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# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

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## The Pathology of Drunkenness.

We shall now make another digression, and suppose a case, at the very contemplation of which our soul sickens, but which is not, nevertheless, an imaginary one. A drunken man is a piteous spectacle; but what tongue can tell the loathsomeness of an habitually drunken woman? Suppose, then, that the wife of an unhappy sot has become insatiably addicted to alcoholic stimulus; no matter from what cause—his own redemption is almost hopeless, if he feels towards her as a man should for the partner of his bosom. He may have been unkind, she may have sought the bottle to solace sorrow, the vice may have grown upon her unconsciously; it matters not how, but, from the moment that he discovers her infirmity, there is neither rest nor peace in this world for him. Think not, reader, that this is a mere vision of the imagination. Alas! it is but too awful a reality. Our pen is dipped in truth and we do but describe what our eyes have seen and our ears heard. Horrible as the picture is, every line is drawn from the life.

At first, she conceals from her spouse the propensity of which she has lost the control and the seeds of deceit, the bane of connubial happiness, are sown in her mind, if they were not there before; and, if they were, they expand and thrive by the moisture of the cup. The husband sees her beauty fade and her health fail without suspecting the cause; for his heart is bound up in hers and his affection blinds him. Of the whole circle in which he moves he is the last to discover why he never hears from his consort any accents but of complaint and reproach, why her children and her household are neglected; in short, why his home is no longer a home to him. At last, he discovers the reason and expostulates. She has learned to lie and stoutly denies the fact. All confidence is now at an end; but he is obliged to endure what he cannot cure: all his care now is to conceal her disgrace. But it cannot be concealed, the habit visibly gains upon her every day, and it is not the kindness of relatives or the compassion of friends that will prevent them from using their eyes.

At last, she is constrained to admit it at the accusation is just; she promises with tears and self-reproach, to sin no more; she calls Heaven to witness the sincerity of her penitence and intention of amendment, and he believes her, and rejoices in the prospect of a happier future. Vain hope; he leans upon the pointed spear fated to pierce him. Women have not even as much control over this appetite as men. The very next day he comes home to find her helplessly intoxicated. He cannot bear or even think of it, and he therefore flies to the tavern, where he drowns sense and recollection in the bowl himself. Much hast thou to answer for, unhappy woman. Him whom thou didst swear to comfort and cherish, thou hast destroyed, body and soul.

In the morning he returns home and the guilty wife, trembling like an aspen from the effects of excess, carries the war into Africa and reproaches him with his absence and neglect. He sternly tells her the cause. She uplifts her hands and calls her creator to witness that she has not tasted, touched or handled the accursed thing. Yes, Jehovah is invoked to attest a wilful, deliberate lie! A violent quarrel ensues, in which the volubility of the guilty wife proves an overmatch for the guilty husband. She swears

to her unbroken sobriety and he retorts that, after what has passed, he will not take her word for a straw and attaches less than a feather's weight to her oath. He is now less and less at home and their intercourse becomes more and more stormy. Their habitation rings with oaths and execrations. Their purse is no longer in common—he dares not trust her, and is scarce fit to be trusted with it himself. It is of no avail; she gets the liquid abomination at the grocery at the corner, on credit. The servants are forbidden to go for it and she goes herself. Rank, station, pride, modesty, are forgotten—her devouring thirst must be slacked. She is become as great a liar as the world contains. She will swear to her raging husband that she has not taken a drop, though the apartment smells like a distillery; yea, though he may have wrested the flask from her hand and the glass from her lips. It is in vain that money is withheld, that the grocer is forbidden to trust and the servants to obey her. She picks his pockets while he sleeps, she borrows, she sells or pawns her furniture and apparel, she obtains her detestable supplies from a distance, she bribes the servants or calls beggars from the streets and sends them on her hateful errand. The keepsakes of her friends, the remembrances of departed relatives, the locket that contains her mother's hair, the gold and gems that enhance her portrait, her very wedding ring, all go for rum. Her husband's property fares no better.

Does she never see and deplore the ruin she has wrought and is yet to work? Does she never make a resolution and effort to amend? Oh, yes; in her rare intervals of sobriety she loves her husband and worships her children, if they are not already dead in consequence of her mismanagement and neglect. She promises better things in good faith and singleness of heart. She might have been reclaimed once; but the season has gone by. She was once prudent and economical. Now she is wasteful and extravagant. She formerly shuddered at the idea of an obligation and now she runs her consort into debt without remorse, scruple or hesitation. Still, if she hears evil spoken of him by another, she resents it. After swallowing one cup however, she slanders and reviles him to all who will listen. If you believe her, his refusal to give her money is the trait of a niggard; the force he has reluctantly been compelled to use to restrain her drunkenness within doors is maltreatment and brutality.

If there is, if there ever was any man utterly wretched, it is the husband of such a woman. His spirit is crushed, his hopes have departed. His efforts are useless, his heart is broken. His usefulness is impaired, his respectability lessened, his nerves unstrung. He has no home—the knots tied by Hymen have become gyves and shackles, the lightener of his cares a millstone about his neck. The house where his wife lives is a hell to him; his own threshold burns and bruises his foot when he crosses it. His shame has become public, and the charitable world, which is seldom at the trouble to try a cause before passing sentence, with its usual chivalrous feeling, takes part with the offending wife. He ill treats her, it is said, and the most lenient judgment is, that, with a better husband, she would be a better wife. Who can tell how cruelly he uses her, when he keeps her shut up and no eye sees them? It is certain that he allows her no money, and that she has not a sufficiency of clothing. It is to be presumed, too, that he is faithless to her, for half his nights

are spent abroad. True, he does keep her at home, as much as he can, to prevent her from disgracing herself and him abroad. It is also true that he allows no eye to behold her, lest it should see her drunk. He gives her no money, because he knows it would find a speedy passage down her throat, and her wardrobe is scanty and will be so; for why should he give her garments to be bartered for brandy? All this he cannot plead in his own defence. It is a subject that no man, worthy of the name, likes to dwell upon, and even if he should tell the truth, it would be with small chance to be believed. What wonder that he hates the sight of home; that he cannot give due attention to his business; or that he seeks comfort and company abroad and finds oblivion of his woes in the bottle?

He proposes to her in one of the lucid intervals which are now becoming less and less frequent, to leave the city and retire to some obscure place, out of the way of temptation. With much persuasion, for she still fondly clings to him, she consents and goes, and he sells his household goods and takes refuge in lodgings. In a week, or perhaps a fortnight, she returns and quarters herself upon him and the same scenes are renewed, with greater scandal than before. He leaves her again, and again; but wherever he goes she follows him like his evil genius. In utter despair, agonized, goaded to madness, he dies by his own hand, and the only consolation of his last moments, is the hope that he will not be pursued beyond the grave by a drunken wife.

Or, suppose, his principles or his want of nerve deter him from suicide, what is his fate? To live to see his wife endure a lingering death for months or years sick, fretful, unhappy and useless, a curse to herself and a by-word of reproach to her neighbours. To see her die by inches before his eyes, and descend into the grave that her own hand may be said to have dug unwept, unpitied and unregretted. To hear her very mother exclaim that she is glad her daughter is dead, and to feel the words echoed by his own heart.

We have not coloured the picture too highly: far from it. Were the details of the particular case in our eye laid bare, they would exceed belief, though true as holy writ. Could we have dishonoured the grave, or wounded the hearts of the unhappy living, we might, perhaps, have made the matter clearer; but it may not be and we eschew the task.

Such, or in some degree similar is the fate of every woman who addicts herself to intoxicating liquors. We have seen many drunken men reclaimed; but never one woman. Why it should be thus, we know not; but that so it is, we are as sure as that the sun shines and the earth moves round it. We cannot distrust the observation of years.

It is almost hopeless to keep an intemperate man from liquor, while the use of his limbs is left to him. Have it he will; poverty is no obstacle. He will find some way to earn the means of intoxication, or he will find some one who will invite him to carouse, or he will beg or steal it, or so nethin; that may be exchanged for it. He will get it, as it would appear, miraculously; by ways that you never can discover; but he will get it. In this matter, the cunning of woman far exceeds that of man.

We have supposed, in our sketch of the intemperate wife, that this is her only fault, and that in other things she is irreproachable; but is it often so? Alas, no. Drunkenness always involves deceit, ill temper, falsehood, and in forty-nine cases out of fifty, profanity, violence, evilness, dishonesty and the violation of the marriage bed. We have depicted her utter ruin as more speedily accomplished than man's, her fall more sudden and deeper. It is even so. Men, white men, become sots by degrees; but by some inco apprehensible idiosyncrasy in the organization of women and North American Indians, they become drunkards at once and for ever. The first step is the

only difficult one. The plunge once taken, the moral suicide seldom gains the *terra firma* of temperance again.

We will return now to the subject with whom we started in life and have followed to the verge of middle age. His race is nearly run. His wife has left him, because she can no longer endure his increasing brutality, or because, far from supporting her, he is no longer capable of supporting himself, and has taken refuge with her friends; or, perhaps, she has died of want or a broken heart. His children, too, are taken from him by death or otherwise. He has no place of abode. His former friends cover his nakedness with their cast apparel, or he goes ragged. He will work willingly if he can find employment, no matter of what kind, till he has earned a shilling or two, and then down goes the spade or he resigns the axe, as the case may be, and lies to a grog;ery to enjoy and forget himself. His appetite is gone, for food he cares little; his only desire is to run, run. There is no meanness to which he is not capable of stooping to obtain it. He would drink in the crater of an exploding volcano; he would consent to stand in the pillory and endure to be pelted with eggs, so he were supported by grog. He would drink under the gallows with the rope round his neck, after the clergyman had taken leave and the cap had been drawn over his eyes. To get it he would creep through a common sewer, or rifle a corpse, or steal the communion plate from the altar. He is very wretched. The sense of shame is still lively in him, and there are few things he dreads more than meeting a man he knows and cannot help respecting. Such a person he crosses the street to shun. He is ashamed to look any one in the face, and he sneaks from one to another of the grog;eries in the most villainous purlieus of the city in which he spends three-fourths of his time, through alleys and by-streets, that he may not encounter the eye or rebuke of any one who knew him in better days. Summer or winter, it is seldom that he can pay a shilling for a humble lodging, in a humble bed, in a humble place. He couches on the docks and in the market, when the weather is fair and in sheds, entries and unfinished buildings when it is foul.—How he has contrived to exist so long is a mystery to all; how he will live through the remainder of the present week he cannot guess himself. He would commit some crime, in order to be fed and lodged in prison at the public cost; but there, alas, there is no grog, and he would apply to the commissioners of the Alms House for relief but that he fears they would set him to work. Perhaps some small remains of pride restrains him from beggary, some faint sense of honor keeps his hand from theft.

His time is almost come. His stomach is constantly disordered, his head aches, and he totters in his gait.

Cramps invade his slumbers—*delirium tremens* is coming and at last it does come. Then every joint trembles, then sees he horrid spectres, gorgons, hydras and chimeras dire, that have no existence save in his own frenzied imagination, but which nevertheless appear to him as distinct and vivid as his own reflection in a glass. He hears reproaches showered on him behind, before, on both sides of the street, which his troubled conscience tell him are true. He seeks some retired nook wherein to hide and there tries to argue himself out of his terrors; but in vain; the fiends are with him still. Mad dogs run at him with the rope slaver pendant from their deadly jaws, the hangman approaches with a halter; soldiers make ready and present at him; men come at him with axes and drawn swords; the sheeted dead arise from their graves and mop, and mow and gibber at him in their chrouds. Night comes, at last. The dreadful night, that increase these multiplied horrors a thousand fold. Rightly is his condition called "the horror;"—he has none greater. The wretch writhing in the pangs of impalement, the tortured Indian when the rising flame licks his limbs at the burning stake suffers not more than the worn out drunkard. Nature at last can endure no more;

he falls into convulsions that rack every fiber and which are succeeded, for a brief space, by insensibility.

He wakes a raging madman. Delirium has become *manu a potu*. Though he has not eaten for three days, though he has undergone every privation and hardship, though, in his convulsive struggles, he has covered himself with wounds and bruises, he is endowed with superhuman strength and it takes two or three men to prevent him from doing a mischief to himself or others. After an hour, or it may be more, of agony beyond expression, convulsions again afford him relief and he relapses into insensibility.

Why dwell upon a picture so dreadful. Again and again he suffers in like manner, till he sinks into the cold, but kind embrace of death.

Twelve men stood round the body of a fellow man in a rough pine coffin in the dead-house, and settled the business by saying that they know not who he is, but that he came to his death by intemperance and exposure. The corpse is then put into a cart and rattled off to Potter's Field, where the grave-digger sings or whistles the Black Joke, while the clouds rattle on the coffin lid.

At midnight come two ruffians with picks and spades and speedily unearth the body. They tear off the habiliments, and if any of them be worth keeping, cram them into their pockets. Then they thrust the naked carcass into a sack, throw it into a cart and drive back to the city. They pull up at a surgeon's door, unload the cart, receive fifteen dollars for their merchandise, and drive away, leaving the doctor alone with the subject.—*Washingtonian*.

[We design to reprint the following Pamphlet, section by section, in the *Advocate*, as being the most complete and satisfactory review of the wine question, which has come under our notice. We invite particular attention to it.—Ed.]

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

"For one, I rejoice in this discussion at the present time. Some are now what they denominated a few years since as ultraists. They have examined the subject and changed their minds. It is impossible now to avoid the discussion of the question respecting the use of wine, and that, too, in connection with all that the Bible says on the subject."—N. S. Berman, D. D.

"We hope this subject will soon be set at rest by the testimony of facts and experience; and in the meantime while the higher and more questionable points of controversy that have arisen out of our movement, are occasionally attracting our attention, let us never forget the simple scriptural and incontrovertible principle in which all the total abstinence, and which few of our opponents can dispute, namely, that it is our duty to abstain from all intoxicating drink, in order to discourage its use by others, preserve the temperance, reclaim the drunkard, and secure our own stability."—R. Kettle, Esq.

#### INTRODUCTORY OBSERVATIONS.

1. It is our object, in the present publication, to furnish our readers with a brief statement of what has been said on both sides of a much controverted point, and to illustrate and defend those views which we have adopted regarding it. We deem it proper to state, in the outset, how much is acknowledged on both sides. All agree that the kind of wine at present used by British Christians generally, in the celebration of the Lord's Supper, is very different from that with which our divine Redeemer originally instituted it. Of course we do not include in this statement those churches who have lately adopted unfermented wine for this celebration. It is well known that all the wines sold by our wine-merchants are more or less adulterated; that, in fact, pure wine cannot be obtained from them, and that much that is sold under the name of wine has not one particle of the juice of the grape in it. Abundant evidence of this has been furnished by Morewood in his *History of Inebriating Liquors*, and in the well known works of Drs. Henderson and Grindrod, as well as in Reviews and Periodicals altogether unconnected with the temperance movement, so that, so far as we know, no one disputes it. What Mr. Delavan

says of the United States of America, in his excellent periodical, *The Enquirer* is probably true also of the churches in Britain:—"There now appears to be an almost universal acknowledgement that the church has been using for a long time, at the Lord's Supper, a vile fabrication under the name of wine, and that it is now her duty to procure the 'Fruit of the vine' in the purest state in which it can be procured. It is now also admitted, that, in the early history of the church, water was admixed with the 'Fruit of the vine' on Sacramental occasions"—(Enq. p. 49.) The Rev. W. H. Medhurst, Missionary to the Chinese, made a similar admission in a Sermon on the Wine Question, published by him several years ago, and very widely circulated. Towards the close of it he recommended to Ministers and Deacons, to procure the lightest sort of wines, made as much as possible, from the grape, without spirituous admixtures, for the Eucharist." We are opposed to many of Mr. Medhurst's sentiments, but we most cordially approve of this recommendation. So much for what all must admit.

2. It may be proper here to state distinctly what our sentiments are regarding the kind of wine proper to be used in the celebration of the Lord's Supper, in order that our readers may understand what we mean when we refer to opponents on the one hand and friends on the other. The opinion which we hold, and shall endeavour to establish, is that unfermented wine is the only kind proper for this ordinance. The opponents of the temperance question retain their position in reference to this branch of it, and those friends of the temperance movement who think that alcoholic wine ought to be used in the Eucharist, or, that it is a matter of indifference whether or not the wine be intoxicating, are also our opponents here. Some of our friends have separated from the communion of the churches with which they were connected, because they could not induce their brethren to make the proposed change in the wine used at the communion; others remain in the communion, but endeavour, by the diffusion of information, and the calm discussion of the subject, to prepare the church for removing what they conceive to be an impropriety; and others deem the subject of too little importance to run the hazard of injuring the temperance cause by its discussion. We belong to the second of these classes, and this position secures us from the opposite extremes of the first and third. We deem the course we have adopted the only proper one, but we have at present no quarrel with our friends who, in this particular point, differ from us. The propriety of this course is very well vindicated by the Rev. John Burder in the *Congregational Magazine* for May, 1843.

3. We shall have occasion subsequently to examine the more prominent objections that have been advanced by our opponents, but we may here observe that remarkable admissions are made by some of them. The Rev. J. M. Daniell, of Ramsgate, in his discussion with Dr. F. R. Lees, (Anal. of Dis. pp. 7, 8.) said that "it was right to use unfermented, but it was also right to use intoxicating wine; he only contended for Christian liberty." It is right to use either, the former is, for many reasons, greatly preferable. We trust we shall make this abundantly evident in the course of the present essay. The Rev. Dr. Sprague, of Albany, in his controversy with the Rev. Dr. Stuart, of Andover, (Enq. p. 89.) said "It is readily admitted that there is nothing in the language which our Saviour used, in the original institution of the Lord's Supper, from which it can be determined whether it was the fermented wine or the unfermented juice of the vine which was used on that occasion, as the fruit of the vine may legitimately mean either." Similar sentiments might be quoted from others on the same side, but let these suffice as a specimen. They are considerably in advance of those generally entertained on that side of the question. Those who hold them have but to take another step, and then they are with us. The

Rev. Robert Forbes, A. M., minister of Woodside Parish, Aberdeen, whom we are proud to acknowledge as on the same side with us on this question, though he hesitates about the propriety of its discussion, says, (Course of Lectures under superintendance of W. S. Temp. Union, delivered in Glasgow, 1811-2, Lec. iv., p. 22,) "The emblem of Christ's blood, employed at the celebration of the Lord's Supper, is never called wine, but invariably 'the fruit of the vine,' intimating that it was a decoction of the grape fermented! and this is proved to a demonstration by the fact that the Jews were bound to exclude from their houses all fermented matter during the Passover, and, consequently, all alcoholic wines were abstained from during that sacred period. Hence we believe that the use of unfermented wine comes nearer the original mode of celebrating the ordinance than that at present generally used, though we confess we do not regard the matter as of sufficient importance to agitate the church with at the present stage of the temperance reformation."

4. We are not, then to be branded as reckless innovators because we propose for the church's consideration a change in the kind of wine to be used in the Eucharist. If we were proposing to substitute an adulterated and deleterious compound in place of the genuine article, there would be some foundation for the charges which have sometimes been made against us; but they are very unreasonable, since our course is the very opposite. All we seek is, to exclude from the sacramental cup whatever is not truly and properly the *fruit of the vine*. We wish to substitute a harmless beverage—such as we believe our Saviour used and sanctioned, instead of one which, alas! has robbed society of many of its most useful members, and the church of God of some of its brightest ornaments. The amiable and talented Mr. Delavan says,—“The important and interesting inquiry under consideration, an inquiry in which I think a great principle is involved, should not produce contention or unchristian feeling among brethren in the Lord. It is a proper question for every professing Christian to examine, whether learned or unlearned. All seek for the purest air—the purest water—the most healthful food—why should not christians seek for the ‘fruit of the vine’ in its purest state to commemorate the death of Christ?” Dr. Duff, a distinguished minister of the church of Scotland, and at present missionary in India, thus remarks on the wine which we should like to see used at the table of the Lord:—“But what is the *Providential design* in rendering this soil (the region of vineyards in the east of France, through which he was travelling), favoured by a genial atmosphere—so productive of the vine, if its fruit became solely either an *article of luxury*, or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant at his meals in vine-bearing districts. Instead of milk, he has a basin of pure unadulterated ‘blood of the grape.’ In this, its native original state, it is a plain, simple, and wholesome liquid; which at every repast, becomes to the husbandman what milk is to the shepherd—not a luxury, but a necessary—not an intoxicating, but a nutritive beverage.”—(Cited from the *Miss. Rec.* in Prof. Paxton's Illustrations of Scripture, 3d ed. vol. i. p. 116.) The following case may serve to illustrate the reasonableness of the inquiry into which we enter in the following treatise, and the unreasonableness of the virulent opposition with which the investigation of this subject has sometimes been met:—“R. M. Hartly, Esq., of the city of New-York has claims of gratitude upon his fellow-citizens, for the service he has rendered them in exposing the practices of milk-men, by which practices, doubtless, thousands of the infant population of that city have been sent to premature graves. He has shown, by the most incontrovertible proof, that the milk used by the citizens of New-York was rendered unhealthful to a great extent, by the use of brewers' slops fed to the cows. His object was to substitute good, healthful and nutritious milk for the corrupt and disease-producing milk which the city had been long using, in ig-

norance of its deleterious qualities. Mr. Hartley would have been greatly astonished to have met with opposition to purifying the milk-cup, because milk is spoken of in the Bible as a blessing; and because it is so, to find his efforts characterised as ‘leading to infidelity,’ and himself styled a ‘wretched innovator,’ for disturbing the public mind by discussing the qualities of milk hitherto in use.”—(Enquirer, p. 50)

5. May we ask, then, are our readers prepared to lay aside their prejudices till they have examined our reasons for the use of unfermented wine in the Lord's Supper? It may be useful to test these in a connected form. For this purpose, though our own reasons are somewhat different, we may here cite those given by the Rev. Dr. Justin Edwards, President of the Andover Theological Seminary:—“1. The Bible does not, in my view, forbid it. 2. Intoxicating liquors is, to many in our churches, less agreeable than ‘fruit of the vine’ unfermented. 3. Many do not think that it is right for them, in their circumstances, to drink the ‘fruit of fermentation.’ 4. For drunkards, who, through grace, have been reformed and converted; and are now consistent members of Christian churches, to drink the ‘fruit of fermentation,’ even at the ‘table of the Lord,’ would increase the danger of their being again intoxicated. 5. The ‘fruit of the vine,’ without the ‘fruit of fermentation,’ can be obtained, and can be carried to all parts of the earth. 6. Let all cease to drink the ‘fruit of fermentation’ (alcohol) and its deadly effects will cease. 7. The effects of all good influences upon multitudes will, I believe, be greatly increased, and the holiness and happiness of the human family be augmented” (Enq. p. 24). “Of course,” adds this venerable divine, “I cannot but expect that our brethren in the ministry and in the churches, when they come to examine this subject *kindly, calmly, and prayerfully* in the light of the scriptures and of facts, for the purpose of bringing glory to God in the highest, and manifesting, most extensively and usefully, ‘good will to men,’ will all ultimately adopt the right course. And when they do this, they will have increased and increasing evidence that it is the right course.”

6. Before concluding these introductory observations, we may refer our readers to sources of information on the subject of this publication. All who have written on the Wine Question have discussed the subject of our present inquiry—some more briefly, and others more at large. By far the most learned and satisfactory essay on the Wine Question generally, is entitled “*Tirosh to Yayin*,” but we look forward with much interest to the forthcoming work of Dr. Grindrod, author of the prize essay, *Bacchus*, which may, perhaps, surpass any thing we yet have. Essays on Sacramental Wine have been published by the Rev. A. Gilmour of Greenock—Mr. Firth of Hull—Henry Mudge, Esq., Surgeon, Bodmin—R. Shuckburgh, M. A., Rector of Alborough—and, in America, by the Rev. George Duffield. By far the most important and extensive work on this subject is “*The Enquirer*,” an American publication, conducted by E. C. Delavan, a gentleman of great wealth and influence, and a very talented writer, whose excellent Christian spirit, moreover, is conspicuous in every thing that comes from his pen. Letters, Essays, Lectures, &c by Professors in the Universities, and other distinguished writers, render the work extremely valuable to the temperance cause generally, though especially devoted to the subject of the communion wine. Only two numbers have yet been published—a year having intervened from the publication of the first till the second appeared—but more are forthcoming. We shall have occasion repeatedly to refer to this work in the course of our succeeding observations.

I will Sign the Pledge when I am in Danger.

Such was the reply of a gentleman of lofty feelings to a reformed drunkard, who, in the simplicity and kindness of his heart, asked him to sign the pledge.—“I will sign when

I am in danger." "And when are you in danger?" said the reformed man, "and who is to be the judge? If you look out of your own eyes, you may not perceive that you are in danger; but if you were to look out of mine, you might see that you are. I once stood where you stand and did not think that I was in danger. But my opinion made no difference as to the fact. It would have been well for me if I had known the truth."

But all the experience and reasoning of such men seems to be lost upon the self-esteemed prudent drinker. He rushes on until he has passed that fatal boundary (when and where it is he knows not,) and then he cannot stop. The only hold we can have of such gentlemen, and it is a strong one, if they are philanthropists and Christians, is the good of others. If the reformed man had said to him—"Sir, in view of the wide-spread evils of intemperance, of the number of the reformed, of their need of the power of example and sympathy in such as yourself, and in prospect of saving thousands on thousands of children and youth who are yet unscathed by the destroyer, will you not forego the pleasure of drinking intoxicating drinks; and, as the pledge is the only platform on which we can stand, are you not willing to unite with us in this bond of fellowship and secure our rescue?" he might have met with success; for surely he must have been wanting in the first principles of benevolence to have done otherwise than given his name, and united with him his destiny. "Knowing," says a gentleman of high standing, and who is himself a practical tee-totaller, and one, therefore, who, for himself, could not seem to need the pledge—"knowing that I can be doing no wrong, and believing that I may do much good, I am going myself to sign the temperance pledge." May every reader who has not done it come to the same conclusion! He may be instrumental in saving some, he knows not who or how many, from inevitable ruin. Come, gentlemen, and sign the pledge!—*Journal American Temperance Union.*

### PROGRESS OF THE CAUSE.

**NEWMARKET, Nov. 1.**—There is a Herculean effort being made on the part of the Bacchanals to strengthen their ranks and fortify their position in Newmarket, and, from all appearance, the friends of temperance and order will be driven from the field, and put to flight. This will be attributable, principally, to traitors and spies who have crept into our ranks, to sow discord and disaffection among us.—*J. G. FREL.*

**GOSFIELD, Nov. 1.**—The Sandwich Street Temperance Society was organized on the 23rd of March, 1842, on total abstinence principles; since then the cause has been steadily progressing, which you may learn from the fact, that the society, which consisted of only 39 members at the commencement, now numbers 225. Much good has already been effected. Drunkards have been reclaimed, and moderation men made tee-totallers. The most determined opposition we meet with, is from those old rum-drinking Christians, who appear to find their hard cider, and, occasionally, a little stronger stuff, such "a source of exquisite pleasure," that they would much rather part with their religion, than with their "bottle and can." Notwithstanding the opposition they have to encounter, the leading members of the society are vigilant and active, and are determined to persevere in spreading temperance principles, until the evils of intemperance, which for years have proved "a blight and a curse" to many families in this place, shall be seen and felt no more. But the greatest obstacle we have to contend with, is a distillery, located in the centre of our society, and at this very time darkening the heavens with its steam and smoke—a just emblem of the vice and misery it creates. There are two other societies in the township, and both are in a prosperous condition. The cause is rapidly advancing in this part of the Western District. An Association of the different societies has recently been formed, which promises much good.—*SIMON P. GERRY, Sec.*

**CRAPOUD, P. E. I., Nov. 2.**—The Annual Festival of the Tyrone Temperance Society took place on Thursday the 23rd ult., when about 250 of the members met at the Baptist Chapel, at 12 o'clock. A. M., formed in procession, and proceeded to the residence of

the President, John Lord, Esq., where they were met by the Charlottetown Amateur Total Abstinence Band, whence they proceeded through the settlement, with banners, &c. They then partook of an excellent and gratuitous Tea, which was provided by the ladies of Tyrone, at the School-house, which was commodiously fitted up for the occasion. The very pleasing repast being over, the procession, re-formed, and, the band taking the lead, they proceeded to the Baptist Chapel. At the close, eighteen signatures were obtained. The whole of the proceedings were highly gratifying to all present and the neighbourhood. I hope, Sir, soon to see a full report of that prosperous society, as I understand that they have almost banished the use and sale of intoxicating liquors from the settlement.—*G. WIGGINTON.*

**St. Johns, N. B., Nov. 10.**—The cause of temperance is progressing among us, we have lately (since I have been from home to Prince Edward Island) had a Mr. Ryder here lecturing, who appears to have been well received by high and low, and upwards of 300 have signed the pledge in the city, and above 300 at a meeting in the suburbs. The total belonging to the society here, I believe to be about 1000.—*ROBT. CRANFORD.*

**PRESGOTT, Nov. 15.**—On the 6th inst., the Prescott Total Abstinence Society met, pursuant to special notice, for the opening of the winter campaign. The house was much better filled than it has been for the last nine months. After the usual religious exercises had been gone through with, we were favored with an address from the Rev. M. Demorest, Canadian Wesleyan Methodist Minister of Brockville, which enlisted the marked attention of the congregation. He especially remarked upon the argument of the self-styled moderate drinkers, that there was no danger of them becoming drunkards, inasmuch as "they could either drink or abstain, just as suited their purpose," and proved their position to be false and dangerous in the extreme. Many other topics touched upon, bearing upon the subjects most interesting to this Society, and were handled by the Rev. gentleman in an argumentative and convincing manner. He was followed by Mr. McKay of Montreal, whose eloquence and earnestness in the cause excited the admiration of all present. We trust he may be induced to engage in our behalf as travelling Agent. Hundreds of drunkards await his coming among them in Canada West, to gather them into the fold of safety. The Rev. Mr. Carroll followed Mr. McKay with his usual power and earnestness—after which, all those who were not yet members were invited to become so, and fourteen new signatures were obtained to the pledge. Temperance tracts were then freely distributed, and the meeting was closed by the benediction, pronounced by the Rev. Mr. Carroll.

Since last year an evident change, for the better, has been witnessed in our town. One of the three distilleries has been closed, and others will follow if the intended tax be laid upon them. But two days since two of our leading young men subscribed to the pledge. Prescott is gradually changing its character. We hope shortly to be of one mind in scouting the accursed thing from among us.—*W. B. WALLY, Sec.*

**THE TEMPERANCE CAUSE.**—We learned to-day that a remarkable temperance movement is in progress among the soldiers at Jefferson Barracks. A Temperance Society was formed, we believe, about the first of this month, and since then meetings have been held two or three times a week.

The number of men who have enrolled themselves, within this time, as members of the Society, amounts to upwards of five hundred, and last night thirty-four signed the muster roll as temperance men. At this rate, the two regiments will soon be composed of anti-grog men—a circumstance unparalleled in the history of all encouragement.—*St. Louis Era.*

### MISCELLANEOUS.

Comparative Table of Malt made in Great Britain and Ireland for the years

	1836.	1840.	1842.
Bushels . . .	45,509,513	47,000,613	31,118,511
Showing a decrease, in four years, from 1836 to 1840, of 5½ millions of bushels, and in two years, from 1840 to 1842, a further decrease of 5½ millions; or in six years, a decrease of 11,000,969 bushels, or 25 per cent. From the same sources we learn that there has been, in three years, a decrease in rum of 26 per cent.; and in wines of all kinds, in the same period, 23 per cent. In			

French brandy, in two years, 14 per cent.; and Geneva 43 per cent. In Ireland, in three years, whiskey has diminished 50 per cent. 8000 beer-shops have been closed in the last five or six years. The extracts are from official returns brought down to the year 1813—*English Paper*.

**A SHOCKING CASE OF INTemperance.**—A shocking case of the fatal effect of intemperance occurred in this city last week. A fine little girl of five years of age was so severely beaten, as was supposed, by its mother, as to cause its death. From the evidence before the Coroner's jury, it appeared that on Wednesday night of last week, the mother of the child, whose name is Lynch, was conversing with some colored men, and the child having given some offence, was most brutally beaten. On Friday morning the child was found dead in its bed, with the blood running out of its mouth, nose and ears, the body covered with bruises, and its clothes sticking to the wounds by the blood. One hand was out of joint, and one arm severely bruised. The verdict of the jury was, that the child came to its death by blows inflicted by some persons to the jury unknown. The inhuman mother has been arrested on a charge of vagrancy, and committed to jail for three months, during which time we hope some further light will be thrown on this affair.—*Providence Chronicle*.

The great bane of civilized life is intemperance; and its progress and effects are most apparent among the lower orders. The operative, though he takes during the hours of labour more drink than he requires, instead of spending the evening with his family, joins frequently some friends to take a pint at the public-house. To die, a glass of spirits must afterwards be added. At length he is frequently drunk at night; and in the progress of the case, we find him occasionally so unfit for work the next morning from a *disordered stomach*, that he must have some spirits before he can crawl from his house. One glass leads to a second, and the man becomes intoxicated even in the morning—is obliged to give up the idea of going to work; and then his habits and feelings lead him to spend the day, not in freeing his system from the effects of his debauch, not in abstinence, fresh air, and repose, but in aggravating the evils from which he suffers. He resorts to the ale house! To-day is a repetition of yesterday, and to-morrow will probably be spent in sickness and in bed. There is another class in whom the vice is less apparent, though equally fatal. The artisan, not content with the more than liberal allowance of all which he has had during the day, calls for his glass of spirits as he comes home in the evening. He "can well spare two pence." At five or six in the morning again he takes his usual dram, as he sets out fasting to his work, and takes it consequently at the time most likely to injure the stomach. A craving for the noxious stimulant at length urges, I had almost said physically compels him to increase the frequency and the dose. Thus a practice rapidly destructive to health and life, becomes established, generally without the knowledge of the master, for the man attends his work regularly almost to the last, and almost without the consciousness of the individual, for the moral sense becomes blunted, and habit hides the sin. More shocking is the case, when the evil is found among females; when the wife is led to imitate the husband. Most shocking, when children, when young children, nay infants, are taught to sip with the mother, and thus acquire a taste for the bane of life and health. But I must not enlarge on subjects to which temperance societies are most laudably drawing public attention.—*Doctor Thacker's*.

#### 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, DECEMBER 1, 1813.

VOLUME X. OF ADVOCATE.

Several judicious and highly respected friends in the country, have represented to the Committee, that the interests of the Tem-

perance Advocate suffer most materially from the season of the year at which the Volume is made to begin, viz., 1st May:—

1st. Because at that time the roads are bad, and the friends of the cause in agricultural districts have no time to go round for subscribers, whilst any attempt to procure subscriptions three or four months before the commencement of the volume would be vain, even if made.

2d. Because the proceeds of the preceding crop have then, generally speaking, been exhausted, and however willing, there is not, in a vast number of instances, the ability to pay even the small cost of the Advocate at that season.

On the other hand, if the volume commenced with the New Year, there would be excellent roads—abundance of leisure—frequent public meetings—and the proceeds of the previous crop to facilitate the operations of those who take an interest in extending its circulation.

These considerations induce the Committee, after mature reflection, to close the present volume of the Advocate with the 15th December number, and commence the 10th Volume on the 1st January, 1814. To such as have subscribed for a year from the 1st May, the new volume will, of course, be sent up to that period, whether they continue to subscribe or not, so that there will be no breach of faith with them, seeing that for their subscription they will receive the paper for one whole year, viz., 24 numbers, and in that year there will be one complete volume.

To new subscribers, of whom we hope for a large accession, the price will be 3s. 6d. per annum, in advance, beginning 1st January; and to old subscribers, who have paid till 1st May, 1814, the additional price will be 2s. 4d., to entitle them to receive it until first January, 1815. This additional sum, we hope all our present subscribers will remit during winter, when it will, as we have seen, be much more easily done than if deferred till May next.

A bountiful Providence has crowned the year with abundance. Let not the Temperance Treasury starve!

#### CONTROVERSY.

It has sometimes been suggested that a little controversy, if conducted with courtesy and candor, would lend piquancy and interest to the pages of the Advocate—and certainly there is no more appropriate place for discussing the points upon which temperance men differ. There are, nevertheless dangers to be apprehended from admitting controversial articles: first, that they may be spun out to a length that will fatigue readers, and second, that angry feelings may be excited. We would earnestly, therefore, request all who may be desirous of discussing controverted points, to confine themselves, as much as possible, to arguments or reasons, stated in as concise and clear a manner as possible; and what we distinctly disclaim responsibility for the sentiments expressed, yet we, of course, reserve the right of excluding such communications as are judged unsuitable. With these particulars premised, we shall, for a while, at least, devote a portion of the Advocate to controversy, to which we invite communications from Temperance men.

#### Second reply to "Veritas."

THE SACRAMENTAL WINE QUESTION BELONGS TO THE CHURCHES, AND NOT TO THE TEMPERANCE SOCIETIES.

MR. EDITOR,—Much as I desire to see realized the object sought for by your correspondent VERITAS, I must strongly disapprove of the method by which he would accomplish it. I would not only allow, but invite, and, if possible, *protocole*, a searching investigation, in public promiscuous assemblies, into every subject connected with the temperance movement, yet there is one point which, it appears to me, should never be submitted to such assemblies for their

action thereon. I mean the Sacramental Wine question. I was alarmed to find any one proposing such a course as is suggested by VERITAS, because, I believe it no more belongs to temperance societies to legislate for the churches in this matter, than to prescribe to them the kind of discipline which shall be exercised towards any of their members who may happen to traffic in alcohol. Christians cannot be too jealous of any, even the most distant, approach to an interference with their exclusive and inalienable right and privilege of interpreting and carrying into full effect the commands of their Lord and Master. It is quite immaterial whether this interference be attempted by secular governments, or benevolent institutions.

It surprised me not a little to observe that you virtually approve of the particular course advocated by your correspondent, although you only express a readiness to open your columns for temperate discussion on the subject. The experience of our neighbours in the United States ought to have a salutary effect upon us, in leading us to avoid altogether the shoals and quicksands, on which, but a few years ago, their gallant temperance ship had well nigh foundered. The Wine Question was brought forward prominently in their temperance meetings, discussed with all earnestness in their papers, and the result was, that many of the religious public, who had formerly evinced much zeal and self-denial in the cause, but preferred taking their stand in its defence on *less debatable* ground, were fast retiring from the strife, when some of the leading men who held the opposite opinion, discovered the breakers ahead, and had wisdom and manliness enough to sheer off, just in time to save the cause from irreparable damage. Impressed with the importance of right views on the subject, and perceiving that good reasons were urged against its being agitated in their societies—composed, as they must be, of men of every mind and of no religious opinions—E. C. DELEWAN, withdrew from all official connexion with temperance organizations, and engaged single handed, in a separate, spirited, effort to diffuse light on this question by means of his *Enquirer*. Now, with such an instructive page of history open before them, why should temperance men in Canada involve themselves in such a controversy? It could not, in the nature of things, secure the end sought, while it would, beyond a doubt, excite much bad feeling, which would beget a coldness and distance on the part of many within we cannot afford to cut off, or suffer to withdraw from our list of supporters.

If the right observance of the Lord's Supper depends upon externals, then it is certainly incumbent upon those who will risk the peace of our societies by pressing the Wine Question, to bring forward as prominently and frequently, and urge as warmly, the necessity of using *only unblest bread* in that solemn service, else the work will be but half done. But if the efficacy of that soul-reviving ordinance depends wholly upon the spirit in which it is observed—and this is the opinion of the great mass of spiritually minded Christians—it must be evident to every one that the substance of the elements is a matter of secondary importance; although, unquestionably, they should in every case be the purest bread and wine that can be obtained. It is earnestly to be hoped that the few (for they will be found to be but a few) who agree with VERITAS in his proposal to agitate, will see it to be their duty to bear with their weaker brethren, until, by the direct action of the officers of the churches, (which might in most cases be secured by the judicious and powerful exertions of unofficial members) elements can be procured and introduced which shall more fully comport with the occasion, and relieve ALL from partaking of that which is offensive to many, and can be beneficial and edifying to no one.

PAX.

[With deference to our much esteemed brother who writes the above, we are desirous of correcting an erroneous impression which the letter might convey, viz: that the Editor of the *Advocate* approves of submitting the question respecting Sacramental Wine to the decision of Temperance Societies, composed of all kinds of materials. He contents us with such views. There is not a doubt that the matter belongs exclusively to Christians. The question is, shall Christians, being Temperance men, abstain from using the means placed by Providence within their reach, of spreading light and truth on this subject, and if they do, how are either the unofficial or official members of churches to be convinced? Is PAX of opinion that the matter, instead of being discussed with becoming reverence in Temperance papers, should be brought up at once for discussion and decision in the present state of the churches? Or should nothing be said about it anywhere? If so, where is Christian liberty? With respect to the course pursued in the United States, we believe the prevailing opinion of the leaders of the Temperance reformation now is, that they did wrong in allowing themselves to be intimidated into silence upon a question so intimately connected with the final success of the Temperance cause, by the *U. S. C. J.* which was raised against...—  
Ed.]

#### DISTILLATION AND AGRICULTURE.

We had recently occasion to notice a meeting of Distillers and Brewers, held in Montreal, for the purpose of opposing Government in its intention of laying an excise duty upon the manufacture of intoxicating drinks—and it is now our painful duty to refer to a meeting of the Agricultural Association of the District of Montreal, or, at least, its most prominent office-bearers, held, shortly after, for the purpose of endorsing the resolutions of said Distillers and Brewers, and aiding them in their opposition to Government.

We have always understood that agricultural societies claimed and received the support of the public generally, teetotallers included, and we think that the above proceeding was an unwarrantable stretch of power on the part of the few who attended the meeting in question, and cannot help hoping that it will not be approved of by the society in general.

Admitting, for the sake of argument, that the demand created by the distilleries and breweries for coarse grain benefits the farmer, still it would be selfish in the extreme, for one class of the community to seek to build itself up at the expense of the best interests of all other classes—to thrive on a business which is destroying so many of their fellow-creatures. But these manufactures do not benefit farmers; for, besides the grievous and general injury done to themselves by the intoxicating drinks made, the demand for other kinds of agricultural produce is diminished to an extent that more than counterbalances the supposed advantage. It is a melancholy sight to see farmers selling their produce to distillers, and leaving the markets to be supplied with pork, beef, flour, butter, cheese, &c., by their neighbours; yet this has been, to a great extent, the case in Lower Canada. When we see farmers fostering and protecting distilleries, we cannot help thinking of the countryman who took a snake into his bosom, and warded it till it stung him to death.

#### LYE WHISKY.

A boat load of wheat and ashes was recently damaged by water, and the ashes ran out among the wheat, making such a compound as was perhaps never seen before. The wheat was so impregnated with ashes, that it could not be handled with the naked hand, yet, we are informed, it was bought by a distiller.



Verily, the lovers of fiery reputations are likely to be gratified, if they know the right shop to apply to.

**GLENGARRY.**—A young man, named Montgomery, in Glengarry, went with his sister on Sunday, the 11th inst., to a neighbour's house, where, having been received after the Highland custom, he indulged too much, and became quarrelsome. His sister remonstrated with him, but he felled her with a blow, and afterwards trampled on her body. She died next day, and was buried on Tuesday. The circumstance, however, having transpired—the body was exhumed a few days ago—and a Coroner's inquest being held upon it—a verdict of "WILFUL MURDER" was returned against the brother. The Coroner has issued his warrant for his apprehension, but he has as yet eluded the vigilance of the ministers of Justice.—*Montreal Herald.*

"Improved directions to make Cider Perry and Wines, from recent chemical discoveries."

The above is the heading of an article which appeared in that, otherwise, excellent publication, the *British American Cultivator*. We advise our esteemed neighbour to keep clear of such dangerous ground, if he would retain the confidence of temperance men, who, we are happy to say, constitute a goodly proportion of the farmers of Canada.

#### STRIKING TESTIMONY FROM THE WRECK OF THE PREMIER.

QUEBEC, Nov. 14, 1813.

SIR,—I have no doubt of your having heard of our being shipwrecked on the 4th instant, in Cape Chat Bay, in the District of Gaspé, Canada: I have now great pleasure in informing you that we have again returned to Quebec, and in being able to say that I am still a tee-totaler; and I can assure you, that if a man can do without liquor in an ordeal like that I have just passed through, he can safely say that he has put it to a thorough test.

I can say this much, that though we were better than fifteen hours on the wreck before we got to land, I did not consider that liquor was necessary; and even in the following week's incessant toil at the wreck, being up to our knees in the salt water, nearly the whole of the day, and freezing intensely, I still consider it quite unnecessary, and I am of opinion that it is, in all cases, a useless incumbrance.

A. E. GRANT,

Sergeant, 2d Battalion Royal Regiment.

#### IS THE ADVOCATE TO BE SUPPORTED?

If so, let friends of the cause, and especially office-bearers of societies, exert themselves at the commencement of the new volume. Each society might, on an average, procure ten new subscribers, and send us their names as the most acceptable kind of New Year's gift. We will see which society, in this respect, deserves the banner. Far better send money for *Advocates* or *Tracts* than even as donations, as it equally relieves the Montreal Society, whilst the cause is advanced by the circulation of temperance publications.

## EDUCATION.

### Letters to a Young Teacher.

NO. 1.

MY DEAR FRIEND,—To educate others one must be able to educate one's self, is a maxim which lies at the root of all successful effort as a teacher. A late Swedish writer puts into the mouth of one of his characters, a similar sentiment. "In the de-

gree in which man develops in himself goodness, wisdom and ability, he succeeds commonly in calling out these in children." But you are young, and may not, at first sight, perceive the truth which is so plain to teachers of experience. Let us, therefore, look into the matter a little. You wish your school-room to be quiet—if your own tones are loud, and your manner boisterous, can you hope to shed around you that calming, subduing influence, which will alone control the exuberance of youthful spirits. You teach your pupils by precept to repress anger and forgive injury. You enter the school-room some morning and find the ink spilled on your writing desk—the damage cannot well be repaired, and justice requires you to take measures to discover and punish the offender. Should the children perceive, in word or look, anything vindictive, all your exhortations against anger and revenge will be thrown away, and it will require your utmost effort to separate the punishment required by regard to right, from that prompted by revenge. An inexperienced teacher would inflict the penalty in a summary manner; a wiser one would manifest no displeasure, either by word or look, and would not even speak of the matter to any one for a week; by that time his own irritation would have subsided, and a calm and dispassionate course would do more to touch the offender's heart than any severer penalty.

Do you say, as I have heard some parents reply to similar remarks,—"If I wanted I should forget all about it." Then do you not prove, that you have not in yourself that self-government which you require in others.

Again, your school is very disorderly. The contents of the desks are not neatly arranged; You wish for a reformation in this respect—begin with your own. Can you expect to find in those, many years your juniors, that self-control which you can not or do not exercise, even under the pressure of all the motives which your added years have gathered around you. Yet were you blamed for forgetfulness, disorder or inattention in the same proportion in which your wrath falls upon your little pupils, would you not deem it undue severity?

Do you say this theory makes you responsible for all that is wrong in the school-room. It does not lay fresh responsibility upon you, but merely shews you what you voluntarily assumed when you undertook the training of immortal beings. You need strength from on high to discharge faithfully your duties, and you can be successful only as you cultivate a deep and earnest sense of your high trust, and strive with all your might to perform it. I must now close, for I do not purpose in my notes to go into lengthened detail, but merely to throw out a few hints, to call your attention more fully to your high vocation.

Montreal, October 3, 1813.

Z.

### Of enlarging the capacity of the Mind.

(Continued from page 218.)

2. It is proper also to acquaint them with the circumference of our earth, which may be proved by very easy principles of geometry, geography, and astronomy, to be about twenty-four thousand miles round, as it has been actually found to have this dimension by mariners, who have sailed round it. Then let them be taught, that in every twenty-four hours either the sun and stars must all move round this earth, or the earth must turn round upon its own axis. If the earth itself revolves thus, then each house or mountain near the equator must move at the rate of a thousand miles in an hour: but if, as they generally suppose, the sun or stars move round the earth, then (the circumference of their several orbits or spheres being vastly greater than this earth) they must have a motion prodigiously swifter than a thousand miles an hour. Such a thought as this will by degrees enlarge their minds, and they will be taught even upon their own principles of the diurnal revolutions of the heavens, to take in some of the vast dimensions of the heavenly bodies, their spaces and motions.

3 To this should be added the use of telescopes, to help them to see the distant wonders in the skies; and microscopes, which discover the minutest parts of little animals; and reveal some of the finer and most curious works of nature. They should be acquainted also with some other noble inventions of modern philosophy, which have a great influence to enlarge the human understanding, of which I shall take occasion to speak more under the next head.

4. For the same purpose they may be invited to read those parts of Milton's admirable poem, entitled *Paradise Lost*, where he describes the armies and power of angels, the wars and the senate of devils, the creation of this earth, together with the description of Heaven, Hell, and Paradise.

It must be granted that poetry often deals in these vast and sublime ideas. And even if the subject or matter of the poem doth not require such amazing and extensive thoughts, yet tropes and figures, which are some of the main powers and beauties of poetry, do so gloriously exalt the matter, as to give a sublime imagination its proper relish and delight.

So when a boar is chased in hunting,

His nostrils flame expire,  
And his red eyeballs roll with living fire.

When Ulysses withholds and suppresses his resentment,

His wrath compress,  
Recoiling, mutters thunder in his breast.

But especially where the subject is grand, the poet fails not to represent it in all its grandeur.

So when the supremacy of a God is described,

He sees, with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms or systems into ruin hurl'd,  
And now a bubble burst, and now a world.

These sorts of writing have a natural tendency to enlarge the capacity of the mind, and make sublime ideas familiar to it. And instead of running always to the ancient heathen poetry with this design, we may with equal, if not superior advantage, apply ourselves to converse with some of the best of our modern poets, as well as with the writings of the prophets, and the poetical parts of the Bible, viz.: the book of Job and the Psalms, in which sacred authors we shall find sometimes more sublime ideas, more glorious descriptions, more elevated language, than the fondest critics have ever found in any of the heathen versifiers either of Greece or Rome; for the Eastern writers use and allow much stronger figures and tropes than the Western.

Now there are many and great advantages to be derived from this sort of enlargement of the mind.

It will lead us into more exalted apprehensions of the great God our Creator than ever we had before. It will entertain our thoughts with holy wonder and amazement, while we contemplate that Being who created these various works of surprising greatness, and surprising smallness; who has displayed most inconceivable wisdom in the contrivance of all the parts, powers, and motions of these little animals invisible to the naked eye; who has manifested a most divine extent of knowledge, power, and greatness, in forming, moving, and managing the most extensive bulk of the heavenly bodies, and in surveying and comprehending all those unmeasurable spaces in which they move. Fancy, with all her images, is fatigued and overwhelmed in following the planetary worlds through such immense stages, such astonishing journeys as these are, and resigns its place to the pure intellect, which learns by degrees to take in such ideas as these, and to adore its Creator with new and sublime devotion.

And not only are we taught to form juster ideas of the great God by these methods, but this enlargement of the mind carries us on to nobler conceptions of his intelligent creatures. The mind that deals only in vulgar and common ideas is ready to imagine the nature and powers of man to come something too near to God his Maker, because we do not see or sensibly converse with any being superior to ourselves. But when the soul has obtained a greater amplitude of thought, it will not then immediately pronounce every thing to be God which is above man. It then learns to suppose there may be as many various ranks of beings in the invisible world in a constant gradation superior to us, as we ourselves are superior to all the ranks of being beneath us in this visible world; even though we descend downward far below the ant and the worm, the snail and the oyster, to the least and to the dullest animated atoms which are discovered to us by microscopes.

By this means we shall be able to suppose what prodigious power angels, whether good or bad, must be furnished with, and

prodigious knowledge, in order to oversee the realms of Persia and Grecia of old, or if any such superintend the affairs of Great Britain, France, Ireland, Germany, &c., in our days; what power and speed is necessary to destroy one hundred and eighty-five thousand armed men in one night in the Assyrian camp of Sennacherib, and all the first-born of the land of Egypt in another, both which are attributed to an angel.

By these steps we shall ascend to form more just ideas of the knowledge and grandeur, the power and glory of the man Jesus Christ, who is intimately united to God, and is one with him. Doubtless he is furnished with superior powers to all the angels in heaven, because he is employed in superior work, and appointed to be the sovereign Lord of all the visible and invisible worlds. It is his human nature, in which the Godhead dwells bodily, that is advanced to these honours, and to this empire; and perhaps there is little or nothing in the government of the kingdoms of nature and grace but what is transacted by the man Jesus, inhabited by the divine power and wisdom, and employed as a medium or conscious instrument of this extensive gubernation.—*Watts on the Mind.*

## MOTHER'S DEPARTMENT.

### "The Mother at Home,"—Faults and Errors.

By the Rev. J. S. C. Abbott.

"I always felt pain for poor little things set up before company to repeat verses, or bits of plays, at six or eight years old. I have sometimes not known which way to look, when a mother, (and, too often a father,) whom I could not but respect on account of her fondness for her child, has forced the feeble-voiced eighth wonder of the world to stand with his little hand stretched out, shouting the soliloquy of Hamlet, or some such thing. I do not know any thing much more distressing to the spectators than exhibitions of this sort. Upon these occasions no one knows what to say, or whither to direct his looks. If I had to declare, on my oath, which have been the most disagreeable moments of my life, I verily believe that, after due consideration, I should fix upon those in which parents whom I have respected, have made me endure exhibitions like these; for this is your choice, to be insincere or to give offence. The plaudits which the child receives in such cases puff it up in its own thoughts, and send it out into the world stuffed with pride and insolence, which must and will be extracted from it by one means or another. Now parents have no right thus to indulge their own feelings at the risk of the happiness of their children."

There are two extremes which it is necessary to avoid. The one is that of excluding children altogether from society; the other is, of wearing out their friends by their presence and their careless talk. If we consider our children as troubles, to be kept out of the way whenever we wish for social enjoyment; if the entrance of a few friends to pass the evening is the signal for their immediate departure to another room, how can we expect them to improve, or to become acquainted with the proprieties of life? They must listen to the conversation and observe the manners of their superiors, that their minds and their manners may be improved. Not long since I heard a gentleman speaking of an unusually interesting family he had just visited. It was known that he was coming to pass the evening. As he entered the room he saw three little children sitting quietly and silently by the fire. The mother was sitting by the table with her sewing. The father was rising to receive him. The children remained for an hour or more, listening with interest to the conversation which passed between their parents and the gentleman. They made not the least interruption, but by their presence and cheerful looks contributed much to the enjoyment of the evening. At eight o'clock, (the children's bedtime) the mother said, "Children, it is eight." Without another word, they all rose and left the room. The mother soon followed, and after being absent a few moments, returned. Now how much enjoyment is there in such a family as this! And how much improvement do the children derive from being accustomed to the society of their superiors! In this way they are taught humility, for they see how much less they know than others. They gain information, and their minds are strengthened by the conversation, they hear. Their manners are improved, for children learn more by example than precept. If you would enjoy these pleasures, and confer upon your children these benefits, it is indispensable that they be habitually well governed. Nothing can be more hope-

less than to expect that children will conduct themselves properly when company is present, if at other times they are uncontrolled.

Some parents, feeling the importance that their children should enjoy good society, and at the same time have them under no restraint, deprive themselves and their visitors of all enjoyment, and their children of all benefit. We do not like, even, in imagination, to encounter the deafening clamor of such a scene. Some are lolling about the stranger's chair: some crying; some shouting. The mother is pulling at the gown of one, and scolding at another. The visitor, distracted with noise, endeavors in vain to engage in conversation. The time, and attention, and patience of the parents are absorbed by the lawless family. The visitor, after enduring the uproar for half an hour, is happy in making his escape. Where can there be pleasure, and where can there be profit in such a scene as this?

Some parents, to avoid this inconvenience, immediately send their children from the room when visitors arrive. This is treating children with injustice, and the parents must reap the mortifying consequences in their uncultivated manners and uncultivated minds. Hence in many gentlemen's families, you find awkward and clownish children. If children are banished from pleasing and intelligent society, they must necessarily grow up rude and ignorant. The course to be pursued, therefore, is plain. They should be often present when friends visit you. But they should be taught to conduct themselves properly—to sit in silence and listen. They should not speak unless spoken to. And above all, they should not be thrust forward upon the attention of visitors, to exhibit their attainments, and receive flattery as profusely as your friends may be pleased to deal you.

**Do not deceive children.** Many are unaware of the evil consequences which result from this common practice. A physician once called to extract a tooth from a child. The little boy seeing formidable instruments, and anticipating the pain, was exceedingly frightened, and refused to open his mouth. After much fruitless solicitation, the physician said, "Perhaps there is no need of drawing it. Let me rub it a little with my handkerchief, and it may be all that is necessary; it will not hurt you in the least." The boy, trusting his word, opened his mouth. The physician, concealing his instrument in his handkerchief, seized hold of the tooth and wrenched it out. The parents highly applauded his artifice. But the man cheated the child. He abused his confidence; and he inflicted an injury upon his moral feelings not soon to be effaced. Will that physician get his handkerchief into the mouth of the child again? Will he believe what the physician may hereafter say? And when told that it is wicked to say that which is not true, will not the remembrance of the doctor's falsehood be fresh in his mind? A child while conscious that his parents approved of the deception, will he not feel it to be right for him to deceive, that he may accomplish his desires? This practice is attended with the most ruinous consequences. It unavoidably teaches the child to despise his parents. After he has detected them in one falsehood, he will not believe them when they speak the truth. It destroys his tenderness of conscience; and it teaches arts of deception. And what are the advantages? Why in no particular instance, the point is gained.

Let compulsion be resorted to when necessary, but deception never. If a child cannot place implicit confidence in his parent, most assuredly no confidence can be reposed in the child. Is it possible for a mother to practise arts of deception and falsehood, and at the same time her daughter be forming a character of frankness and of truth? Who can for a moment suppose it? We must be what we wish our children to be. They will form their characters from ours.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew, by sad experience, that her word was not to be trusted. A gentleman and friend who was present, took the spoon, and said,

"James, this is medicine, and it tastes very badly. I should not like to take it, but I would, if necessary. You have courage enough to swallow something which does not taste good, have you not?"

"Yes," said James, looking a little less sulky. "But that is very bad indeed."

"I know it," said the gentleman, "I presume you never tasted anything much worse." The gentleman then tasted the medicine himself, and said, "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon.

"It is, really, rather bad," said the gentleman; "but the best way is to summon all your resolution, and down with it at once, like a man."

James made, in reality, a great effort for a child, and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest dining stranger? And who will be hereafter most readily believed? It ought, however, to be remarked, that had the child been properly governed, he would at once and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might, after all the arguments of the gentleman, still have refused to do his duty. What course should then be pursued? Resort to compulsion, but never to deceit. We cannot deceive our children without seriously injuring them, and destroying our own influence. Frank and open dealing is the only safe policy in family government, as well as on the wider theatre of life. The underhand arts and cunning manoeuvres of the intriguer are sure in the end, to promote his own overthrow. Be sincere and honest, and you are safe. The only sure way of securing beneficial results, is by virtuous and honorable means.

## CHILDREN AND YOUTH'S DEPARTMENT.

### "The Traveller"—Cataracts.

(Continued from page 22.)

**Traveller.**—There is a cataract called the Tuceon Fall in Georgia, much deeper than the Fall of Niagara; but as I have never seen it, I will not say more than that travellers describe it as a magnificent sight.

**Edmund.**—Which is the deepest fall of water in the whole world?

**Traveller.**—That is a very difficult question to answer, for travellers have given such different accounts, and so contradicted each other, that much doubt exists on the matter. I have, however, seen the most modern map printed on the subject, and that states the Fall of Gavarny, in the Pyrenees, to be above eleven hundred feet; and the Fall of Rjukan Foss, in Norway, to be nine hundred; but as there is another fall, just below this latter one, of considerable depth, the two are considered as one cataract, and this description makes the Fall of Rjukan Foss, in Norway, the deepest in the known world.

**Edmund.**—Remember Rjukan Foss, Gilbert, and then we shall know the names of the highest mountain, the most dangerous precipice, the most profound cavern, the largest desert, the longest river, and the deepest fall of water in the whole world.

**Traveller.**—There are no waterfalls, perhaps, so famous as the Falls of Niagara. The river Niagara, in Upper Canada, takes its rise in the eastern extremity of Lake Erie, and empties itself into Lake Ontario. Its breadth is about 900 feet, and its current is exceedingly strong and irregular. Lower down, the river is wider and more smooth; but at Fort Chippeway, a league above the cataracts, it becomes violently agitated, and rushes along with such impetuosity, dashing against the rocks, that the spectator cannot gaze on it without a sensation of terror. The whole stream of the river suddenly tumbles headlong down a precipice of about 150 feet in depth. There are two islands which prevent the water falling in one unbroken sheet; but you may form some idea of this magnificent cataract, when I tell you, that one fall alone is the third of a mile broad, and that the breadth of the three falls, with the two islands included, are 4000 feet.

**Gilbert.**—More than three quarters of a mile wide!

**Traveller.**—From the eminence called the Table Rock, there is a fine view of the rapids above the fall, as well as of the dread abyss into which the Great Horseshoe Fall precipitates itself. The immensity of the surrounding objects overwhelms the spectator with astonishment, while the wild rush of the descending flood bewilders him with amazement. The quantity of water precipitated every minute, by these cataracts, is computed at 670,250 tons. I have been arrested by the sight of many falls, but the Cataracts of Niagara electrified me more than any other, nor would it be possible to give a description of them that would not fall far short of the reality. When gazing on the giant flood, and surveying the resistless force of the mighty torrent, I thought of the feebleness of man to resist it, and of His almighty power who stems at his pleasure the most impetuous torrent, who "bindeth the floods from overflowing, and measureth the sea in the hollow of his hand."

Here old Jasper Collins hobbled along the walk to the beach

beneath the willow tree, to ask the traveller, and his young friends, if they would like to take a glass of clear water from the spring. This was thankfully accepted. The traveller found the liquid beautifully clear and refreshing, and, after reminding old Jasper of the "well of living waters," took his leave, while Edmund and his two brothers made the best of their way to the water-lail at the mill-pool.

### Whirlpools, Whirlwinds, and Waterspouts.

As the bee and the butterfly no sooner wing their way from one flower than they alight on another, so youth, eager in quest of enjoyment, is ever changing the source of its pleasures. The toys of infancy are alternately sought and neglected, and the objects of boyhood are changed with every varying hour.

When first Edmund, Gilbert, and Leonard prevailed on the traveller to begin his narrative, nothing was so entertaining as the incidents of the earth; but no sooner were they described, than precipices became the topic which occupied their thoughts. After shuddering for some time at imaginary dangers, caverns excited their curiosity; and then followed, in due course, the dreadful earthquakes which have devastated the world.

In a little time earthquakes were comparatively disregarded, and deserts were rambled over with delight. These were abandoned that the winding course of rivers might be pursued; and cataracts at last absorbed their attention. But, though they had listened to such a variety of subjects, still their curiosity was not fully gratified; indeed, the more they heard the more they appeared desirous to hear. The narrative given had been a source of great gratification to them, to say nothing of the good they were likely to derive from the many remarks of a serious kind, which the traveller was in the habit of making in the course of every day. Edmund had found, in an old book, a short account of a whirlpool, which had much interested him; and, doubting not that the traveller knew everything about every whirlpool in the world, he applied to him for a more enlarged narrative.

In consequence of this application, the traveller agreed that Edmund, Gilbert, and Leonard, in their next day's walk, should be entertained with all that he could tell them about whirlpools, whirlwinds, and waterspouts.

We are never so punctual in our engagement as when we have our own interests to serve; and Edmund and his brothers were not a minute after the time fixed on to commence their walk the next day.

"Well," said the traveller, taking the hand of Leonard, and moving forward, "we will begin our walk and our narrative at the same time, for both will be of a rambling kind, as the information which I can give you about whirlpools, whirlwinds, and waterspouts is not very great; but, first, let me just express the wish that you should always be as punctual in your engagements as you have been in the present one. A friend of mine says, that an engagement is a debt, and that it is aim at as bid to rob any one of his time as of his money. The different currents, which take place in the air and sea, are, in many instances, difficult to be accounted for, and frequently all that can be said in explanation, is to give a reasonable guess at the cause which creates them. In the sea there are regular currents, caused by the flowing of the tides; and, in rivers, by the natural inclination of the water-courses towards the ocean; but, besides these, irregular currents are occasioned by the position of rocks, by chains and rifts in the earth, by winds, and other causes. Counter-tides are often observed near the sea-coasts and rocky shores. In places where these flow, the sea swells in an extraordinary manner, becoming very furious without any apparent cause, and without being affected by the wind. The waves rise very high, and break with such violence against the shore, that vessels cannot make the land. In the Gulf of Florida there is an extraordinary current."

*Gilbert.*—Please to tell us about the current in the Gulf of Florida.

*Traveller.*—This current is supposed, by some, to be caused by the trade-winds, which, blowing hard from the east into the Gulf of Mexico, occasion an accumulation of water there, above the common level of the sea, in consequence of which the water is constantly rushing out in the direction where it finds the least resistance, namely, through the Gulf of Florida, with such force, as to continue a distinct stream for a great distance. Every ship which leaves Europe, for the westerly parts of North America, has to cross this current, which is, perhaps, fifteen or twenty

leagues wide. "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep."

*Edmund.*—The stream, then, must be from forty-five to sixty miles wide: what a stream that must be!

*Leonard.*—But that is not a whirlpool; I want to hear something about a whirlpool.

*Gilbert.*—Oh, there is a capital whirlpool in the mill-pond, when the flood-gate is pulled up a little way, and many a paper-boat of mine has it sucked under water!

*Leonard.*—But there are whirlpools in the sea, and they cannot be made by flood-gates. Please to tell us what makes a whirlpool in the sea.

*Traveller.*—It is supposed that whirlpools in the sea are occasioned by under currents; but as we continually see small holes in the surface of brooks and ponds, wherein the water moves round with rapidity, so the same effects may follow on a larger scale in the sea, from the same causes. Sometimes the wind produces this effect, and sometimes an outlet at the bottom, and there may, for ought we know to the contrary, be many outlets from the sea itself.

*Edmund.*—I have heard of sailors being sucked down by whirlpools; how dreadful!

*Traveller.*—Every death is dreadful, without the prospect of a happy eternity; but when sin, the sting of death, is taken away, and we have the hope of everlasting life through the Saviour's sacrifice of himself upon the cross, whether the flame devour, or the flood overwhelm us, we are secure. On the coast of Calabria is a dangerous rock, 200 feet high, called Seylla; and opposite this, on the coast of Sicily, is a whirlpool called Charybdis. Strango tales have been told of this place, and different writers have amused themselves by describing frightful scenes which have never yet occurred; so that, according to their accounts, no ship could draw near without the certainty of destruction; but their are dangers enough in the sea without their being represented as greater than they really are.

*Edmund.*—I can conceive nothing worse, than the situation of a man when on the point of being drawn into a whirlpool.

*Traveller.*—On the coast of Norway there is a dangerous whirlpool, called Maelstrom. It is situated at the south end of the Lufföden Islands, and at no great distance from that of Moskoe. This is not only in imagination, but in reality terrible. It is not the mere tumbling of a torrent, or the rush of a river, but the wild waters of the mighty ocean raging with fury, and gapping with inevitable destruction.

*Gilbert.*—What is it that occasions this terrible Maelstrom?

*Traveller.*—A furious current, which runs among the islands, flowing contrary to the motion of the tide, through a channel that has great and sudden inequalities of depth. Its vortex is truly tremendous. Sometimes the fury of the stream, or whirlpool, is increased by a strong west wind, when its roaring is dreadful to hear.

*Edmund.*—I dare say many a ship has been wrecked there.

*Traveller.*—O yes; for the force of the water, for a considerable distance, is too great to be resisted by any power, save his who can bid the swelching ocean repose in peace. Imagine, for a moment, that you see a vessel sailing, through the folly or thoughtlessness of her crew, within the influence of the whirlpool. Imagine the careless sailors gazing along nearer and nearer, thinking that they can, at any time, turn aside from the current, and avoid the danger. The vessel moves faster through the waters, and the roaring of the vortex is faintly heard. The crew begin to be alarmed, and their merriment is turned into mourning. In vain they alter their sails and rudder, the stream is stronger, the roaring is louder; the boiling waters are seen from the mast head, raging and foaming. Helpless and hopeless, they are borne onward to the fatal gulf, and hurried down the whirling abyss. Nothing is left but the scattered fragments of the wreck, which the sea casts up in the distance.

*Edmund.*—The very thought is enough to make one shudder.

*Traveller.*—This fearful scene, which sometimes happens where the Maelstrom roars, is an exact picture of the course of a heedless and unrepenting transgressor. And, alas! it has been fatally realized in the experience of many a youth. He follows out the evil inclinations of his heart, and thinks lightly of the dangers which surround him. Sickness, sorrow, remorse, and despair are disregarded; death, judgment, and eternal woe are denied; the current of evil, the influence of sin, gets gradually stronger and stronger. At last the denunciations of God's wrath, against iniquity, come upon him; he sees the gulf before

him, he feels the fearful forebodings of coming judgment, and, oppressed with unutterable terror, he is overwhelmed with sudden destruction. This is a gloomy picture which I have placed before you, but it is good for us that we should use every motive to avoid evil, and to seek that salvation which God hath wrought in his Son Jesus Christ.

**Leonard.**—I want you now to tell us about the whirlwinds.

**Traveller.**—In this country we know but little of those hurricanes and whirlwinds, which visit many parts of the earth. If we knew more of these ministers of swift destruction, we should be more grateful in being delivered from their influence. To remind each other of our mercies, is a profitable employment, and one in which we cannot too frequently engage. In the West Indies, whirlwinds are frequent, and the devastation occasioned by tornadoes is dreadful in the extreme. Vessels on the coast are driven furiously from their anchorage, plantations are destroyed, houses demolished, and gigantic trees torn up by the roots, while lightnings flame through the air, and peals of thunder burst from the skies.

**Gilbert.**—The West Indies is where the negroes work in the sugar plantations.

**Traveller.**—Yes; let us thank God that in a few years they will have their freedom. Whirlwinds though more frequent in hot climates, are not confined to them. In 1669, a whirlwind suddenly visited Ashley, in Northamptonshire, and a terrible commotion it made. First of all, it carried away the hat and pail of a milk-maid, whirling them up in the air like bits of paper, and bearing them to a distance.

**Leonard.**—How astonished she would be!

**Traveller.**—Next it passed through a farm-yard, where it blew the body of a waggon off the axletrees, breaking the latter in pieces, shattering the wheels, and blowing them over a wall. Another waggon was violently driven against the farm-house. A large branch of an ash tree was wrenched from the trunk, and carried over a house a hundred yards distant. The slates were blown from the roofs, the milk-pans overturned in the dairy, the windows broken, and fifty other disastrous effects were produced by this whirlwind.

**Edmund.**—Well, it was a good thing that no one was killed by it.

**Traveller.**—In 1731, there was a sudden and terrific whirlwind at Cerne Abbas, in Dorsetshire. It crossed the town rapidly, unroofing houses, uprooting trees, and throwing down the pinnacles and battlements of the church tower. A whirlwind differs from other winds in this respect, that it does not blow straight forwards, but sweeps rapidly round with great force. Though that of which I have now spoken did much mischief, it was all over in the space of two minutes. What occasions the air to be thus put into sudden and violent motion, remains a mystery.

(To be Continued.)

## AGRICULTURE.

We have now an opportunity of presenting our agricultural and mercantile readers with a document of great importance, containing as it does information which is at the same time accurate and very much wanted. The document in question is a circular recently received from the Agent of an extensive London Provision House, who has taken great pains to circulate information on this side of the Atlantic and to introduce American and Canadian Provisions extensively and favourably into the British Market.—Owing to the exertions of these gentlemen and others interested on both sides of the Atlantic, the trade is being placed on a much better footing, and it is expected that American Provisions will soon bring as high a price in the home market as Irish. In order that Canada should participate in this wholesome and permanent trade with advantage, it will be necessary that all concerned should pay attention to such instructions as the following.—Ed.

### Directions for Preparing Provisions for the English Market.

Barrels of Prime Mess Pork, 50 pieces of 4 lb each, 200 lbs, wood bound, and two iron hoops. Tierces of Middles, six to twelve pieces, 336 lbs, two iron hoops. Tierces of India Prime Mess Pork, 58 pieces, 6 lb each, 318 lbs, 6 iron

hoops. Tierces of Prime Mess Beef, 38 pieces 8 lb each, 304 lbs 2 or 4 hoops. Tierces of India Prime Mess Beef, 42 pieces, 8 lb each, 336 lbs, 6 hoops. Bladders of Lard, packed in tierces of chaff. Kegs of Lard 20 to 25 lbs or Barrels. Bales or Boxes of Middles, in dry Salt, 4 to 6 in each. Bales or Boxes of Sides of Bacon, 4 to 6 in each. Ox Tongues in Pickle, 12 in each keg. Pigs Tongues, in Pickle, 100 lbs in each keg.

**Feed.**—The cattle should not be fattened on oil cake, nor the hogs be fed on nut or distillery food, which is very objectionable.

**Slaughtering.**—Neither cattle nor hogs to be killed immediately after driving, but to be kept a week if possible, and without food from twelve to twenty-four hours previous—to be cut up the following day—a fine saw should be used when the bones cannot be clean cut with a cleaver without disfiguring or loosening the meat from the bones.

**Salting.**—The meat when cut up to be thrown on large dressers or tables, where two men are to be stationed—the first man trims and makes any necessary incisions to insure the perfect curing of the meat, and fills up the interstices with salt, then passes the piece to the other, who finishes the rubbing with salt, and passes the piece into a large tank or vat without pickle. The men should always have plenty of salt on the table before them, and wear gloves. The following day some saltpetre to be dissolved and put into the vats, or some cures mix it with salt. The meat to be pressed down and covered in its own made pickle, or some to be added in two or three days, and in about eight or ten days, the meat to be packed into its proper cask with fresh salt and fresh pickle. If the meat is not perfectly clean, to be rinsed or washed whilst packing.

**Packing.**—In packing, plenty of Turk's Island or St. Ubes salt, to be put at the top and bottom ends of the cask, and the top layers of meat to be packed in edgeways, as tight as possible, to retain the salt at the top.

**Prime Mess Pork.**—Is made from the entire hog, excepting the head and shanks. The hog when dead, should weigh from 140 to 180 lbs.

**Middles of Pork.**—Are made by cutting straight off the two legs, leaving one or two of the fore ribs on that leg, as the shorter the middle in this respect, the more valuable, the back bone must also be taken out. The tierce to weigh 336 lbs nett, and the number of Middles contained therein marked on the outside. In salting, do not break the skin inside the ribs.

**Middles.**—Cut in the same manner, can be cured in dry salt, to be rubbed twice; the second time using a small quantity of saltpetre; to be packed in bales, boxes, or casks with clean salt.

**India Pork.**—Is made from hogs of about 200 lbs, the fair run of the hog may be admitted, but some curers only select your mess pieces, which obtain a better price.

**Prime Mess Beef, (in Tierces.)**—The cattle to weigh, dead, not less than 600 to 700 lbs. well fed; the whole carcass may be used excepting the shins and coarse neck pieces.

**India Beef.**—The cattle to weigh 800 lbs. and upwards, as fat as possible—to consist of selected pieces, such as briskets, loins, ribs, rumps, rounds and flanks, omitting shoulder pieces, necks, shins, marrow bones, &c.

**Lard.**—Must not be burned or brown. The usual quality of American Lard is preferred in barrels, but when an improvement takes place in this article, to make it valuable for culinary purposes, then kegs or bladders will command from 6s. to 12s. per cwt. more than barrels.

**Hams.**—Must not be put into pickle, but rubbed with dry salt and saltpetre, and put into a cool place, with a drain for their pickle or blood to run off. In most climates ten or twelve days is sufficient to cure them; it may perhaps be advisable to rub them over again with salt at the end of three or four days, and in a week from thence, take them up and wash off the salt with strong pickle, and hang them up to dry.

Some persons use sugar or treacle when salting; this must be left to the curer's discretion or experience, as to which way they will keep the longest, and retain the most flavor, at the same time being not too salt or hard. Much must be left to the curer's judgment with regard to the climate, and whether a fewer or greater number of days are sufficient for perfectly curing them. The milder cured they arrive at market, the higher the price they obtain.

When the Hog is cut up, care must be taken not to shake or tear the flesh of the Ham so as to loosen the meat, therefore, a saw is the more preferable instrument to use for cutting out the Hams. The bone, also, which connects the two legs ought to be carefully

divided with a knife or saw, and not cut in two with a cleaver. This bone ought also not to be afterwards cut but should be left on the Ham as it is. The shaking of the meat makes receptacles for flies and maggots at some future time.

Legs of Pork in pickle may perhaps find a good market, if well cut and mildly cured.

Ox and Pigs Tongues to be cut with a fair proportion of root attached to them.

*Pickle*—To be made a day or two before required, by adding as much salt as the water will dissolve; when settled and quite clear, skimmed, &c.—to be drawn off by a tap, about twelve inches from the bottom of the tank or vat.

EDMUND PHILLIPS,  
London.

### Preserving Butter.

Believing that butter may be kept sweet and good, in our climate, almost any length of time, if properly manufactured, and well taken care of, in order to test the validity of this opinion, we had two pots put down, one in June and the other in August, 1835, more than twenty months ago; and on probing them with a tryer, while penning this article, the butter is found perfectly sweet, and seems to retain most of its original flavor and freshness. We design to send both pots to Boston next fall, with a view of having its mode of manufacture, and method of preservation, judged by the butter tasters of that notable city.

In the manufacturing process, no water is permitted to come in contact with the cream or butter—because it is believed that water, and particularly soft water, dissipates much of the fine flavor that gives to butter its high value. The Orange county Dairy Women say, "give us good hard water and we will make good butter," for the reason, probably, that it abstracts less of the aroma from the butter than soft water. The temperature of the cream may be regulated by cold or hot water put into a tub, in which the churn may be plunged. If the cream is clean, it needs no washing; and if the butter is dirty, water will never clean it.

Nothing but good, well pulverized salt, is used in preserving the butter; this is all mixed, and all dissolved in the mass, before the butter has its last and final working with the butter ladle, and which is not finished till all the butter milk is expelled.

To avoid all taint from the butter vessels, and the butter to exclude it from the air, which soon injures it, the butter is packed close in clean stone jars, and when nearly filled, is covered with a strong brine, rendered pure by previous boiling, skimming, and settling. In twenty months the brine has been twice renewed, on the appearance of a film on the surface of the old pickle. To preserve butter, air and water, and heat above 65 or 70 degrees, are to be guarded as much as possible. The brine upon the surface does not penetrate the mass, nor while sweet taint it: but it thoroughly excludes the air.—*Cultivator*.

### Small Matters.

These are the very things about which farmers in general are far too negligent. The great things are allowed to engross the whole time and care, while the important fact, that every thing great is composed of parts, is wholly overlooked. If the parts are taken care of, the whole is safe; but a neglect of items frequently causes serious or total loss. It is the neglect of small matters in farming that make such an annual reduction in the profits of the farm; and more agriculturists fail of securing competence in consequence of this fault than any other, or perhaps all others put together. A few kernels of chaff, or a little smut in your seed wheat, are small matters of themselves, but the influence they exercise on the crop is generally a serious affair; yet too many deem their presence so small a matter, that an hour or two of fanning and lusing is considered as time thrown away. A shingle from the roof of the barn is a small matter, so small that many farmers think it unworthy of notice, yet that shingle opens a place through which the rain falls on the wheat or the hay, and does sufficient damage in the mow to pay for a thousand shingles, and the expense of putting them on in the bargain. A rail fallen from the top of the fence, a board knocked off the gate, a hole made under the fence by the pigs, are also among the small matters, that too many farmers pass by as unworthy of notice. Yet when he gets up some fine morning, and finds his herds pasturing in his wheat, occasioning the loss of some half a dozen head—when he sees some unlucky stroller in the highway take advantage of the defect in his gate and demolish the remainder—and when he finds that his pigs have destroyed half an acre of

potatoes, and made a feast of his garden vegetables, then he begins to think five minutes spent in preventing such accidents, springing from pure carelessness, would be better than a week spent in remedying or regretting them. The man who never pays attention to small matters, is precisely one of those who suffers most from unruly cattle and horses, who spends the most money in paying, and the most time in repairing, damages, and who will, unless he turns over a new leaf, most assuredly find that the whole cannot be greater than the parts, and that he is running on a rock which has been the ruin of thousands.

There are other small matters not so intimately connected perhaps with success in farming as those we have hinted above, yet which are equally, and perhaps more indispensable to the real comfort of the farmer. The mode of life which a man leads in his family—the manner in which the articles he provides for the use of his family are disposed of—the training and education of his children—and the taste he acquires and cultivates, may be numbered among these. Separately they are too generally considered of little consequence, yet united as their influence is, and must be, to be right in these things is very important.

The appearance of the farm dwelling, the skill shown in planning, and the taste in embellishing, are often ranked among the small matters of the farmer. Too many seem to imagine, that the farmer has no business with any thing but the plough and the hoe—that it is of no consequence whether his taste, and his moral and intellectual qualities are properly cultivated and trained, forgetting that in the farming population resides the government—that they in reality make and unmake Governors and Presidents—and that as they are well or ill informed, so will their conduct be judicious or injurious.

Planting a tree for ornament or for use—a rose bush for its fragrance and its beauty—the lilac and the snowball for their agreeable appearance—the bed of strawberries for the gratification of the palate—the training the clematis or the bitter-sweet over the windows to temper the light and refresh the mind by their vivid green and waving foliage, are all ranked among the small matters by many farmers, and the few minutes required to accomplish all this, is deemed by such, time thrown away. On the contrary, we think these very things as of great consequence; every tree and shrub planted adds to the value of the farm, for there are few men so insensible to natural beauty as not to be willing, in purchasing a farm, to pay something extra for its gratification; and no idea of agricultural comfort can be formed, in which some, or all of these things, do not make a part. Wealth is composed of parts of dollars—the longest life of seconds—happiness of single sensations—and the prosperity of the farmer very much depends on the strict observance of small matters. Dr. Franklin's advice was to take care of the pence, and the pounds, as a matter of course, would take care of themselves.—*Genesee Farmer*.

### To Prevent Smut in Wheat.

The celebrated Jethro Tull relates that a ship load of wheat was sunk near Bristol in England, in the autumn, and afterwards, at ebbs, all taken up; but being unfit for flour, it was used for seed. At the following harvest, all the wheat in England was smutty, except the produce of this brined seed.

An excellent way of preventing smut in wheat, is to steep the seed before sowing in strong brine, and while it is yet moist, to sift quick lime over it.

A writer in the *Farmer's Magazine* (Edinburgh) offered, for a trifling premium per acre, to insure the whole crop of England from injury by smut, provided the following recipe be judiciously applied; Steep the wheat five or six hours in water brought from the sea, or in common water salted till it is strong enough to float an egg, stirring it frequently. Then procure fresh unslacked lime, slack it with water the same hour it is wanted,\* sprinkle a pack of this over every bushel of wheat, stirring the whole with a shovel until they are completely intermixed, so that every grain may receive a share. When dry, it is ready for sowing. Should the lime prove troublesome to the seedsman's eyes, some water may be thrown upon it; for when the lime has once become dry, the cure is effected. The chief care needed is to mix the wheat completely with the lime, so that every seed may receive its due proportion, else the mischief will not be prevented. The lime should be com-

\* Care should be taken to apply just enough, and no more water than is needed, to slack it so that it may be left in a dry powder, and not contain any sensible moisture; The proportions for this purpose are, about one part by weight of water, to three parts by weight of lime,



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**FLOUR** in barrels and half barrels, Oatmeal, Indian Meal, Bran, Pork, Beef, Lard, Hams, Bacon, Tongues, Butter, Cheese, Salmon, (smoked and pickled) Codfish, Herrings, Mackerel, White Fish from the Lakes, Tea, Coffee, Sugar, Salt, (fine, common and packing,) and a variety of other articles.

**JOHN DOUGALL.**

Montreal, Nov. 1, 1843.

**CANADA SUNDAY SCHOOL UNION.**

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

Montreal, May 1, 1843.

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

**JAMES MILNE,**  
*General Agent and Depository.*

Montreal, May 1, 1843.

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

Montreal, June 28, 1843.

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

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

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*Depository.*

Montreal, May 1, 1843.

- THE** Subscribers offer for Sale:—
- 10 tons Fine Vermont Red Clover Seed
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Together with their usual assortment of **GARDEN, FIELD, and FLOWER SEEDS.** Assorted boxes for Country Merchants constantly on hand.

**WILLIAM LYMAN & Co.**  
*St. Paul Street.*

Montreal, Jan. 10, 1843.

**HAMILTON TEMPERANCE COFFEE AND EATING HOUSE,**

*Two doors East from Bushmann's Wholesale Store, King Street*

**THE** Subscriber respectfully informs the public, especially the advocates of Total Abstinence, that he has fitted up his house in a manner that will secure the comfort of those who may favour him with a call: good Beds—Refreshments always ready—Private Sitting and Reading Rooms, supplied with English, American, Canadian Papers, *Temperance Advocate*, &c. Old English hospitality and temperate charges will be observed; he has no doubt, cheap and good accomodation will be the best recommendation to his House.

N. B. Good Stabling.

**WM. TAYLOR.**

Hamilton, October 1, 1843.

**JOHN SMITH,**

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER.

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

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

Montreal, May 1, 1843.

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

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

May 1, 1843.

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

Amherstburgh, May 1, 1843.

**J. & J. DOUGALL**



CURE FOR CONSUMPTION.

DR. FREEL would announce to the public that he has discovered among the Indians of the "far West," an infallible cure for CONSUMPTION. Those laboring under this disease should make application as soon as possible, as it is far more easily removed in its first stage. Patients, whose systems have been saturated with *Mercury*, need not apply, as no human aid can arrest the disease, while this destroyer of health is poisoning every function of the *Constitution*.

Those at a distance may satisfy themselves of the truth, as regards the remedy, by addressing (post paid) either of the following gentlemen, whose high standing in society will be a perfect security against imposition.

M. P. Empey, Esq., and James Pearson, Esq., District Counsellors; Samuel Pearson, Com. Newmarket, C. W.; Capt. Button, the Rev. George Jones, — Markham, George Lount, Esq., Holland Landing, S. Phillips, Esq., — King, Rev. Wm. Bird, — Whitchurch.  
Newmarket, August 7, 1843.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.  
BY  
WILLIAM BROWNLEE.

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

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

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Montreal, May 19, 1843. JAMES R. ORR.

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No. 31, Saint Francois Xavier Street.

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

R. D. WADSWORTH,  
Agent Montreal Temperance Society.

Montreal, May 1, 1843.

CARPET AND SHAWL WAREHOUSE.

THE Subscriber having recently enlarged his Premises, and fitted up a NEW SHOW ROOM, would call the attention of the Public to his large and choice assortment of CARPETS, and SHAWLS, of the newest and most fashionable styles.

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JOHN DOUGALL,  
St. Joseph Street, near the Steamboat Wharf.  
Montreal, August 1, 1843.

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

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Just published, on good Paper and clear Type, an Edition of the LONDON SUNDAY SCHOOL UNION HYMN-BOOK.

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JOHN C. BECKET.  
May 15, 1843.

204, St. Paul Street.