influence of similar periodical associations of farmers on a smaller scale had been felt from the commencement of the present century, in the effect of practical examples of good farming exhibited to the agriculturists assembled annually at the Holkham and Woburn sheep shearings; and the establishment of provincial farmers' clubs, which within the last few years have become so general throughout the country, together with the publication of agricultural journals, both in London and the provinces, have done much to promote that general circulation of knowledge which must precede the adoption of amendments in practice. The occasional delivery of lectures to these associations of farmers, calling their attention to improvements introduced with success in other neighbourhoods, has added the stimulus of rivalry and honourable ambition to the dictates of interest. The establishment of local premiums, to be competed for by breeders of stock and inventors of implements, and by the authors or adopters of new modes of managing the land, has still further accelerated the circulation of knowledge and consequent improvements in practice, among a race of men whose necessarily insulated position precludes them from such frequent opportunities of communication with one another as are enjoyed by the inhabitants of populous towns.

(To be Continued.)

NEWS.

A law has passed the British Parliament to legalize betting at horse races, &c., under the pretence that such amusements are beneficial to the poor, but really to save the sporting aristocracy from damages to an enormous amount, incurred under an old and forgotten statute against gambling.

A bill is passing through Parliament, with the approbation of the Ministry, legalizing the possession by Unitarians of endowments bequeathed by Trinitarians, for the erection of churches, and maintenance of ministers, the reason assigned being that these endowments have been for many years in the undisturbed possession of Unitarians. Strong remonstrances are pouring in from all quarters against the measure.

The Peel ministry strong as it is, were twice defeated in divisions upon an amendment proposed by Lord Ashley, to the bill for regulating the working hours of young persons employed in Factories, substituting 10 for 12 hours; and it was only after threats of resignation, that the benevolence of their supporters gave way to political expediency.

The revenue for the last year shews a net available surplus of upwards of two millions sterling, and the surplus for the current year is estimated at upwards of three millions, part of which is applied to the liquidation of the national debt, and part to the diminution of custom duties on commerce. A reduction of 2d. per lb. duty is to take place on coffee, as also a considerable reduction on sugar, the produce of free labour.

The court of the East India Company have unceremoniously recalled their Governor General, Lord Ellenborough, against the wishes of the British Government. The reasons rumoured for this measure, are Lord Ellenborough's warlike policy in Scinde, &c., and his treating the directors with disrespect. The ridicule connected with the pair of old idiot temple gates had probably a good deal to do with this unprecedented step.

The Presbyterian Synod of England is about to establish a theological college and missions of its own.

Mr. McDonald's scheme for erecting 500 schools in Scotland, has met with extraordinary support in all quarters. The sum required, £50,000, is nearly subscribed.

The immense Iron steamer 3600 tons burden, lately built at Bristol, by the Great Western Steam Ship Company, and found when finished too large to pass out of the dock gates, and therefore continues a prisoner until an arrangement can be made with the owners of the docks to widen the passage, an operation which must necessarily prove very expensive.

At Windsor Castle, the pages and upper servants are allowed wine at the rate of two bottles to three men per day, and a pint to each woman!

It is computed that there are 115,000 foreigners resident in London, and 60,000 Englishmen residing on the continent.

O'Connell is not yet imprisoned.

SHOOTING EXTRAORDINARY.—FRANKFORT, March 30.—His Highness the Duke of Nassau received on Monday last by an express the intelligence that his brother, Prince Adolphus, would not be able to be at Wisbaden to be present at the *fetes*, because, in a fit of just anger, he had shot a nobleman in Hungary, who, during a hunting-party on the Prince's preserves, wantonly shot two of the Prince's servants. The Duke was deeply affected by this intelligence.

"There are at this moment in France," says the *Reforme*—"this ancient land of liberty"—26 editors of newspapers confined in prison. Since 1830 journalism has paid 7,500,000l. in fines, and incurred judgments amounting to imprisonment for 184 years and 10 months."

Either the effervescence in Italy, which a week since promised to produce great events, has entirely subsided, or the correspondence from that country is suppressed, for neither in the Paris journals nor in our private letters do we find any reference to the matter.—*Times*.

A GOOD CUSTOM.—It is the custom in Turkey to blacken over the front of the house of a well known liar.

The longest canal in the world extends from St. Petersburg to the frontiers of China, over a space of 4472 miles.

President Tyler has, without the consent of Congress, taken some extraordinary steps with regard to Texas and Mexico, apparently with the view of bringing the United States into war with the latter country for the more effectual acquisition of the former.

MONTREAL PRICES CURRENT.—June 1.

ASHES—Pot . . . 24s. 9d to 25s	BEEF—Prime Mess tierce \$12
Pearl . . . 25s. 9d a 26s	Do do bbls - \$7½
FLOUR—Fine . . . 26s a 27s	Prime \$5½
WHEAT 5s 5d to 5s 8d	TALLOW 5d
PEASE 2s 6d per <i>minot</i> .	BUTTER—Salt 5d a 6d½
OAT-MEAL 7s 6d per <i>cwt</i> .	CHEESE 3d a 5½d
PORK—Mess \$13½	EXCHANGE—London 1 prem.
P. Mess \$11½	N. York 2½
Prime \$ 9½	Canada W. ¼ to ½
LARD 4d a 5d p. lb	

By the latest accounts from Britain, the appearances of the growing crops were very favourable, and business of all kinds was good, although bread stuffs and provisions were falling in price. By the recent improvements in Agriculture, especially in tile draining and the introduction of *Guano* manure. The quantity of cattle and hogs raised in Britain, is likely to be so much increased, that taking the expences of transportation and duties into view, we need hardly hope to compete with them in provisions, butter, &c., unless at very low prices. Ashes have also receded on account of the greatly increased quantity manufactured.

Business in imported goods is extremely active in Montreal, this spring. Showing that stocks must have been reduced very low through the country.

Monies Received on Account of

Advocate.—J. A. Carman, Matilda, 13s 4d; Mr. Hadfield, Hyde, 2s 6d; J. Goudie, R. C. R., Niagara, 2s 6d; S. McCoy, Darlington, 5s; Dr. Holden, Belleville, £1 1s 1½d; J. Christie & Son, Toronto, £2 3s; T. Palen, Cornwall, 12s 2d; R. Spence, Dundas, 2s 6d; F. Jones and J. Baillic, Barriefield, 5s; R. Ralston, Sorel, 2s 6d; W. Currie, Ayr, 1s 4½d; J. Henderson, R. M. Co., Phillipsburgh, 2s 6d; G. G. Dunning, Cumberland, 16s 8d; E. Ward, Normandale, 2s 6d; R. Thompson, Camden East, 10s; P. Thornton, Hamilton, 15s 10d; P. T. Ware, Simcoe, 5s 6d; J. McNeche, Simcoe, 1s 4½d; M. Magill, Hamilton, 5s; W. Kingston, Cobourg, 5s 9½d; M. Hay, Fort Hope, £1 10s 5d; J. P. Wells, Vankleek Hill, 13s 9d; T. Liddell, Colchester, 2s 6d; J. Chamberlain, Abbotsford, 10s; Corp. A. Murray, 93rd Regt., 2s 6d; S. Gemmill, Lanark, 1s 8d; J. Andrew, Darlington, 8s; Rev. J. T. Byrne, L'Original, 1s 8d; G. Pirie, Maryville, 5s; Dr. Frecl, Newmarket, 5s; J. Dick, Lanark, £1 6s 1½d; R. R. White, Eckfrid, 1s 4½; Sundrics, Montreal, £2 8s 4d.

Arrears.—S. B. Shipman, Wellington, 4s.

Donations.—J. G. Mallock, Perth, 10s.

Penny Subscription Cards.—Master Frederick Jones, Barriefield, £1.

Consignments of Temperance Books, Tracts, Medals, &c., have been sent off to the following parties, who are requested to act as Agents:—

W. Schofield, Beverly,	T. Melcy, Kemptville,
W. Edwards, Clarence,	C. H. Peck, Prescott,
J. N. McNain, Dickenson's Landing,	C. Pier, Picton,
E. Webster, Gananoque,	J. Allan, Perth,
	J. Cumming, Williamstown.

IN ONE PARCEL, TO J. DOUGALL, AMHERSTBURGH.

J. Dougall, Amherstburgh,	A. Young, Port Sarnia,
S. Fant, Chatham,	Mrs. Van Allan, Zone Mills

IN ONE PARCEL, TO DR. HOLDEN, BELLEVILLE.

Dr. Holden, Belleville,	C. Biggar, Carrying Place,
J. Curtis, Percy,	A. Sables, Wellington.
U. Seymour, Madoc,	

IN ONE PARCEL, TO G. EDGECUMB, COBOURG.

G. Edgecumb, Cobourg,	S. McCoy, Darlington.
Rev. J. Gilmour, Peterboro',	

IN ONE PARCEL, TO M. MAGILL, HAMILTON.

J. Spencer, Dundas,	Mr. Turner, Seneca,
M. Magill, Hamilton,	Mr. Mathews, Brantford,
Rev. G. Cheney, Stoney Creek,	F. M'Ilroy, Galt,
D. Skelley, Beamsville,	J. Kyle, St. George.

IN ONE PARCEL TO J. D. BRYCE & CO., KINGSTON.

Dr. Spafford, <i>Newburgh,</i>	E. Shibley, <i>Portland.</i>
E. D. Priest, <i>Bath,</i>	

IN ONE PARCEL, TO A. R. CHRISTIE, NIAGARA

L. Parsons, <i>St. Catharines,</i>	L. Misner, <i>Marshville,</i>
A. R. Christie, <i>Niagara,</i>	J. Baxter, <i>Beiter,</i>
W. E. Pointer, <i>Drummondville,</i>	M. Hyatt, <i>Danville.</i>

IN ONE PARCEL, TO J. CHRISTIE & SON, TORONTO.

L. Crosby, <i>Rossville,</i>	J. Bottsford, <i>Meunmarket,</i>
J. Sanderson, <i>Streetsville,</i>	W. Pearson, <i>Maraport,</i>
J. Van Allan, <i>Oakville,</i>	C. Wilson, <i>Braifield.</i>
J. Holms, <i>Brampton,</i>	

SMALL PARCELS, ALSO, FOR

E. A. Dentham, <i>Napanee,</i>	} care of J. D. Bryce & Co., Kingston,
Mr. Timmerman, <i>Mill Creek,</i>	
Beamsville Society, care of G. Edgecumbe, <i>Cobourg,</i>	
Mr. Scott, <i>Niagara,</i> care of A. R. Christie, <i>Niagara,</i>	
T. C. Lee, <i>Stoney Creek,</i> care of D. Skelley <i>Beamsville.</i>	

IN ONE PARCEL TO BRETHOUR AND CRAWFORD, HAMILTON.

J. L. Green, <i>Waterford,</i>	T. C. Stephens, <i>Ballinafad,</i>
Mr. Mickle, <i>Guelph,</i>	Mr. Nickerson, <i>Port Dover,</i>

Parcel for C. Powers, *Newcastle,* favored by J. Short, *Clarke.*
Parcel for A. G. McKay, *Oakville,* " by J. & J. Coons, *Toronto*

PARCELS READY TO GO OFF BY FIRST OPPORTUNITY.

H. Black, <i>St. Thomas,</i>	G. Tyas, <i>London,</i>
D. McGugan, <i>Aldborough,</i>	Rev. W. Dignum, <i>Warwick</i>
S. P. Gurty, <i>Garsfield,</i>	W. Maynard, <i>Ingersollville,</i>

N. B. The invoice at *cost price* is enclosed in each parcel, and our respected friends to whom the articles are consigned are earnestly requested to effect sales, and remit the proceeds as early as possible. The Montreal Society would wish returns at the invoice cost for all that may be sold, so that agents will need to charge a small advance to cover expenses of transportation and their own trouble; it is, however, hoped that for the good of the cause they will sell at as low a rate as possible. The friends of the Temperance reformation in each district are requested to call on the nearest consignee of a parcel and make their purchases.

TEMPERANCE HOTEL.

THE Subscriber begs to tender his sincere thanks to his customers for the support they have given him, and also to inform them, and the public in general, that he has removed to No. 228 South end of St. Paul Street, where he has excellent accommodations for several Boarders and Travellers, where he hopes, as his house will be conducted on *sober-total* principles, to share the patronage of friends to the cause.

Montreal, May 1, 1844.

H. MEYER.

TERMS OF ADVOCATE.

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

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny on each number, payable by the Subscriber. To Britain it goes post free, and the rate of subscription is 2s. 6d.

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

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

All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society. Montreal, Dec. 25, 1843.

THE business carried on in Montreal, for upwards of seventeen years, in the name of JOHN DOUGALL, will be continued under the firm of DOUGALL, REDPATH, & Co. JOHN DOUGALL, JAMES DOUGALL, PETER REDPATH.

Montreal, May 1, 1844.

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Montreal, April 1, 1844.

CANADA SUNDAY SCHOOL UNION.

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

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

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

Montreal, January 1, 1844.

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Montreal, April 1, 1844.