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# THE CANADA TEMPERANCE ADVOCATE,

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### SOMERVILLE HALL.

BY MRS. ELLIS.

There are few things that strike us more, in retracing the course of our past lives, than the changes which have taken place in the situation of the families around us, and in the character and circumstances of the friends of our youth. We never see the effect of such changes so forcibly displayed, as when years of absence have repeatedly separated us from our own home circle; and it might sometimes furnish a subject for retrospection, of no idle or unprofitable nature, to inquire by what moral agency some families have been enabled to rise, while others have fallen in the scale of social influence, and domestic comfort.

With such feelings I would retrace the history of my past life, when, after obtaining an appointment in India, I went into the north of England, to pay a visit to my only sister, who was happily married, and settled at the distance of four miles from Somerville Hall.

Fond of all rural sports, I here amused myself to my heart's content, wishing only it was possible to avoid the visits of the country people, upon whom I looked down from the classic eminence I had recently obtained at college, with the common degree of disdain. In vain my sister told me of this worthy person, and that good family, of singular character she had met with, and of genius born and blushing in the shade. It was well for her to be amused and contented, with all that surrounded her where her lot was cast; but with me the case was widely different, and I saw no reason why I should be more than barely civil to the society I met at her house.

One day, however, she appeared to be enjoying a premeditated triumph. The Somervilles of Somerville Hall were expected to dinner, and with the only daughter and heiress of this house she had contracted a close intimacy.

Of the name of Kate Somerville I had already become weary; as well as of the history of her wit, her lovers, her music, her riding, her fortune, and her eccentricity; and I had pictured her to myself an untamed country girl, setting up for a character, proud of her money, flirting with the farmers of the neighbourhood, and queening it, with a kind of vulgar superiority, over every one she met.

On this idea of my sister's friend I had dwelt so long, that the bare mention of her name had become an offence to me; and yet every one would mention it. The country jockies talked about her pony, the ladies about her dress, the envious about her oddities, the poor about her benevolence, the scrupulous about her extravagance, the extravagant about her scruples, until I began

not what to make of her; but instead of the curiosity which such contradictory reports might naturally have excited, I conceived a sort of horror at the idea of encountering a woman of so many pretensions; and to avoid the long day she was expected to spend at my brother's, I should have betaken myself to the fields until nightfall, had I not been unfortunately confined to the house by a severe cold.

To increase my disgust, other neighbours were expected, so that I was to see this heroine in full play, amongst her humble friends, and admiring satellites. Escape being impossible I nerved, myself for the occasion, and determined, as my last and only resource, to keep the whole length of the room between myself, and the object of my anticipated dislike.

All the other guests had arrived, and were sitting in country stags around the drawing-room, when I heard a loud and not unmusical laugh in the adjoining apartment; and my sister, evidently recognising a well-known sound, hastened out to welcome her friend. The laugh still continued, as Miss Somerville entered, leaning on the arm of her father, a most respectable-looking gentleman of fifty, with blue coat, white waistcoat, and powdered hair. The lady laughed on, for though she was undergoing the ceremony of being presented to the company, she was all the while telling my sister the history of some droll adventure which had detained them by the way.

"This is absolute rudeness," thought I, as the party advanced towards me; and I consequently condescended to pay no farther regard to my sister's friend, than to notice that she had a profusion of close curling black hair thrown back from a broad clear forehead, and teeth of the most shining whiteness. I afterwards discovered that her eyes were dark and flashing; and though her mouth was rather wide, the bold and beautiful curve of her chin, and the noble line from that to her small classical ear, was such as might have redeemed from vulgarity a countenance more broadly marked than hers.

Miss Somerville was certainly not what I had expected. She was bold, but not vulgar—bold, for she was a spoiled child, and had never known the fear of punishment—bold, for she was a high-minded woman, and had never felt the shame of acting a false part.

Still, I did not like her. She had the manners of one who has been accustomed to be thought droll; and though in my heart I could not accuse her of affectation, there was an arch curve about her lips, and a triumphant elevation of her marked and meaning eye-brows, that seemed to set me at defiance; so that before I was aware of it, I had assumed the air and tone of one who acts on the defensive. With others she conversed rapidly and fluently; but whenever her opinions and mine came in contact, they were decidedly opposed; and before the evening closed, we were positively rude to each other. On my part, I was piqued that one so young, and a woman, should presume to take the lead in conversation; while she was equally surprised and annoyed, to find a gentleman, and a stranger, insensible to her attractions, and unmoved by her influence.

Once, and once only, I detected myself gazing at her with admiration. She had been talking with an old gentleman, of narrow prejudices, and rigid ways of thinking and judging of the poor; when, forgetting all argument, all reasoning, and all calculation—three things she was rather apt to forget—she burst forth into such an indignant and eloquent appeal to the feelings and sympathies of human nature, that the company became silent, and every eye was fixed upon her. Upon which she appeared suddenly to recollect herself, and, shocked at the prominent part she was taking, as well as at the degree of personal feeling she was exhibiting, a burning crimson rushed into her face, while she bent down her head, silent, and evidently abashed.

"There is some grace in her yet," thought I, "for she knows how to blush; and from that moment I regarded her with more complacency, while my sister relieved her embarrassment by immediately proposing music.

Again I was annoyed beyond measure, for I doubted not this country bells would inflict upon us some old piece of music, with its endless variations and accompaniments, the practice of a whole year of her boarding-school education. I was mistaken in my calculations, however; for Miss Somerville refused to be the first to play; and my sister had to make many journeys round the room, pleading with different ladies before any could be led blushing to the instrument. As usual, when they did come, they came in shoals; and the gentlemen then aroused themselves with politics, more to their hearts' content. There were still some of the party not so easily satisfied; and I heard my sister whisper to her friend, "My dear Kate, have pity upon my piano, and put a stop to this discord."

Kate laughed heartily at my sister's dilemma; but rose immediately, and taking her humble place amongst the musical group, waited patiently until two young ladies had finished their well-known company duet; when the party could not do otherwise than make way for one whose pretensions all agreed to be unrivalled, though her style of singing was by no means popular.

I had watched these movements, and prepared my nerves for what I expected would be showing off in the highest style of country execution; in other words, making as much noise as the piano was capable of producing, when my ear was caught by one of the sweetest of Scotch ballads, sung by the clearest and most musical of voices, with such rapid alternations of playfulness and pathos, that it seemed to come as fresh from the heart of the minstrel, as if it had never been played or sung before—a genuine burst of feeling, sung as the wild bird sings on his native tree. I had heard more powerful voices, and listened to performances more elaborate and complete, but it seemed to me that I had never before listened to such free-born native music; and when the song was ended, I found I had unconsciously placed myself beside the singer, while most of those who previously composed the musical group, had fallen back into their places, and were forming themselves into little coteries of laughter and of gossip around the room.

Miss Somerville rose from her seat.

"You are not tired," I exclaimed with impatience.

"Oh no," she answered, "but I see my audience is. My style of music is not popular amongst them. They like their own much better; and I must not monopolize."

My sister had now moved away to another part of the room; and I consequently found myself *tête-à-tête* with the very person I most wished to avoid; and who, unless she would be always singing to me, would, I believed, be nothing but intolerable. Contrary to my expectations, we fell into a most awkward silence, when suddenly the lady turned to me, and said, with a look of grave concern, "You seem to have a dreadful cold, sir. It must be a sad bore to sit in such a room as this, and hear us all talking of things you don't care about; with that ringing in the ear, and throbbing in the temples, which a bad cold produces. I know nothing worse to endure; and in charity to you, I am going to break up the party, by carrying off my father. But, stay one moment."

And she went hastily out of the room, without allowing me time to apologize for my stupidity and rudeness, on the score of that indisposition which she had so kindly noticed. My sister followed her, but soon returned.

"When will these people go away?" I asked with impatience.

"As soon as Mr. and Miss Somerville order their carriage."

"And why don't they order it now?"

"Because Miss Somerville is standing by the nursery fire, making you a nœstrum for your cold."

"What an unaccountable creature!" I exclaimed. Why, I have been positively rude to her."

"That makes no difference with her," replied my sister. "She would cure the malady of an enemy, just as willingly as that of a friend."

"Then there is nothing personal in the matter," thought I, with a slight touch of disappointment.

In a few days this visit was to be returned; and so much were the effects of my cold alleviated by the means above alluded to, that I felt it would be impossible to make indisposition a plea for absenting myself from the party.

Somerville Hall was built in the old English style. It had a

square flat front, with octagonal towers projecting a little at each end; and there were turrets, and recesses, and mullioned windows, and winding passages, and all sorts of things to be long remembered about it; but most of all the ivy. Never have I seen such deep, such rich festoons of ivy as hung over the arched entrance of the eastern tower. And then there was that old-fashioned plant, with its bright red berries, and short green leaves, and the rambling clematis all about the front; while a white rose climbed up to the window of Kate's own room, as if to mark the purity and acromedness of that particular spot.

But I forget; for I was a long time before I thought there was anything sacred connected with her; and especially on the day I allude to, though she had cured my cold, I felt as if I owed her a sort of revenge, because I could not dislike her as I had intended; and I thought of nothing but how pleasant it would be to bring her down, and humble her.

The avenue of elms through which we drove, did not lead directly to the house, though it commanded a view of it through every opening in the trees; but when we had approached within a hundred yards, the road turned off into an open sweep, along a lawn of the smoothest turf, sloping down to a bright sparkling river, which watered the adjoining meadows, winding like a silver thread amongst the green tufts of ash, and birch, and willow, that fringed its verdant banks. In approaching nearer to the mansion, we passed along the side of a beautiful shrubbery, whose winding walks were scarcely visible amongst the thickly-grouping lilacs, and laburnums, and the weeping willows, that hung over the road.

On reaching this spot, my sister exclaimed with astonishment at the sight of an enormous mound of earth, which several workmen were engaged in rearing, while beside them stood the master of the house, his attention being so entirely absorbed, that he did not observe our carriage pass. It was then I first learned that this excellent man—for excellent he certainly was in all qualities of the heart—was inveterately addicted to the habit of devoting himself to what are commonly called hobbies; and having no public pursuits, nor anything, in short, to lead him out of the narrow precincts of his hereditary domain, the restless spirit of invention, so often mistaken for that of improvement, had left its traces on many portions of his estate, where sums of money had been sunk sufficient to have cured a man less enterprising, of the fascinating, but dangerous habit of trying experiments on a large and expensive scale. In one part of his grounds, in particular, though happily remote from the house, was a ruinous heap of broken earth, interspersed with deep pits, beside which were scattered a few slightly built sheds, unoccupied, and falling to decay. Here Mr. Somerville had once intended to establish a pottery; but the idea of digging for coal soon afterwards presenting itself to his mind, the latter gained the ascendancy; and another part of his estate presented an equally deserted scene, strewn with the vestiges of a project equally futile.

It was strange, as Kate used often to observe, that her father should allow these things to remain—that he should not employ some of his numerous host of labourers to smooth down the earth, and carry off the rubbish, in order to efface the memory of defeated enterprise. The disease of hobby-riding had, however, the same symptoms and character with him, as with others. The object of the present moment, and the hopes it supplied, so entirely occupied his mind, that he seemed to feel neither the pain of wounded pride, nor that of disappointed effort. To him the future was all; and the past was consequently nothing.

To a superficial observer, Mr. Somerville presented a perfect picture of an amiable, peace-loving country gentleman. And so in fact he was. He had not an unkind thought or feeling towards any human being. But at the same time he knew very little what human beings were. On the subject of chemical combinations, and patent machinery, his information was far more extensive, and his attention more easily excited. He would probably have fallen asleep, had any one talked to him of moral principle; and even on the finer distinctions, of religious creed and party, he was neither an intelligent, nor a patient listener; although no man could be more strictly moral, as to general conduct, or more scrupulous in observing the religious forms to which he had been accustomed from his youth. Talk to Mr. Somerville, however, on some of his favourite subjects, tell him of some recent invention in mechanism, or discovery in science, and his eyes were lighted up with animation, his whole frame was instinct with another life, and he became for the instant a new and a different man.

Kate Somerville, tainted as she sometimes was to treat with playful satire her father's little peculiarities, still spoke of them

with affectionate tenderness, saying they were so harmless, so droll, and they made him so happy. They had, however, two great disadvantages—they wasted his money; and they rendered him, what otherwise his good feeling could never have allowed him to be, at times excessively tiresome.

On arriving at Somerville Hall on the day alluded to, we saw my sister's friend already on the steps. Regardless of those forms of polished life, which would have detained her in the drawing-room until we entered, she rushed out to meet us, and even clasped my sister's hand at the door of the carriage.

Had a painter wished for a personification of all the ideas we are accustomed to embody in a true English welcome—a welcome entire, and hearty, and undisguised, he would have chosen Kate Somerville at that moment; nay, at any moment of that day, for her looks, her manners, the energy with which she stirred up a closely packed fire, inquired after my cold, and drew the most comfortable chairs into the most comfortable places, made us feel at once, that we were making her happy, and ourselves at the same time. It is a nice art, that of making people feel glad they have been at the trouble of coming to see you. Kate Somerville understood it well.

"I have invited no one to meet you," she said, "except our good friend the clergyman, for I am a great economist of pleasure and I wanted to have you all to ourselves."

The clergyman, who was a friendly and intelligent man, at that moment arrived; and one of the party then inquired, what Mr. Somerville was so busy with in the garden.

"Pray do not ask me," said the daughter, with evident chagrin. "There is something rising higher and higher every day; but what it is to be, I am at a loss to imagine. Sometimes I have strong suspicions it is to be a volcano; for you must know chemistry is all the rage with us at present—Mr. Ferguson."

"Is Mr. Ferguson here?" asked the clergyman rather hastily.

"Oh no," replied Kate, "or I should not have invited you. For though yours is an order which ought especially to live in charity with all men, I strongly suspect you Mr. Forbes, of hating that man."

"I certainly should not choose Mr. Ferguson for my own private companion;" replied Mr. Forbes. "But as to hating him, I hope I hate no man."

"Who is Mr. Ferguson?" inquired my brother, "if it be fair to ask. I never heard of him before as being at all intimate here."

"He is a man of gas, and blow-pipes, and steam-pressure," replied Kate, "and my father has conceived a great liking for him, because he is about to take out a patent for some wonderful invention. But really I pay so little attention to these things, that I am unable to tell you what it is. But here comes my good father, so now you will have dinner; and I hope none of you will require a patent invention for creating an appetite."

Mr. Somerville welcomed his guests with much of the genuine cordiality of his daughter, though he was a man of few words, except when some of his favourite subjects were introduced. Then, indeed, the case became a very protracted one; and my sister proving by experience, the difficulty of treating the good man's constitutional weakness, used to warn us off the dangerous ground with great tact and skill.

"You must not speak of his pleasure grounds," she whispered, as we went into the dining-room; "for though you will have to walk round them before the day is over, the longer you can put off this subject, the shorter your penance will be."

At the head of her father's table Miss Somerville appeared to great advantage. She had lost her mother when a child, and the habit thus acquired of superintending the domestic arrangements of the family, had added, to the many good qualities with which her character was adorned, the peculiar excellence of a thorough knowledge of the practical part of domestic economy, combined with the delicacy and good taste which keeps all display of such knowledge to its proper time and place.

The table at Somerville Hall was covered with what some would call "vulgar plenty," in short, with the best of country fare, and many of the greatest delicacies were of Kate's own making; for she despised nothing, which, as she used to say in homely phrase, "helped to make people comfortable."

"And you never like to make them uncomfortable?" said I: for her manner was one to invite freedom.

"Don't you remember," she replied, "when you were a child and cried for nothing, your kind nurses used to give you a box on the ear, by way of something to cry for? Now, I confess, when I see people fastidious, and proud, and dissatisfied with those they

cannot understand, it does sometimes tempt me to give them some thing to dislike."

Had this remark been made with bitterness, it would probably have closed our acquaintance then and there, for I was perfectly aware of its application; but when I looked at the speaker, she was regarding me with such an animated and playful smile, that I could not choose but forgive her. Besides which, she was helping me to the wing of a chicken; so I was compelled to thank her, whether I felt grateful or not.

It seems a strange anomaly in human nature, that so many worthy people of respectable understanding, should, so far as their own practice is concerned, be unable to distinguish between being agreeable, and being tiresome. Poor Mr. Somerville had not the tact to perceive when the ladies had left the room, and the wine had been many times round the table, and he had fairly entered upon his then pet subject—the art of varying the surface of the earth, so as to produce gentle undulations in gardens and pleasure grounds, that his guests were all sitting uneasily on their chairs looking out of the window, or exchanging glances with each other: until at last, in order to change the scene, if not the subject, my brother proposed a stroll in the grounds, and we gladly rose from the table; for the dinner-hour at Somerville Hall was the same as in the olden time—so early as to admit of a walk before tea.

On reaching the garden, it was a matter of astonishment to us that the master of the house was not ashamed, but actually proud, to show us what eight workmen, two carts, and four horses were doing in his grounds, and in what was once the loveliest spot of all. He had imbibed the notion, however, that this particular part was too flat, and in proportion to the great mound we had seen in approaching, were deep hollows, where the water now stood in pools. The flower beds, too, on which Kate, and even her father, had once bestowed so much time and taste, were all scooped out and carried away, or else covered over with the mound of earth, which was to be crowned with a Grecian temple, as the finishing stroke of beauty.

But we were all glad to forget these little absurdities, in a man who could lead us back to his fire-side, with the kind and cordial feelings which seemed ever to be glowing at the heart of Mr. Somerville; though he left it to his daughter to express, in a more animated manner, what only could be read in the bland and quiet expression of his cheerful face. Nor was there much to be apprehended from his monopoly of the conversation, when his daughter was present; for she had the art of making the evening pass away so pleasantly, that, contrary to all my calculations, I was really sorry when the time arrived for us to leave the hospitable Hall; and I bade good night to Kate Somerville with a conviction that whatever one's previous impressions might be, it was impossible to dislike her in her own house.

It is true she seemed not always sufficiently gentle, that she was often abrupt, and sometimes pert; but then she was so kindly solicitous for every one's comfort; so forgetful of her own, so quick to perceive every little peculiarity of taste or feeling, and so watchful of every opportunity to afford pleasure to her guests, that the most polished gentlewoman could not have rivalled her in the art of making every one satisfied with the position he held at her father's fire-side.

"What happy evenings we always spend here!" exclaimed my sister, as soon as we were again seated in the carriage, where we had offered Mr. Forbes a place; "Miss Somerville leaves us nothing to wish for, either in her heart, or her home."

"A little more quiet would sometimes be an advantage," said Mr. Langton, settling himself to sleep.

"It is, indeed, a delightful place," observed the clergyman, very gravely; "and Miss Somerville is a delightful girl; yet I own, I never visit the Hall, without feeling that one thing is wanting."

"And pray what is that?" I inquired, not quite satisfied that any one besides myself should enjoy the pleasure of finding fault with Miss Somerville—"and pray what do you find wanting?"

"Religion"—was the startling reply.

"What?" I exclaimed. "Have they really no religion?"

"Do not mistake me," said the clergyman. "They are church-going people, and they have a high standard of moral feeling, which I am not aware that they ever violate."

"And what more would you have? Are we not told 'that the tree is known by its fruit?'"

"In prosperous seasons, my young friend, the tree which has but little root, may possibly produce good fruit. The question is,

how long will it continue to do so? It is in seasons of temptation and trial that we see the difference between those who have admitted religion at a distance and those who have made it a matter of personal concern—between those who have simply acknowledged that they are weak and erring creatures, and those who have felt the necessity of laying hold of the means of salvation."

"But in a house so peaceful and remote as theirs, they must be out of the reach of temptation, if not of trial."

"Ah! who shall say into what paradise of earth the serpent may not enter?"

"I think you cannot trace it here."

"Is not the mere fact of being without any definite purpose or aim, beyond the amusement of the present moment, a proof that we are tempted to the sins of omission at least?"

"But I have heard that Miss Somerville is both industrious and charitable in an eminent degree; and who can accuse her father of living without an object, when improvement is the end he has perpetually in view?"

"I have too much respect for the family," continued Mr. Forbes, "to speak longer in this strain—that is, to speak of them, rather than to them, respecting their faults. I will only observe, in connexion with this subject, that few persons are permitted to go on to the end of their lives, in a state of self-deception with regard to their religious foundation. Those who have no belief, and make no profession, too frequently die as they have lived: but a religious professor who wants the vital principle of Christian life, is usually—and I may add, mercifully—brought into some state of trial or temptation, under which he is compelled either to lay hold of the only means of support, or to fall from the false position he has held, and thus exhibit to the world the just consequences of his fatal error. My opinion has always been, that we are too apt to blame the world for leading us astray, and to think that if we neither see nor hear what is evil amongst others, we shall escape its influence altogether. Alas! how many wretched beings have fled the infected city, and found they had the plague-spot on themselves! How many more have shunned the companionship of men, to feel in the end that they were only fit for that of fallen spirits."

It appeared to me, at that time, that the remarks of Mr. Forbes were unreasonably strict, and unkindly severe; for I was young and unexperienced, and had not lived to know that our most dangerous enemies are often found within ourselves.

Mine was a delusion under which thousands, and tens of thousands labour—that of believing it is sufficient, to be kind, and generous, and respectable, and beloved; and that no temptation can reach us, so long as we admire and practice whatsoever is a virtue.

Let us look to the end, and see whether the season of trial may not arrive even in old age—whether the tree may not fall before the blast, even when its lofty boughs have blossomed and borne fruit—whether the richly freighted vessel may not be wrecked even on its homeward way, and with the haven full in view.

(To be Continued.)

### Horrible Depravity.

Wm. S—, of Darkeston Staffordshire, nicknamed "Shrop," was obliged to quit Darkeston, and conceal himself at Bilston, on account of an assault. He got drunk at the Swan; and in walking along the road, near the "Fire Holes," fell down, and lay there till a coach passed over him and crushed his head, and he died as he lived—in a state of intoxication. Having left no effects, he was about to be buried by the parish; but on the day of the funeral, his companions assembled to do honour to his memory;—smashed the parish coffin to pieces in the public street, and having subscribed for a sumptuous one in its stead, placed the mutilated body in it. They then proceeded in a characteristic manner to carry the corpse to the churchyard, by providing themselves with 32 gallons of ale to guzzle by the way; and when the body was lowered into its final resting-place, there to await the resurrection from the dead, one of the hardened and ignorant men threw a truss of straw over the coffin, saying, "It will help to keep the old ——— warm.—As the grave was being filled in, these men were seen three or four at a time, trampling on the cold clay, for fear anybody should attempt to steal the old ———! Is there not awful ignorance here? But the measure of folly is not yet complete.—They collected four or five pounds, and kept up the mourning by drinking for a week; but before that time was expired the money was all gone at

The hats of the whole company are then pledged for ale, at the rate of half a gallon a-piece with the proviso, that one shall not be redeemed without the rest—because some are better than others. They carouse and swear, and sing odious songs till they have drained the last cup. But the thirst is not quenched—their fevered lips are more parched than ever; and each man throws down into one common heap his neckerchief—and another half gallon per man is raised on the pledge! These are the more facts as they occurred. But who can trace out in imagination the fearful workings of the mind—the profane thought—the deep and often repeated oath—the angry shout, mixed with wild maniac laughter—the open defiance of heaven, and contempt of God's law, which characterised these men during their protracted debauch! Yet how many are there who are early taught by the example of their parents, to place their happiness in such scenes as these.

On the following Monday, a party of these men were loading a boat at the canal, and from time to time going to the public-house to slake their thirst; after a while they missed one of the gang, and said, "Oh, I suppose the ——— has fallen into the canal; they got an iron hook and fished him out of the canal. Being drunk, he had fallen into the water, and was drowned."

The third man of this horrid company died drunk on the road from Willenhall a short time afterwards.

The fourth is a brand plucked from the burning, through the agency of teetotalism and a respectable tradesman. He now abhors those things in which he once took delight.—*Central Temperance Gazette*.

[The names of the parties are purposely suppressed out of respect to some of their relatives.]

## PROGRESS OF THE CAUSE.

BLOOMFIELD, August 11.—The cause of temperance is still on the advance with us. We keep up our monthly meetings regularly. We have located in our midst, Mr. H. H. Davison, an indefatigable advocate of our principles. As near as I can gain information, he has given some twenty lectures, at which near two hundred and fifty joined our ranks. His mode of lecturing is singular yet conclusive; he generally commences his meetings by singing some one or more temperance odes, which proves a source of great attraction. Thus, you see the cause we so much love advances, and I pray God that such men as he may be added to our ranks through the length and breadth of this Province.—A TRUE FRIEND OF TEMPERANCE.

SCOTLAND.

### Western Scottish Temperance Union.

On the 19th July a meeting of about fifty delegates took place at Glasgow, the Rev. Dr. Ritchie in the chair. The receipts of the Union for the past year amounted to about £200, a salaried secretary, Mr. White, was appointed, and several important resolutions passed. The Convention seemed impressed with the necessity of making this a year of effort. The meetings and proceedings attendant upon the Convention seem to have been peculiarly interesting. The *Scottish Temperance Journal* says:

"The teetotal societies of Glasgow and suburbs have recently held a series of extraordinary public meetings, commencing on the 2nd instant, at which the agents of the Western Scottish Temperance Union, and other talented friends of the cause in the city and from a distance, have stood forth in a faithful and persevering manner.

"At the Gorbals, Mr. White held several effective meetings, which were attended by great numbers. At the Cowcaddens Mr. F. Hedley held many efficient and stirring meetings, and was attended with great success. The local friends, too, addressed immense numbers; and the result was that several hundreds, who in all probability would have been revelling at the fair, saved their hard-earned gains for domestic enjoyments.

"Besides the out-door meetings, lectures were delivered in the Mechanics' Hall, Calton, the Dovehill Baptist Chapel, the Seamon's Chapel, Brown Street, the Temperance Hall, Gorbals, by Mr. White; and in the Hall, Cowcaddens, Nelson Street Chapel, and Bethel Chapel, by Mr. Hodley. At each of these meetings one continued feeling of approbation was expressed, and numbers were added to the teetotal band. On Sabbath the 6th instant, Dr. Bates preached at the North Albion Street Church to a large and attentive audience, who retired expressing themselves at least convinced of the truthfulness of the sentiment that the crime of drunkenness involves crimes deeper in dye and increasing in number and magnitude, till their name must be legion. This was followed by another sermon, on the next Sabbath evening, by Mr. White, Baptist minister from Northampton, who presented the subject as a great national-moral reform. And on the last Lord's Day, Mr. Nisbett produced an effect which will not easily be forgotten, by preaching a third sermon to a most crowded and attentive congregation, in the Rev. Mr. Duncan's Church, Parliamentary Road. The out-door and in-door meetings were continued till Thursday the 17th instant, when the delegates from the country, to the number of between forty-five and fifty, met in the Trades' Hall as a deliberative assembly, to carry out their great moral reformation. The public soiree, advertised to be held in the City Hall, then took place, and it was really a most magnificent affair. On Friday morning, in one of the small rooms of the same hall, a Public Breakfast of the friends and delegates took place, at which some valuable hints and an exchange of thought without formality took place, that must conduce to the enlargement of future action, after which the delegates resumed their sittings in Trades' Hall, and amidst the most determined and unflinching integrity, and an unvaried promise for future activity, resolutions were passed, and the mode for effort defined; after which thanks were voted to the late executive, to Robert Kettle, Esq., the late treasurer, and to Mr. Rae, the honorary secretary; and after some details of the condition of the societies and an expression of sympathy and co-operation by members of the Scottish Temperance League, the meeting separated.

"On Saturday morning, the 19th instant, at eight o'clock, a number of stage coaches and some carriages, hired for the purpose assembled at St. Enoch Square, to convey the members of the societies of Glasgow to Hamilton, where the Hamilton friends and many from the country around, were to meet. Along the whole way the scene was most animating. Crowds of friends in all the villages hailed the arrival of the party by cheers and the waving of hats and handkerchiefs, until they came to Bothwell Brig, where, on both sides of the road, with music and banners, the teetotalers had assembled. How unlike the scenes of former days, when the clarion of war, and the clang of arms, and the din of bloody strife, made hearts to ache and eyes to weep! but now, amidst the cool and peaceful shade of the spreading trees, men of one purpose, in the affection of a common brotherhood waited, not to play "Welcome Royal Charlie," but the *welcome of peace and good will to all*. Here the carriages halted, and the members alighted, and passing in to the palace grounds amidst the stirring notes of bands of music brought together by the several societies, the thronging multitude surrounded the palace; from thence, by another gate, getting away to the banks of the Avon and the duke's park, where deer and white cattle presented all the attraction of novelty to the improved mind of the reformed inebriate. Men taught are men saved; and as many of the assembled thousands were saved from the ruin of drunkenness, it was a gladsome sight to see them so happy. In the park a grand soiree was served to many hundreds peaceably seated on the grass; after which, the people were assembled in groups, and addressed by Messrs. Grubb, White, McLean, Rae, Fulton, Anderson, and others, with considerable effect, after which, amidst plaudits of music, and with a continued throng of increased warm-hearted and affectionate feelings, the societies departed as they came.

"On Monday, the 21st, the Glasgow Total Abstinence Society's Pleasure Trip, per Railway to Edinburgh, came off in grand style. There was a very long train of carriages containing about four hundred persons, who spent the day principally in seeing the "Lions" in Auld Reekie. On arrival at the station, the company separated into smaller parties for the purpose of visiting the several places of interest, to which access could be obtained. Others crossed per steamer from Granton to the Fife shore, visiting Burskwil and vicinity to Kirkaldy, calling

on some friends there, (by whom they were very cordially welcomed)—thence proceeding again per steamer to Newhaven. The train arrived in Glasgow about half-past 10 o'clock in the evening.

"The deportment of the various parties contrasted very forcibly with that of too many others, who spend their Fair holidays in revelry and dissipation. Indeed, the labours of this season of agitation have been followed with much that is fitted to encourage those who are toiling in the breach. Why, then, should the work cease? Let us see to it that we flinch not from the position we now occupy, but more and more exert ourselves till that cause which has effected so much good in time past, be so entrenched in the hearts of our population, as that its future achievements shall be more signal, and its triumphs more glorious."

SCOTTISH TEMPERANCE LEAGUE.—On the Tuesday evening of three successive weeks, the City Hall, notwithstanding of Glasgow Fair, has been crowded with most attentive audiences in support of the enterprising movement of the Scottish Temperance League. The last of the series of meetings in Glasgow takes place on Tuesday night. After Mr. Vincent's engagements in the West are completed, he proceeds to Edinburgh and the surrounding localities.

## ENGLAND.

BRITISH TEMPERANCE ASSOCIATION CONFERENCE.—On the 8th, 9th, and 10th July, the British Temperance Association held their annual conference in Hull. There were upwards of fifty delegates present, several of whom are leading men in the temperance movement. The business which excited most interest, was a series of "revised rules," submitted by the Executive Committee. The following resolution was discussed at length, and carried:—"That in order more effectually to promote the Temperance Reformation, this Association shall consist of Auxiliary Societies, in the United Kingdom, which adopt a pledge of entire abstinence from all intoxicating liquors, and expressive of an obligation on the part of the members to discontinuance the causes and occasions of intemperance; and which subscribe not less than *forty shillings* annually. And also of individual members who have taken the pledge involving the same principle, and who subscribe not less than *ten shillings* annually to the funds of the Association."

There were several excellent public meetings held in different parts of the town. There was also "a splendid gala" in the zoological gardens, and "a grand display of fireworks." It is high time temperance reformers were setting their faces against such tom-foolery. Such pandering has retarded, and is certain to lower the tone of the Abstinence movement.

*Encouraging letter from the Cor. Sec. of the British National Temperance Society.*

{ THE NATIONAL TEMPERANCE SOCIETY,  
{ 39 Moorgate Street, London, July 24th, 1844.

Rev. J. Marsh.—Dear Sir,—I sent you by Mr. Wm. Nipper a packet of my last report, which I think will soon come to hand.

The temperance cause is steadily advancing here. The missionaries of 'his society are making great progress in their efforts amongst the poor of the Metropolis; and in several of the most destitute country districts, missionaries are employed at the expense of this society, besides the usual agents engaged by the county unions.

Whilst these and other labors are kept up amongst the poor, a great improvement is taking place amongst the upper classes. This is evident in almost all circles of society. In many cases no wine is introduced, and in those where the decenterers still go round, the quantity of wine drunk is comparatively trifling. Several noblemen (to my own knowledge) are trying the cold water system. One of them (a martyr to gout) finds his health greatly improved.

I trust there is also warm cordiality amongst the bulk of teetotalers in this country. Men seem to be aware of the injury they have done by exciting prejudices, and allowing petty jealousies and differences to interfere with the great work all profess to have at heart.

We have not yet received your report for the current year.—I am, Dear Sir, Yours sincerely,

THEODORE COMPTON, Sec'y.

—*Jour. Am. Temp. Union.*

## INDIA.

A sergeant of the 10th foot regiment writes from Meerut on the 8th March last:—

"After marching about 900 miles, I would offer a few remarks on the effects of total abstinence during that period; trusting that (as trial is said to be the best criterion) it may have the effect of doing away with the impression, that ardent spirits are necessary, or in any way useful on the march.

When we started from Fort William, that opinion was very prevalent in our corps, so much so, that a great many who had long been tee-totalers fell away. The consequence was fatal in some instances. On our third day's march a fine young man was drowned in a state of inebriety. But, they soon found by their own experience, as well as that of the few who were steadfast, that ardent liquor was of no assistance to them; on the contrary, its deleterious effects were quite obvious, and acknowledged by all. *They were capable of more exertion, more energy, and of enduring more bodily fatigue without the aid of any stimulating drug.* Our canteen was converted into a coffee-shop and drunkenness was of rare occurrence.

We marched into Meerut with three hundred and fifty practical tee-totalers. We had out of 900 men only 23 in the hospital, and with less than half the compliment of doxies allowed for the regiment.

We have not yet been able to open a coffee-room, in consequence of so many troops being in the station. But the cause of total abstinence has gained greatly in the regiment. In fact, all our members of the *via media* system are ready to rally round the standard of *tee-totalism*, as soon as the Lord opens a place for us to unfurl our banners.—*Scot. Temp. Jour.*

TESTIMONY OF A MISSIONARY.—The Rev. Thomas Brotherton, B. A., Missionary S. P. G. F. P. in the Tanjore district, under date 24th March, 1845, speaks of his happy experience in the practice of total abstinence: "I am happy," says he, "to be able still to bear my testimony to the blessings of abstinence. My duty as a Missionary calls me continually at the villages, scattered over a space of country more than 80 miles by 60, and I am obliged to change the quality of the water I drink perhaps every day, and yet I have not found the smallest inconvenience from this course. One day I have well, another rank, another river water. I can safely affirm that, since I have been a tee-totaler, I have not known what it is to be sick; before, I had constant head-ache, giddiness, fulness of habit, and rushing of blood to the head. When I travel I have no occasion to burthen myself with a load of bottles, as before; now every well, every stream, supplies me and them that are with me, with a wholesome and cooling beverage. I have had so little to do these last two years with my own countrymen, that I have been out of the way of advocating the cause of temperance. I live in the midst of natives, 15 miles away from the nearest European station. Still I do bless God that ever I became a tee-totaler, and look upon that day as a great and important crisis in my life. Convinced as I am that God is everything and man nothing, yet I am sure, that under his blessing, I owe my prolonged existence to the principles of abstinence I have been so happily led to adopt."—*Id.*

## WEST INDIES.

THE FIRST JAMAICA RAILWAY.—The following very valuable statement is taken from the *City Article* of the *Morning Herald* newspaper of the 7th of May, and contains a triumphant reply to the objection "Hard bodily labour cannot be performed without the aid of alcoholic stimulants."

"The first Jamaica Railway is progressing rapidly towards completion; and it is satisfactory to learn, that the fifty men sent out from England to carry out the undertaking, have all continued in excellent health, although exposed daily to the sun's rays, and working the line through a marshy district, where miasma must necessarily prevail. The men have rigidly abstained from drinking rum, and the general good health they have enjoyed is attributed chiefly to their temperate habits. This is a matter of great importance, for as it is now clear that the railway-system must extend with rapidity throughout our colonies, and that they will be most materially expedited by experienced labourers from the mother country, the example in question will go far to remove all apprehension about their health by adopting the same precaution."

## MISCELLANEOUS.

A FALLING OFF.—The entire quantity of wine exported from Madeira to all parts of the world in the year ending 30th June, 1843, was 7,300 pipes, and in the year ending 30th June, 1844, 6,200 pipes, showing the enormous diminution, in the year's export, of 1,100 pipes, or about one sixth of the entire quantity! The diminution has been progressive, for several years past, and that too in the face of a reduction of 50 per cent on the import duties of the Island, which was conceded by the Portuguese Government two years since,—a reduction which according to the ordinary principles of trade, should have increased the imports and wine exports, as the equivalent and means of paying for them.—*Times.*

The ancient Britons were noted for being swift of foot, having fine athletic frames, and great strength of body; *their only drink was water.*—*Dr. HENRY.*

The moment we depart from water, we are left, not to the instinct of nature, but to an artificial taste. Under the guidance of the instinct God has planted within us, we are safe, but as soon as we leave it we are in danger.—*Dr. Oliver.*

ADULTERATED WINES.—The wines recently sent from Bordeaux to Rotterdam, have been shamefully adulterated with such noxious ingredients, that one gentleman was almost poisoned before he had taken half a bottle, and the master of the band of the general staff lost his life by partaking of the rubbish. [poison?].—*Leeds Mercury.*

COLD WATER is the most proper beverage for man as well as beast. It cools, thins, and clears the blood, it keeps the stomach, head, and nerves in order—makes man tranquil, serene, and cheerful.—*Dr. Faust.*

APPEAL TO PARENTS.—Will you not aid us (tee-totalers) in this warfare against one of the deadliest evils that ever destroyed domestic bliss? Have you not children whom you would pluck from this destroyer? Will you still use and place on your tables liquors which will thus become a temptation to them? And if by your example they are led to contract a taste for such beverages, and eventually from their sottish habits you are compelled to dismiss them from your house and home, may they not turn to you, and with bitter reproaches say, "Father, Mother, you first taught me to drink?" Oh! horrid doom which seems to await some parents!

APPEAL TO MASTERS.—Seek and value, and retain those servants who are pledged tee-totalers; other things being equal, they must above all price be the best servants. With tippling habits in your domestics, you are never safe,—your property, comfort, and reputation, are as chaff before the wind. A small increase to the wages, instead of liquor, has in many cases been productive of the happiest results. Act towards this vice as you do towards others. Should your child or servant steal, or lie, or swear, in only a small degree, (what an idea to lie in moderation!) you instantly take the alarm. You know the lengths it will lead to; and the first beginning, or the moderate use of the habit, you check, and punish. Be consistent then: and as drinking leads to all kinds of sin, check it in the bud, crush the serpent in the egg. An old legend tells us that the devil once visited an hermit, kindly offering him the choice of three sins; the hermit piously thinking drunkenness the least evil of the three, chose it; and in the very first revel, unpardonably committed the other two.—*Rev. W. Roof.*

GROUND OF COMPLAINT.—"I could call spirits from the vasty deep—but would they come?" Aye, there's the rub! So it is an easy matter for our excellent Mayor Havemeyer to issue proclamations with reference to closing the rumshops on the Sabbath, but it is another thing altogether to have them carried out. But why cannot the edict affecting the rumshops be enforced as readily as that providing for the massacre of dogs in our city, during the summer months? Simply for the reason that many of the officers whose duty it is to close the grogeries, are fond of their toddy themselves. This is the secret.—A mad dog might seize an official by the alf of the leg some day, hence the policy of despatching "curs of high and low degree;" but, to run from a glass of brandy and water!—the act would constitute an unpardonable sin. As a barking dog may be silenced with a meat bone—so may a thirsty police officer be propitiated with a brandy smasher. These things are so. We know many faithful and efficient temperance men in the present police force, we hope they do their duty—but on last Sunday, we saw in many instances the same unblushing display of deontors as we have seen in days past. We hope the proclamation of the Mayor will be enforced.

—*New York Crystal Fountain.*

## 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, SEPTEMBER 1, 1845.

OBJECTIONS TO A CHRISTIAN'S JOINING A TEMPERANCE SOCIETY, CONSIDERED BY "OMICRON."

To the Editor of the Temperance Advocate.

DEAR SIR,—In proportion as a writer professes a regard for the word of God, and the more sincere and ardent his regard appears to be, the more he needs to study it, and be very careful that what he writes be, indeed, the real and full meaning of the texts discussed, and not a partial view of them. There is a weakness, (to call it by no worse name,) in many good people, leading them to receive what is advanced by one whose piety they admire, without any examination, or with implicit faith, which is contrary to the command of Christ, "Call no man father or master on earth," and is a species of idolatry.

This thought occurred, in consequence of reading the part of a tract contained in the number of the *Advocate* for July 1st. The writer professes a great regard for the word of God, and I am far from calling in question his sincerity; but I think he labours under something like a squeamish scrupulosity, which is likely to keep him back from engaging in many good works, lest unbelievers should be doing the same thing, or giving something to promote the same work. This unhappy state of mind is cherished in him by a misapplication of 2d Cor. vi. & 14—16. The more we revere the authority of God in his word, the more pernicious will a wrong view of it prove, as in that case error will have all the sacred sanction and power in our mind which belong to truth. The writer of the tract, whom I shall call A. seems to be very much scared by the word "yoke" in the text. He says "yoking together is defined as expressive of fellowship, communion, concord, argument." Fellowship, communion, &c., in what? Here is a sad omission—an omission by which he misrepresents the apostle, entangles himself, and misleads his readers. 2d. He would have us believe that Paul forbids believers engaging in promoting any object, however good, or in preventing any mischief, however great, if the means used be such that unbelievers can unite with them. Would this morbid, self-conceited scrupulosity, tend to gain unbelievers, or recommend the religion of Christ? Christians are called to be "Ready to every good work;" but this would teach them to wait till they ascertain not only that the work is good, but also that all who are putting their hand to it are believers! As his mistaking the apostle's design in the above passage, is the foundation on which he chiefly relies, to shew the fallacy of his view is enough to destroy the foundation, or to show that he has been building on a foundation of his own laying, supposing it to be that of the apostle. It is fellowship, or communion in religious worship, the apostle speaks of, as is evident by the mention in the passage of the temple of God and idols. The apostle then is forbidding believers having any fellowship with men in idolatry, and also uniting with wicked men in the worship of God as church members, and thereby profaning the ordinances of Christ, and hardening men in sin and self-delusion, by practically acknowledging them as brethren in Christ—compare 2d

Cor. vi. 14—16 with 1st Cor. v. 11, 12, 13. Against this conduct believers cannot be too careful, nor can religion prosper while this is neglected. But what has this to do with endeavoring to persuade men to lay aside all intoxicating drinks? Do believers, by uniting in such efforts with unbelievers, acknowledge them as brethren, or give them any encouragement to think that they are so. Some may speak and act absurdly in promoting temperance, just as men may do in promoting religion—they may encourage the wicked to join a church, as putting them in a more likely way of being saved, instead of the very reverse; and those who know of such delusion are bound to protest against it. But are all Christians responsible for such conduct, or, to avoid a profession of Christ, to avoid such responsibility? The mischiefs arising from the use of intoxicating drinks as a beverage, are so manifest, so manifold, and so awful, that it would be very consistent in a benevolent atheist to do something to save his fellow men, from a regard to their present welfare, and the peace of society; and it would be as consistent in Christians to unite with him in this, as it would be to unite with him in trying to save a shipwrecked crew from drowning, or in erecting or supporting a light-house on a dangerous rock to prevent such calamities. Can men obey the command of God in Prov. xiv. 11, 12—Jude 22, 23, and neglect such efforts. If they disapprove of the means used by temperance men, why do they not "show a more excellent way"? It is cruel to sit still and do nothing, and hinder those who are doing the best they know.

It is lamentable to observe with what imposing confidence A. speaks. To teach a Christian what societies to join, he says—"Let him look away from the object they propose to attain, and fix his eye on his yoke-fellows, and if they are joined together by some pledge or bond, which an unbeliever in Christ can take as well as a believer, then he may be sure that that is no place for him." This has just as much appearance of truth as makes it ensnaring to persons of weak minds. He speaks of it as a simple rule given by God, just as if it were laid down in the Bible in so many words, or were a self-evident truth. But as it is a mere assertion, grounded on a complete misapplication of the apostle's words, a simple denial is a sufficient answer to it. You have already shown the absurdity to which it would lead if followed out. The lovers of alcohol are not only unfitting themselves more and more for all the duties they owe to God, but are also preparing themselves for dishonouring their parents, if they have them, for committing murder, perhaps suicide, for uncleanness, theft, lying, and for coveting what belongs to their neighbour; and we must not argue with these infatuated beings, from reason and scripture, to stop them in their horrid course, because unbelievers may use wrong arguments to stop them! Why this is absurd. But the evil is in being in a society with unbelievers. Believers may and do use foolish arguments, and therefore in so far as the objection refers to the means used, it lies against uniting with any fallible creatures in any cause. Being in the same society with unbelievers does not bind us to use wrong means, nor yet to approve of any wrong ones used by them, but gives us a better opportunity of instructing and warning them, than A. can have, who seems to stand aloof from the same.

Under objection 2nd, if I understand him, A. seems to think, that it is not wise or safe to teach men to cease to do evil, till they first learn to do well, or abhor that which is evil, till they begin to cleave to that which is good; or that if men would give up drunkenness and other evils, without believing the gospel, they would be ready to think themselves safe, and so be unlikely to become believers afterwards. Christ, indeed, has said that publicans and harlots go into the kingdom of heaven before self-righteous scribes and pharisees. But I cannot think that he thus teacheth



that gross immoralities are favourable to repentance and faith, or that if the scribes and pharisees had added gross immoralities to their other sins, they would be in a more hopeful state. I think he means that in consequence of their enjoying greater advantages, against which they hardened themselves, they were in a more hopeless condition. In proportion to the variety of men's sins, and the frequency with which they commit the same sins, the more hardened they must be—the more they are confirmed in various evil habits; and these sins and habits may be compared to the numerous and strong roots of a tree, by which it is fixed in the earth, rather than to the branches, which catch the stormy wind, and expose it to be overthrown.

The word of God is addressed to men as rational creatures, and to consider, understand, and believe it, are the highest, the noblest, and happiest exercises of their rational powers. But the use of all intoxicating drinks, by injuring the brain, tends to destroy men's rational faculties in a way which no other sin does. There is, therefore, there *must*, humanly speaking, be more hope of a temperate man's being brought to repentance, than of a man who stupifies himself with drink. It is more easy to get the former to hear the gospel: and allowing both come, and both are in some measure pierced by the sword of the Spirit, there is more reason to hope that the temperate man may be persuaded to flee to Christ for peace, than the man who is accustomed to go for relief to the bottle. We might ask A whether the greatest number of drunkards are brought to repentance and faith in Christ, in places where the gospel is preached, and temperance societies flourish, or in places where his plan is followed? This question is, I think, answered by facts, and by these facts God shows his approbation of temperance societies; and, therefore, it may be said, that in as far as he approves of them, those who oppose them, however good their motives may be, are, in so far, opposing him.

Are there not degrees of wickedness, and these to meet with different degrees of punishment? Is it not better, or a less evil, that unbelievers should be sober, than that they should be drunkards, and a nuisance and a curse to their families and all about them. Would not A prefer a sober or honest unbeliever for a neighbour or servant, rather than a drunkard or a thief?

What A says of the importance and necessity of directing sinners to Christ is very true, and his zeal for this very commendable, as you have admitted; but the clearest view and deepest conviction of this grand truth, are perfectly consistent with the most earnest appeals to men, before they believe the gospel, and in order that they may, in a sane mind, come to hear and believe it, to give up that which is hardening them against the gospel. I think ministers and Christians who are most earnest in promoting temperance, are as careful in insisting on the necessity of repentance towards God, and faith towards our Lord Jesus, a change of heart and conversation becoming the gospel, as any of those who in silence are suffering intemperance and drunkenness to desolate the land. The prophets and apostles did not scruple to warn wicked men against particular vices or sins. Isaiah exhorted the wicked to forsake his way, &c., and Paul says, "Be not drunk with wine," and "Let him that stole steal no more." And he is saying so still to every drunkard and every thief who reads or hears the Bible. But they did not give any encouragement to sinners to rest in such partial reformations, neither do the most zealous advocates for temperance and temperance societies. If temperance be a good thing, it is also good that men should unite in promoting it, for no good cause can be promoted with success without union.

But A finds fault for calling abstinence from intoxicating drinks

temperance, because Paul mentions temperance among the fruit of the Spirit—Gal. v. 23. By this, however, he has given another proof of his taking a narrow, partial view of the subject, or of the scriptures. He need not be more scrupulous than Paul in the choice of words. He will not say that those referred to by Paul (1st Cor. ix. 25) had the Spirit of Christ, yet Paul says they were "temperate in all things." They know that it was for their health and strength to be so, and this is a good argument in favour of temperance, proving that it is at least a benevolent thing to promote it. I shall only remark that the scrupulosity which A seems to labour under, is a dangerous thing—leading men to think that there is a lion in the way, or even in the street, when or where there is none. Men are also in danger of ascribing it to superior discernment, enabling them to distinguish things with great accuracy, and thus puff them up with self-conceit, which leads them to despise or pity others as far beneath or behind them. I do not judge A, or charge him with this, but only speak of the natural tendency of things.

I wrote the above, not having the *Advocate* for July 15 at hand, having only a very imperfect recollection of its contents, and thought that A did not observe Paul's using the word "temperate" in 1st Cor. ix. 25; but I see he refers to the words, quoting them "temperance in all things," and he does so to justify himself in passing sentence of condemnation on temperance men, for applying, as he says, to abstinence from intoxicating drinks the terms which Paul applies to the fruits of the Spirit. Now this is astonishing in a man who has come forward to teach and reprove others, and shews how very unfit he is for the task—how little attention he has paid to the connection and meaning of scripture; otherwise that text is the last in all the Bible he would quote for such a purpose, as it justifies our application of the word *temperance*, for the persons of whom Paul says that they were "temperate in all things," were not regenerate men. He contrasts their object with his own—"Now they do it to obtain a corruptible crown, but we an incorruptible."

He becomes more bitter and confident as he goes forward, which is quite consistent and natural, that the more error he pours forth, the more he should imbibe the spirit of it. He speaks with the utmost contempt of any reformation, which comes short of regeneration; so that, though temperance societies were all composed of believers, it would not screen them from his reproof. According to his theory, the great and good Wilberforce acted foolishly, however scriptural his arguments against slavery might be; for he ought first to have preached the gospel to the British parliament, till they would believe, and then tell them that they ought to abolish slavery! But had he and his helpers done so, how much more evil would have been done, and how much good would have been prevented, for some years back, in the West Indies?

The use of intoxicating drink produces and perpetuates a more dreadful kind of slavery than that which he so nobly and successfully opposed; but no matter, let it alone—let distillers, and brewers, and tavern-keepers, carry on their work of pollution and death, and make more drunkards, and fill the country with crimes and miseries till they believe the gospel. Such is the tendency of some parts of this tract, for which, I have no doubt, those who make gain of this infamous trade, will drink his health and success to his tract.

"A" condemns much higher authority than that of Wilberforce and the leaders in the temperance reformation. The prophets laboured much against the ancient idolatry in Israel—they warned them against burning incense to other gods; God sent them to do so. He says—(Jer. xlv. 4)—"Howbeit I sent you

all my servants, the prophets, rising early and sending, saying, "Oh do not this abominable thing which I hate." But had A been there with his present views and dispositions, he would teach these prophets "a more excellent way." He would say "You are not aware of the deceitfulness of the heart—you will make the people self-righteous, teaching them to think that by giving up burning incense, &c., they will advance toward God and heaven; persuade them first to believe the gospel, and then they will cease to burn incense to other gods; and if they do not believe, it is little matter whether they burn it or not!" Such is the doctrine taught, at least virtually, by A. What a pity that such a light did not arise and shine at an earlier period!

Now I ask is not the modern idolatry of this and other countries making a god of alcoholic drink, as ruinous to man, and as abominable to God, as the ancient idolatry of Israel could be? Do not men spend more of God's property on this, than the Jews on the worship of idols? Is it not as besotting, as degrading to men, as contrary to the honour and worship of God, as much adapted to fit men for destruction, and, by depriving men of reason, more so than any idolatry was or could be? This is one horrid branch of the idolatry of our time—emphatically the "unclean thing" of our country, leading to every other unclean thing; and does not, therefore, the spirit of the warnings and precepts of the Bible apply to this as much as to any other evil that ever existed, and teach good men not to touch, but to warn others against it?

The zeal which A shows for what he considers the right way of teaching men, reminds me of the objections of narrow-minded men, when, 50 years ago, good men of various denominations united to send the gospel to the heathen. Some complained of this as disorderly, saying that it was better that thousands of souls should perish, than that any part of the order of God's house should be set aside, taking it for granted, like A, that the order they laid down was just the "simple rule laid down by God," thinking that zeal for the former, was zeal for the latter. And I remember well that a more warm-hearted and more liberal-minded old minister, wrote a letter to his scrupulous brethren, in which was this plain question, "Whether is it better that the heathen be left to perish in their sins, or that ——— should undergo the necessary mortification of ceasing to say, 'Stand by thyself, come not near to me, for I am holier than thou?'"

To quote all the objectionable passages in the tract, and expose them, would require much more time and room than it deserves; and as it consists in bold assertions, founded on a mis-application of scripture, it is unnecessary.

OMICRON.

#### JUVENILE TEMPERANCE PICNIC.

On the 28th ult. a most interesting meeting of juvenile teetotalers, took place on the field in front of the McGill College. At 4 o'clock the young people assembled at the Free Church, head of Coté Street, where, after prayer by the Rev. J. Fisk, those who could gain admittance, were addressed by the Rev. J. C. Meeks, of New York. After which they formed into line and walked in procession, the girls in front, up to the grounds. The line must have extended about half a mile, and there could not be less than 2500 children present. It was a cheering sight to see the happy faces of so many young persons, nearly all of whom were dressed in their best clothes, and some of them carried flags with appropriate inscriptions. Arrived at the ground which is near the base of the mountain, and commanding a fine view, the children were seated in rows upon the green turf in a portion of the field staked off and decorated with ships' flags and banners. The Rev. H. O. Crofts sought the Divine blessing upon

the proceedings and after a hymn was sung, a short address was delivered by the Rev. H. Wilkes. Cakes, apples, &c. were then handed round, and about half-past six o'clock the children betook themselves to their houses without the smallest accident having occurred. During the afternoon, the band of the Union Fire Engine Company played a number of tunes and added to the pleasure of the meeting. We noticed on the grounds, His Honour the Mayor, several ministers and quite a number of respectably dressed spectators. Much credit is due to the Montreal Temperance City Committee in getting up the celebration, which in its moral influences, cannot fail, through the Divine blessing, to be attended with good results. Thanks are due to the Cricket Club for the use of the ground, and also to those ladies who contributed to the table.

#### THE RACES.

These sports, which lead to so much intemperance and kindred sins, have again come off in this city, patronized by His Excellency the Governor General, by many of our influential citizens, and flocked to as usual by the idle and dissipated of all ranks. On the last day of the races, a serious riot occurred, commencing in one of the drinking booths, which increased to such a height, that it was necessary to send a company of soldiers to quell the disturbances. Several parties were severely hurt, one of them a member of the Legislature. We are happy to see the Editors of the *Montreal Pilot* and *Quebec Freeman's Journal* coming out against the races. Of all the conductors of the political press in this Province, they and the Editor of the *Toronto Examiner* seem alone to have borne testimony against such vicious sports, which, in Great Britain, are becoming infamous even in the eyes of worldly men, on account of the fraud and deceit practised at them.

#### DR. CAMPBELL ON THE TEMPERANCE REFORMATION.

Last year we felt called upon to make some animadversions upon the practice of British Religious Periodicals in giving insertion to advertisements of intoxicating liquors—and in particular, cited the "*Christian Witness*," of which the talented minister above named is editor—it being the organ of the Congregational denomination in England, and one of the most influential and widely circulated religious periodicals in Great Britain. It is therefore with proportionate delight, that the following letter from Dr. Campbell has caught our eye, in the *Bristol Temperance Herald*, giving so clear a testimony as it does to the importance of the temperance movement, and embodying valuable suggestions as to the real, and we hesitate not to say, the only legitimate instrumentality by which the mighty temperance reform is to be achieved, namely—the united and active exertions of Christian men.

"MY DEAR SIR:—In reply to yours of the 12th, permit me to say, that nothing would have given me greater pleasure, than to be present at your Anniversary next Monday Evening. But an engagement in Manchester next Lord's day, stands in the way of my enjoying such a gratification; nevertheless, I cannot allow this opportunity to slip, without expressing my sincere admiration of the Temperance movement, and my entire confidence in its ultimate success. The more I contemplate the condition of British society, the more my conviction increases, that, to an extent incalculable, our misery and crime are mainly attributable to the unquenchable appetite for strong drink. I am satisfied that the time will yet come, when the Churches of Christ of every denomination will unite in one pious confederacy against this tremendous enemy of human welfare; and I am further convinced, that till the churches, as such, led on by the ministers of the gospel, shall stand forth to occupy a place in the mighty conflict, the war can advance but slowly, and must be attended on every hand with discouragement. At the same time, I am by no means sanguine

with respect to the adult portion of the present generation—their habits are formed, their prejudices matured—they are beclouded with ignorance, and sunk into apathy—as they live, the immense majority of them will die. I speak not of persons addicted to drinking, but of the sober, the virtuous, the truly Christian, the excellent of the earth. On the part of your friends, therefore, there will be much need for patience—much patience and toil which knows no weariness, combated with the utmost prudence. There is a spirit abroad which is slow to acknowledge your excellence, but quick to mark your faults, and ever ready to exaggerate the occasional improprieties which are almost inseparable from zeal and energy, into monstrous moral obliquities. One thing I have pleasure in testifying, if the Temperance periodicals, with which I am very familiar, may be taken as a sample of the advocacy which prevails at public meetings, of which I know but little, but hope to know more, you have nothing to fear, but everything to hope from the candid scrutiny of intelligent men. To these publications I attach great importance, as principal instruments in diffusing light, and working out a sound and healthful state of public opinion, and hence it occurs to me, as a matter which should never be lost sight of,—that great prominence should be given to them on all occasions. Few things will contribute more to make converts to your principles, and when made to edify them. It will be a happy day which shall behold one or more Temperance Journals in every house in the British empire. Your hope is in the rising race, and hence the necessity and importance of sowing broadcast the seed of your system in the youthful mind. I look with special complacency on publications which are intended for children and youth, such as those published by Cook, of Leicester. It is well worth the study of your ablest men, to inquire by what means the question may be most successfully brought before the minds of the Sunday-school teachers of England—a noble band, comprising some 200,000 young people of both sexes, the flower of British society. It is impossible to express, adequately, my sense of the importance which attaches to their services, among the juvenile population, but incomparable, vast, immeasurable, religiously considered, as those services are, their value would be enhanced unutterably, if the temperance principle could be universally incorporated with their religious instruction. Now this is a consummation which I think ultimately attainable. These teachers are at a time of life, and in a state of mind highly favourable to the entertainment of the question, as a subject of inquiry; and I feel confident, that, with the bulk of them that inquiry wisely prosecuted, would infallibly issue in the adoption of the Temperance principle. When we reflect, then, that these 200,000 youthful and generous spirits, are not only now the teachers of some two millions of scholars, but are at an early day, to become not only heads of families, but many of them Christian pastors, officers of churches, and missionaries to foreign climes; it will at once appear, that no degree of care and labour to consolidate their opinions, engage their hearts, and enlist their services, in the cause of truth and righteousness, piety, and patriotism, can be deemed too high a price, at which to purchase such a result.

#### HOW TO REVIVE THE CAUSE.

The following resolutions passed at a recent meeting of the Western Scottish Temperance Union, suggest several important ways of furthering the Temperance cause, and of reviving the work where societies (as is too much the case in this province,) have become lukewarm and inactive. The recommendation relative to members of churches is peculiarly valuable, for upon the share the Church of Christ takes in schemes of benevolence, is to be founded our hopes of their permanent progress.

That in order to command general attention and respect to our principles the ordinary plans are altogether insufficient. The societies must universally enter on new and energetic measures, to move the masses and disturb the apathy of professors of religion. That every society ought forthwith to take advantage of the season, for holding a continuous series of open air meetings, conjointly with various other meetings, and sermons for addressing particular classes, conducted by all the talent the Union can assemble, and aided by tract distribution and household visitation. That while the Union will do its utmost to support societies in such demonstrations, it is expected that every Committee so assisted will devote themselves entirely to the work during the period of the meetings, and obtain the aid of as many of the mem-

bers of the society as they can call out, providing also a sufficient supply of tracts, handbills, and placards for distribution and posting.—And that Committees must not accumulate debt, by these proceedings but make it a leading part of their object, to raise an ample fund, for meeting all expenses, contributing to the Union, and leaving a working surplus, for which end it is recommended that the local Committee fix on a sum sufficient for such a fund, and by deputation wait on the magistrates and gentry of their district, as well as the leading contributors to religious and benevolent objects, soliciting aid commensurate with the reformation sought to be accomplished, and the amount to be raised.

That these movements ought to be followed by a course of regular operations, sustained with perseverance and industry, embracing the works of local unions for cultivating the surrounding country, as well as sustaining meetings at home between the visits of lecturers; special efforts to reclaim the intemperate and maintain their observance of the pledge, by means of Auxiliary Samaritan Societies; visitation of members, and collection of small periodical, or penny-a-week subscriptions, in which Female Committees ought to assist; and especial attention to the young by means of Juvenile Auxiliary Societies, and by addresses (by permission) to Sabbath and day schools, and in public works and factories; not omitting a canvas for subscribers for the *Journal* and to temperance works, or a temperance library. These measures to be effected by the appointment of several committees, or by the division of a general committee, allotting to not more than three zealous individuals the responsibility and direction of each department of labour. These committees must adopt for their maxim, Work for every member of society who cares for the cause, and every one working.

#### FUNDS.

We would call the attention of Temperance men generally, to an extract from a speech delivered by J. S. Buckingham Esq., on the occasion of the Anniversary of the National Temperance Society, held at Exeter Hall London, 12th May, 1845.

We earnestly hope that these practical remarks will not be without their effect, and that the result will be an augmentation of our PROVINCIAL EFFORT FUND.

“They were proceeding in the right way, but there was one thing in which they were greatly deficient, and for which he could never satisfactorily account to his own mind, viz. that their shabbiness in spending money exceeded that of any other society in existence—laughter and cheers.”

If he ever did feel anything like compunction and a sense of shame it was on that account. Between Temperance Societies and all other societies, there was a great difference. If a person spent money to promote an object—say, gave his five guineas to the Anti-Slavery Society, or any other benevolent cause, he did not save anything by that means; but teetotalers began by saving the money formerly expended in intoxicating liquors. In many cases £10, £20, and sometimes £50 were thus saved; and then a miserable half-crown or five shillings was all that was given to the cause. A more shabby unworthy proceeding he scarcely ever heard of—(cheers). He would like very much indeed to repeat this topic until he made an impression; he would rejoice by the repetition of this sentiment to bring them to his opinion, and he would be glad to see something like the institution of a voluntary income tax. Suppose a person with £50 a-year gave 10s., hence, another having an income of £100 per annum, ought to be called by the name of a miser or beggar if he were not ready to give £1 a-year, and so on up to £10, £20, or £50, according to the extent of the individual's income. Let the burden which was heaviest be placed on the broadest shoulders, and not on those which were least able to bear it.”

#### THE DUTY OF CHRISTIANS,

The sentiments contained in the following extract from a speech by the Rev. J. McEror, of Manchester, before the National Temperance Society at its late Anniversary, will recommend themselves to all who pity the drunkard and especially to those who know the import of the solemn declaration—“No drunkard shall inherit the kingdom of God.”

“What, Mr. Chairman and friends can be said, again, why Christians more especially, should not become total abstainers?”

We are told by some men that the enjoyment of intoxicating drinks is not forbidden. I hold that this is a low and degrading argument to be employed by a man who has felt the power of the grace of God: it is a low and miserable argument to be used by a man who has tasted that the Lord is gracious, and who is imbued with the generous and philanthropic spirit of Christ. I think that man's Christianity is low indeed who is inquiring how little he can do, and yet be saved: how many indulgences he can have, and yet arrive in the kingdom of heaven—(Cheers). I think the spirit of our Lord and Master should teach us rather to say, "What wilt thou have me to do? How can I be most useful in my day and generation?"—(Hear, hear). What a miserable sacrifice it is to give up merely a glass of wine or brandy and water. Think how it would have been with us when Christianity tested a man's principles—his power of mind tested the sincerity of his convictions. Think how it would have been with us when Christians were driven from their homes—were immured in dungeons—were called to take cheerfully the spoiling of their goods, and to lay down their lives in the cause of their Master. We call ourselves Christians, and imagine that we indeed make a great sacrifice for the honour of Christ and the interests of humanity, because we give up these indulgences of which so many are enamoured. I must say that I am exceedingly anxious to connect this cause with religious principles and religious movements. I will stand upon common ground with any man who will go with me so far along the highway of morality and religion as we can walk together. I do think that total abstinence will never have that free course and realize that distinguished success which we expect it to do, until the ministers and Christian people take up the matter together—(cheers); and until the men who work for the Tract Society, for the Bible Society, and for our Missionary Societies, work together for the advancement of the cause of temperance. And I do quite accord with the sentiment put forth by one of the gentlemen who occupied the chair to-night (Mr. Rowley), that the total abstinence movement is the most important of all the movements which are being made at the present time for the amelioration of the condition of mankind. I believe, too, that this meeting has been the most important of those numerous and important meetings which have been held in this month; and why? Because, if total abstinence were extensively prevalent in society, a number of those societies or institutions of a benevolent nature which occupy so much of our time and draw from us so much of our money, would be rendered altogether unnecessary—(cheers). And further, I consider too, that this total abstinence society will give efficiency to all those noble and religious operations, about which we are so much interested. Take for instance, the efforts made for the extension of education; but will mere education improve the condition of the young? We do find that education does not preserve men from temperance. Have not some of our most brilliant poets—some of our keenest, most acute and penetrating statesmen become drunkards? Have not many ministers of the Gospel fallen like stars from the firmament? Education alone will not improve society. I think that all our educational efforts will be in vain, if the young are not taught to consider intoxicating liquors altogether unnecessary; and unless the philanthropist and Christian declare also by their own example, that these drinks are unnecessary. It is hypocrisy—I speak my own honest sentiment—it is hypocrisy more or less, to profess to be interested in these benevolent societies, if we are not willing to use those means which are best adapted to give them efficiency and success. For what avails it, that we bid the chariot of the everlasting Gospel go forth throughout the world, if we are not willing to level the mountains, to exalt the valleys, and thus to form that highway, along which it may travel, bearing the blessings which are scattered by the hand of Him, who is the King of Righteousness, and the Prince of Peace!—(Great Applause)."

## EDUCATION.

MARY LUNDIE DUNCAN.

(Continued from page 253.)

Her Mother says, "her memory was naturally powerful, and it was her delight to exercise it, by treasuring up the word of life. While she resided in Edinburgh, when her age emancipat-

ed her from appointed tasks, she would on a Sabbath evening, after hearing the recitations of the juniors, request some one to hear her in turn. She would repeat long chapters, or as it might be, a whole Epistle. Her husband and she together, committed to memory the Epistle to the Ephesians, during the winter they passed at Barnes. Her own poetical efforts were not usually made with pen in hand, but remembered and written at her convenience; and during the winter of 1839, when confined to bed, it was a common morning exercise that her sister should read her a hymn, which on the second hearing she could recite without a mistake."

Special prayer and effort for the souls of those dear to her were made, and she watched with anxiety the gracious result. Two brothers and a cousin passed their week of vacation at the manse, and on these interesting youths she sought at once to bring the power of divine truth, its beauty and blessedness being sweetly illustrated in the happiness of the little circle into which these students were now introduced. One of these young men dates his first awakening to this visit, and the instructions and winning invitations of Mary Lundie, and he was afterwards led to consecrate himself to the work of the gospel ministry. So that her influence may be indefinitely perpetuated in the conversion of many through his agency.

## THE MOTHER.

She was now living in a frame of mind that indicates near and constant communion with the Father of spirits. Her private journal is redolent of heavenly influences, and the meek humility marking every thought shows that her great attainments in knowledge and grace had been made under divine instruction, so that she was not exalted above measure by the unusual privileges she enjoyed. Perhaps a peculiar reason for her constant watchfulness and prayer, her increased anxiety to live near to the mercy-seat and in undisturbed communion with her Heavenly Father, may be found in the fact that now for the first time she began to know maternal solicitude—such as none may know but those who feel. Her own words must describe the tender emotions of those anxious hours.

"A few more months and (if spared till then) a critical time will come, and why should the husbandman let a barren tree remain? The future is in His hands, though hid from me, and I have not many anxious thoughts about it. The day shall declare it, and it will be in mercy whether for life or death. Yes, I a useless branch can say so, for I am a branch of the life-giving tree, and shall not be left to fade. But what could He do, which is not done for me, and where is the return? The retrospect ashamed me. How different should I be, if I realized the prospect of shining as a star in the mediatorial crown. What eagerness for good would there be then! What prayers for mercy! What anxiety to 'feed many' from my lips, by the truths the Spirit teaches. Oh Lord, undertake for me! My spirit has less of solemnity about it than it used to have, because my times of devotion are not in perfect solitude, but with my dear husband by, and I do not feel so much alone with God. . . . I like to spend a few minutes in prayer, in the evening or at some other hour, but then often the world is in my heart, and I have little to ask. I wish to walk nearer to Jesus, and by my converse, to set heavenly things before my dear husband, and not to lure his heart to settle on earth and me."

"Sabbath, April 15.—God is merciful in giving me warning of what is coming; and my disability to do as I was wont, reminds me that soon I shall be in pain and peril, and that perhaps the bed of pain may be the bed of death. My anticipations are chiefly of recovery and of hours of happiness with my most tender husband, and the little one whom God may give to us. But I would be prepared for either event; and were my spirit beaming; as it ought to be, with my Saviour's love, for what could I long so ardently as for a free and quick admission to his own presence, and to 'Jerusalem, my happy home'? I do not feel afraid to die, but were death close upon me, should I not quail? I will never let go my only hope, my precious Redeemer, but seek to follow him more closely and shun sin and coldness. A fearful anticipation of the future at times shades my spirit; of pains such as I never endured; of new and anxious responsibilities; but through all this, grace can and will support even me; and I will not fear, but pray more; as cares increase, so will the aid of the Spirit be given me."

"April 23.—I have the prospect of introducing a new inhabitant into a world of sin, and, I trust, an heir of glory to the dawn

of an immortal existence. Oh, may my babe be one of Jesus' lambs! I scarcely dare form wishes for the future, but, *at present*, my mind needs cleansing. I do not feel the glow of Christian love to all; my affections are too much confined to a few objects. I am easily made impatient, and this was not the case formerly. I want the charity that thinketh no evil. My thoughts are too much on self. Alas! when shall I be like Jesus? In heaven? Yes, but the likeness must begin on earth. Oh that the breath of prayer may be fervent and unwearied!"

Shortly afterwards we find her a rejoicing mother. She says, "It opens a new, fresh, full fountain in the heart, and makes it, I think, kinder and more pitiful to everything that lives;"—"a new fountain," she writes again, "a love unlike what I feel for any other; but no *greater* than all other love, as I have heard some mothers say it is."

Her earliest anxieties were that her daughter might be made a child of God. "Oh, how my heart longs that this little one may be folded with the flock of Jesus, the loving Shepherd of helpless little children. And I have a cheering hope that so it shall be, for she is a child of prayer, and our Father is a God of love."

From this time we have but few of her own records. Her hands were engaged by her domestic duties, and when she was confined at home from the sanctuary with her little one, she would have the Bible laid open by her side, and from its living fountains she would catch, as well as she could, a few drops of the water of life. Her growth in grace was now most apparent to those who had the joy of being often with her, and the few passages of her diary discover her heart to us. The year was closing and she writes, "How many mercies have gone over my head since last I wrote the expression of my anticipations here! Do I praise my God, by a life of holiness, remembering that *thanksgiving* is very good, but *thanksgiving* is far better?" "In my own frames I put no confidence; many times they have deceived me; and ardor, that at the moment of its height, seemed as if it would surely rise into a flame, that should not be extinguished till it melted into a blaze of celestial glory, has faded away, and left me poor, helpless, cold and stumbling. But, blessed be my God, my frames are not my Saviour. He stands firm amid all the fluctuations of the deceitful heart. He bears with my infirmities. He pities my weakness. He watches the feeble spark that seems about to expire, and pours in streams of oil, even his own precious love, so that it revives again, and shines forth to his praise." "I write with my lively babe upon my knee. May I get help to train this sweet gift of God for himself!"

We pass over a few months and come to the last entry in her journal, that precious mirror of her heart; "Beloved Saviour, I entreat thee to mould my spirit, as entirely to thy pleasure, as thou didst my frame at first. Let me feel thee near, and be thou to me the chief among ten thousand. When I see thee face to face, I shall love thee as I ought, and rejoice, being *satisfied* with thy likeness. Till then, oh! for a more prayerful spirit, and more zeal to work—more grace in my heart, to hallow my converse with"—

She left the sentence unfinished. A son was born. Her spirits were tranquil and patient, and her grateful love was like a flood that would overflow its banks during her recovery. Afterwards we have letters written to absent friends, full of the joy that she found in the nursery with her prattling babes. She speaks often of the intense responsibility, and of her ever increasing anxieties that they might grow up for God and heaven.

In these letters we find allusions to the daily duties that pressed upon her mind and hands, and they also disclose her desires for the spiritual advancement of those for whom she was called especially to labour. Occasionally, too, she would find time, in the midst of all her cares, to fasten on paper the thoughts that flowed in numbers: and some of them, especially those intended for her children's amusement or instruction, are among the happiest little poems we have seen. We have room but for one or two specimens.

#### A PRAYER.

Jesus, Saviour, pity me,  
Hear me when I cry to thee!  
I've a very naughty heart,  
Full of sin in every part.  
I can never make it good,  
Wilt thou wash me in thy blood?  
Jesus, Saviour, pity me!  
Hear me when I cry to thee!

Short has been my pilgrim way,  
Yet I'm sinking every day;  
Though I am so young and weak,  
Lately taught to run and speak;  
Yet in evil I am strong,—  
Far from thee I've lived too long:  
Jesus, Saviour, pity me!  
Hear me when I cry to thee!

When I try to do thy will,  
Sin is in my bosom still;  
And I soon do something bad,  
That makes me sorrowful and sad,  
Who could help or comfort give,  
If thou didst not bid me live?  
Jesus, Saviour, pity me!  
Hear me when I cry to thee!

Though I cannot cease from guilt,  
Thou canst cleanse me, and thou wilt;  
Since thy blood for me was shed,  
Crowned with thorns thy blessed head.  
Thou who loved and suffered so,  
Ne'er will bid me from thee go  
Jesus, thou wilt pity me!  
Save me when I cry to thee.

This is worth copying, that mothers into whose hands it falls, may teach it to their children. The little ones will also be pleased with the following, though it does ask them to "put their playthings all away."

#### PREPARING FOR SUNDAY.

Haste put your playthings all away,  
To-morrow is the Sabbath day;  
Come I bring to me your Noah's ark,  
Your pretty tinkling music-cart;  
Because, my love, you must not play,  
But holy keep the Sabbath day.

Bring me your German village, please!  
With all its houses, gates and trees;  
Your waxen doll with eyes of blue,  
And all her tea-things bright and new;  
Because, you know, you must not play,  
But love to keep the Sabbath day.

Now take your Sabbath Pictures down,  
King David with his harp and crown;  
Good little Samuel on his knees,  
And many pleasant sights like these;  
Because, you know, you must not play,  
But learn of God upon this day.

There is your hymn book; you shall learn  
A verse, and some sweet kisses earn;  
Your book of Bible stories, too,  
Which dear mamma will read to you;  
I think, although you must not play,  
We'll have a happy Sabbath day.

To me there is something exceedingly delightful in the contemplation of this pious and gifted mother, thus weaving sweet verses for her children; and if other mothers have not the faculty, which indeed very few possess, of amusing and instructing their little ones, with their own rhymes, they will find in the volume which enshrines the virtues of Mary Lundie, many precious songs which their offspring will be delighted to learn. Had we not already extended this article beyond our accustomed limits, we should be tempted to transfer several gems from this casket to set them in ours, but we must rest here from our pleasant labor, and in another article complete the picture, which our feeble hand has essayed to draw.

#### ROLLO PHILOSOPHY.

##### FIRE.—SLOW COMBUSTION.

The way in which it happened that Rollo's father first began to explain to him something about the nature of fire, was this: It was one evening early in the autumn. Dorothy was going away

to visit one of her friends, and Rollo was waiting for Jonas to come out, and see the fire-flies, or lightning-bugs, as he called them, which were flying about the yard. But Jonas did not come as soon as Rollo had expected, and so he went into the kitchen to see what had become of him. He found that, as Dorothy was rather late for her visit, and still had her kitchen fire to cover up, Jonas was just offering to cover it up for her, so that she could go at once without any further delay. So Rollo came in, and stood by the kitchen hearth, to see Jonas cover up the fire.

The fire had nearly burned out, but it had left quite a large bed of embers, and a few coals among them. Jonas took the long-handled iron shovel, which belonged to the kitchen fire, and with it he drew forward all these coals and embers, so as to leave the back part of the hearth bare. Then he took the tongs, and with the tongs he gathered out from the hot ashes all the coals which he could find among the ashes, and put them back upon the bare place which he had made upon the hearth. He spread them evenly over it in a row against the back of the chimney.

"What are you going to do Jonas?" said Rollo.

"I am going to cover up a stick of wood," replied Jonas.

So Jonas opened a small door which led to a little wood closet by the side of the fire, and took out a short stick of wood, flat on one side and round on the other. It was a stick which was round first, but Jonas had split it in two. It was part of a great branch of a tree, large enough to make a good log, only Jonas saw that it would split easily, and so he had split it in two. The other half of it was still in the wood closet.

"This is just the stick," said Jonas.

"Why?" asked Rollo.

"Why, the lower side is flat," said Jonas, "to lie upon the coals, and the top is round, so that I can cover it all up the easier."

So Jonas laid the stick down, with the flat side against the coals, and the round side outwards. Then with the great shovel he began to shovel the ashes and embers back over it. He put all the hot embers in first, and then the ashes, and he tried to cover up the stick entirely; but there was not quite so much as enough. One of the ends remained out.

"There, Jonas," said Rollo, "now come."

"No," said Jonas, "I must cover the stick all up."

"O, that little end won't do any harm," said Rollo.

"Yes," said Jonas, "because, when the stick burns down, that place would make a hole, and let too much air in."

"Don't you want any air to get in?" said Rollo.

"Very little," said Jonas. "I want a very slow combustion to go on until to-morrow morning, and then there will be a good bed of coals for Dorothy."

"I don't see why you take so much pains to cover up a stick of wood," said Rollo. "You might light a fire with your tinder-box."

"But it takes a great deal longer to make a good fire with a tinder-box, than when we have a good bed of coals."

"Then take a friction match," said Rollo. "I can light a friction match in half a minute."

"You can light the match, but not build a fire. It takes a long time, with a match light, to get heat enough to set large sticks of wood on fire; but with a bed of burning coals, we can do it very soon."

"You might have some sticks and shavings for kindling," said Rollo, "and they will burn quick."

"Yes," said Jonas, "but it is more trouble to prepare sticks and shavings every night, than it is to cover up a stick of wood."

While Jonas had been saying these things, he had taken more ashes from the ash-hole, and had covered the stick over entirely. He then put away the shovel, and was brushing up the hearth, when Rollo, after standing a moment, as if in thought, said,—

"Jonas, what do you mean by *combustion*?"

"Did I say *combustion*?" rejoined Jonas.

"Yes, you said you wanted *slow combustion*."

"Well, I meant burning. I want the wood to burn slowly all night."

"Then why did not you say *burning*," said Rollo, "so that I could understand you? I don't see where you get all your learned words. I suppose it is out of some of your books."

"Yes," said Jonas, "they call it *combustion* in the books that I read, but I don't know exactly why. I think there must be some difference between *combustion* and *burning*, but I don't know exactly what it is."

"I mean to ask my father," said Rollo.

"But do you expect that that stick of wood will burn Jonas?" continued Rollo, after a moment's pause.

"Yes," said Jonas, "it will burn slowly. A little air will get through the ashes, so as just to keep it burning slowly. It is very easy."

"Suppose that there could not any air get through at all?" said Rollo.

"Why, then," said Jonas, "it couldn't burn at all. It would go out. Sometimes I have buried up a fire so deep in ashes that it has gone out, and then I find nothing but black coals there in the morning, when I rake it open. That's the way they make charcoal."

"How?" said Rollo.

But Jonas had no opportunity to answer this question then, for they were just going out into the yard when Rollo asked it, and the attention of both the boys was attracted to the fire-flies. They, however, soon had looked at the fire-flies as much as they wished. Rollo tried to catch one, but he could not. He would see a flash at a little distance from him, and he would run to the place with his cap in the air; but, by the time that he got there, the fire-fly would of course have gone on to another place, though Rollo could not tell where, without waiting to see him flash again. Then he had to run again; but before he got to this second place, the fire fly would be gone again. One of the fire-flies led him a zigzag chase, in this way, all around the yard, and finally flashed at last just over the garden fence, so that Rollo gave up in despair.

In the mean time, Jonas had gone to the barn; and now Rollo went to see what had become of him. He found him shutting the doors up for the night, and then they both came back towards the house, and sat down upon the edge of the platform, under the piazza, and Rollo asked Jonas to tell him how they made charcoal.

"Why, they only bury up wood, as I did my log, lightly; so that enough air can get in, until it is burnt through; and then they cover it up tight, so that no air can get in, and so it goes out; and when it is all cold, they open it, and find the heap is all black coals."

"How big a heap do they make?" asked Rollo.

"O, they make a very large heap, sometimes," said Jonas; "as big as this." So Jonas rose from his seat, and marked out a circle in the yard with a stick, which he had in his hand, in order to show Rollo how large a heap they make, when they pile up wood for a charcoal bed.

"And how high do they make it?" asked Rollo.

"As high as that," said Jonas; and he reached his stick up in the air as high as he could, to show Rollo how high the heap was.

"That must take a great deal of wood," said Rollo.

"Yes," said Jonas; "and when it is turned into charcoal, they get a great many loads of it."

"How do they get ashes enough to cover it up?" asked Rollo.

"O, they don't cover it with ashes," said Jonas; "they cover it with turf."

"With turf?" repeated Rollo.

"Yes," said Jonas. "Turf is the best thing to cover the heap with. If they had ashes, it would be very troublesome to put it on, and then it would be sliding down, and letting the fire break out. But they cut square pieces of turf, and cover the heap all over with them very tight, and so only just air enough gets in to keep the fire slowly burning."

"Slow combustion?" said Rollo.

"Yes, slow combustion," said Jonas.

"How do you set it on fire?" asked Rollo.

"I believe they leave a hole in the middle," said Jonas, "from the top down to the bottom, and then they put the fire down there."

"I wonder if I couldn't make a charcoal bed," said Rollo.

"Yes," replied Jonas, "you might make a little one, I suppose."

"How should I do it?" asked Rollo.

"Why, you might take some dry wood, from the shed, and wheel it down the lane, and through the gate, into the pasture. Then you might take a spade, and cut up some turf, though that would be rather hard work for you."

"I wish you would cut the turf for me," said Rollo.

"Well," said Jonas, "perhaps I will. Then you must hollow out a little place in the bare spot I make by taking up the turf, and make your pile of wood there, leaving a hole in the middle."

"How can I leave a hole?" asked Rollo.

"Why, you can take three short pieces of board, as long as you intend the height of your pile to be, and stand them up on the

ground, so as to leave a three-cornered space between them, and then pile your wood around the three boards."

"So I can," said Rollo.

"Your wood must be small," continued Jonas, "or else you can't pile it very snugly in a small pile. You had better take small round sticks, and saw them short, and lean them up against your boards all around, and so make a snug pile. After the pile is ready, you must bank up a little against the bottom of your heap with the loose earth, and then begin to put on the turf. But that will be a nice business."

"Why?" asked Rollo.

"Because you must fit them carefully all around; and, as the heap will be round, and will grow smaller towards the top, square pieces of turf will not fit. You will have to cut them into shape with a knife. You can get an old knife to cut them with, and so fit them together. But you must fit them together well, or the air will get in, and your heap of wood will blaze up, and so it will be spoiled for charcoal."

"I can make it tight," said Rollo, "I know. I'll shave away the sides of every turf, till it fits its place exactly."

"There must be some air," said Jonas, "or else the wood will not burn at all. You must leave a few holes around at the bottom, to let a little air in, and then you can plug some of them up, if you find the fire burns too fast."

"Well," said Rollo, "I mean to make some charcoal some day. I'll get my cousin James to come and help me. I'll begin to saw up some wood for it to-morrow."

"But, then, Jonas," he continued, after a moment's pause, "what good will the charcoal do me when I get it made?"

"O, I don't know," said Jonas; "I wasn't thinking of your getting any good from the charcoal. All the advantage would be, the pleasure of making it."

"Isn't there anything I can do with it," said Rollo, "when I get it made? What is charcoal good for?"

"It makes a very hot fire. They use it when they want a great heat. Blacksmiths use it in their forges."

"I wish I had a little forge," said Rollo.

"They use it to make gunpowder too," said Jonas.

"How?" said Rollo.

"Why, they take some charcoal, and some sulphur, and some saltpetre, and pound it up together, and it makes gunpowder."

"That's what I'll do with my charcoal," said Rollo, jumping up from his seat. "I'll make some gunpowder. I'll ask my mother to give me some sulphur and saltpetre, and I'll make some gunpowder."

## AGRICULTURE.

### Shade Trees.

It was Lord Bacon, we believe, who said that "a tree in full leaf was a more majestic object than a king in his coronation robes," and as he was a man competent in every respect to form a correct opinion of the matter, he may undoubtedly be considered right. We, untitled plebeian farmers, whose optics have never expanded at the sight of a throne or a crown, or looked on that animated piece of clay called a King, can perhaps form but a very faint idea of the splendours of royalty, but we do know there is nothing in nature that combines more grace and beauty, than the wide spreading foliage of a majestic tree in the leafy month of June. Gentle or simple, savage or civilized, all men, unless those men in whom every trace of taste and sentiment is extinct, look on trees, whether in their native forests, or growing under the culturing hand of man, with a feeling of admiration and delight.—The freedom and ease with which their tapering and beautifully proportioned columns spring into the air—the regularity and finely adjusted curves of their arching branches—the broad and overshadowing roof formed by the intermingling masses of foliage, form a whole which the most costly piles of human architecture are in vain, and which constitutes a temple worthy of His worship who designed and created such examples of surpassing beauty.

We have long considered it as wonderful, that while this feeling of admiration of trees is so universal, it should have had so little influence in inducing men to assist nature in arranging and perpetuating this beauty. We seem to take a pleasure in destroying the last remnants of our once mighty forests, and as if their destiny was connected with that of the red man who once dwelt beneath their branches, with one hand we are pushing him beyond the

bounds of civilization, and with the other dashing to the earth the dark woods that furnished him with shelter and food. We lay the axe to the root of our magnificent forest monarchs with as little reluctance as if it were the growth of a year, and seem to forget that we in an hour can undo what nature requires centuries to perform; we seem to imagine that the world will end with ourselves, and that there will be no coming generations to require timber and fuel, and objects of grandeur and beauty to admire.—That such a feeling should prevail among those who, like most of the farmers in our new countries, have been taught to consider the trees which covered their farms a nuisance, and the destroying of them a blessing, is not so passing strange; but that men, whose life has been spent in villages or cities, should, when domiciled in the country, be so willing to cut down, and so unwilling to plant, is truly wonderful.

A man would almost as soon plead guilty to insanity, as confess to a non-perception of the beauties of spring, or a want of pleasure in highly cultivated grounds, shady avenues, or leafy whispering groves; yet because a woodland, or an avenue, or a cool shady walk, will not, like Jonah's gourd, spring up in a night, every one deems himself privileged to defer planting trees; and hence our naked dwellings and unprotected fields—our villages without covets or shrubbery, and our cities with their ranges of brick and stone, but with their streets and squares unplanted and unornamented. There is a mistaken notion prevalent on the time it will take a tree to become useful or ornamental. There are few young men who, if they would plant a tree, or a number of trees, would not live to take a pleasure in the work of their own hands, and find in the beauty they have imparted to their premises, if not in the increased amplitude of their purses, a full compensation.

It is to individuals that we must look for such examples in improving our tastes, and promoting our most rational pleasures—to men who look forward to benefits beyond to day, and who, if good is but done, are content to be forgotten. The hand that planted the elms of the Mall at Boston is now dust, but the stranger and the citizen, the educated man and the beautiful woman, are alike there to enjoy the pleasure individual spirit and enterprise, combined with patriotic forethought has furnished them.—We can only regret that such examples are not more common, and that benefits so permanent are not oftener conferred on the public.—*American Farmer.*

### Save your own Seeds.

Farmers are neglectful in this respect, and rely too much on the seed box of the merchant, or a supply from the seed store, when they might in most cases produce all they require at home. Begin with the earliest that ripen, and save those of good quality of all the kinds you generally need. It takes but little time and amounts to a handsome sum in saving expense. The different varieties of turnip ripen their seed early, and the seed should be saved soon. If you have more than you need, distribute your ruta baga among your neighbours; it may confer a great benefit on them; for there are some that would plant that will not be at the trouble to procure seed, and he who has raised roots will generally do so again.

### Brief Hints for Autumn.

The pressure of work which farmers are obliged to attend to through haying and harvesting, often causes them to neglect the extirpation of weeds at this time, when they are about going to seed. This should be carefully avoided.

After the second hoeing of corn, the weeds among the crop, of which there always springs up more or less, are suffered to have undisturbed possession, and the ground becomes completely seeded with them by another year. A little reasonable labour would prevent this evil. We observed a piece of ground which was kept clear of weeds last year, and another which was but imperfectly cleared of them; the consequence was, that the crop this season (seldi beet) which grew on the latter piece, was literally hid with a dense growth of weeds, while the other was comparatively free.

Canada thistles must in no instance whatever be allowed to ripen their seed.

Thistles, mullains, burdocks, &c., in pasture and fence corners must be destroyed without fail.

Root crops, as ruta baga, and mangel wurtzel, are liable to be too much neglected after one or two hoeings; they should be kept all the season perfectly free from weeds, and the benefit they derive from this, and from stirring the earth around them, amply repays the expense of the labour.

With a little pains, it is as cheap to raise a good crop, as a crop of noxious weeds; and seed now selected should be therefore as perfectly freed from foul stuff as possible. If clean wheat is always sowed, we may expect on clean ground, a clean crop; but land will become more and more infested with weeds so long as we sow the seeds with the grain.

Chess being almost universally the worst weed among wheat, no pains should be spared to separate it. It may be done by means of brine, first made strong, and then weakened till the wheat will just sink in it, when the chess, being lighter, floats, and is skimmed from the surface. A basket should be used, to let the brine run off the more freely. The wheat should then be spread on a barn floor, two or three inches thick, and about one fifteenth part of air slacked lime sifted over it and well stirred.—This assists the drying, and destroys the smut.

A good fanning mill will clear most of the chess from wheat by passing it through a few times.

No seed wheat should be considered clean, until by repeatedly spreading handfuls of it on a table, no chess can be found. There is not much of what is termed *very clean* seed that will endure this test.

Underdraining should be performed during the dry season, and those farmers who have wet spots of ground in cultivated fields should no longer delay this simple mode of rendering such land productive. Open drains should never be made but to carry off surface water. No drain for any other purpose should be much less than three feet deep, but an open one this depth must be nine feet wide to prevent the banks sliding, and this is an enormous waste of land. But a covered drain occupies no ground.—The expense of digging, from this cause is also much greater in case of open drains.

Covered drains may be filled with stone or brush. The zone may be laid so as to leave a small open channel at the bottom; or if they are quite small, and the quantity of water passing off not large, such channel is not necessary. Brush drains are filled by placing the branches of trees, freshly cut and with the leaves on, in a sloping direction in the ditch, the leaves upwards, and then covering them with earth. The spaces between the branches below allows the water to flow off. This method of filling is best in sandy ground where stones are scarce.

In cutting off underground channels of water, particularly those which ooze out of the surface of sloping ground, by means of covered drains, the mode of operation should be adapted to circumstances. The common error is to cut in at the wet spot; whereas, the proper place is a little *above*, before the current reaches the surface. The judgment and close examination alone can direct the proper course and situation for the drain in such cases.

Horses often suffer from slobbering during the latter part of the summer, especially when they feed in succulent pastures. The best remedy is dryer food.

Fruit trees are frequently injured in collecting the fruit, by resting ladders against the branches, and thus bruising the bark.—Apricots, plums, and peaches, often suffer much in this way.—The remedy is to use self supporting ladders, constructed like a common ladder, with either one or two expanding legs of equal length, which serve to support it without any other prop.

Budding or insculating should be performed while the stocks are growing most rapidly, or while the *cambium* or mucilaginous substance under the bark is in the greatest abundance. This cements the inserted buds and makes them adhere the better to the wood. Cherries and plums should be budded immediately, but peaches may be deferred three or four weeks later if necessary.—Their general rule is, budding may be performed successfully at any time when the bark peels freely.

If the stocks are thrifty; if the bark is carefully cut and raised so as not to injure the *cambium*; if the buds are cut smoothly off the shoot so that they may be applied closely to the wood of the stock; if the bandages are bound so evenly that they may just maintain this close contact between the bud and stock; and if they are carefully removed as soon as they begin to indent the growing stocks, there can be little doubt of success in budding.

## NEWS.

The following is a summary of intelligence by the Steamer of the 4th August.

**THE HARVEST.**—The elements continue to be an object of serious apprehension, and fears for the safety of the harvest are daily on the increase. The weather continues broken, the temperature is low, there is little sunshine, and the absence of warmth is supplied by occasional falls of rain, which in some districts have done serious, but not irreparable, injury to the growing crops. Up to the present moment the amount of injury, taken in the aggregate, has not been heavy, and with the return of fine weather, the produce of the fields would speedily ripen, and the result would equal, perhaps exceed, the yield of any recent year.—The danger is as to the future. The harvest, under any circumstances, must be late, and a late harvest is always perilous. In the meantime, the stock of grain in the country is daily dwindling away, and calculations are being made that there is not actually more than a fortnight's consumption in hand.

**SYMPTOMS OF SOUND TRADE.**—It is most satisfactory to be enabled to state—as we can do on the best authority—that for many a year the 4th of the month has not brought so many bills to maturity as were advised and presented on Friday with so few cases of dishonour. That the trade of the United Kingdom is rapidly on the increase cannot be questioned, and that the increase is of a *bona fide* and beneficial nature is a matter of certainty.—*London Observer.*

The House of Commons have moved an address to Her Majesty praying her to grant £20,000 for the relief of the sufferers by the fires at Quebec.

Seven foreigners have been sentenced to death charged with piracy and the murder of ten Englishmen belonging to Her Majesty's ship *Wasp*.

The Honble. Mr. McLane the newly appointed Minister from the United States, had arrived in London, invested, it is said, with full powers to settle the Oregon question.

A Bokhara worm measuring more than three feet in length has been extracted by Sir B. Brodie after eight visits, from Dr. Wolff's wrist. It was drawn out entire, by winding it round a piece of paper.

The Queen and Prince Albert were about to visit the King of Prussia, at Coblenz on the Rhine.

Several railroad accidents had occurred in England; and a collision between two Turkish Steamers in the Dardanelles, had taken place, resulting in the loss of 135 lives.

**THE JESUITS.**—The Superior of the order of Jesuits has enjoined all the houses of the Society now existing in France to dissolve themselves, to cease to admit novices, and to sell all their landed property.

**THE HEALTH OF THE POPE.**—Letters from Rome state that the health of the Pope is such as to cause very great alarm. He suffers much from a cancer in the nose, with which he has been for some time afflicted. The disease has been latterly somewhat checked, but within the last few days has acquired fresh violence. He is now nearly eighty years of age.

**RUM CONTRACT.**—The government contract for 100,000 gallons of rum was taken on Tuesday, at the low price of 1s 7½d per gallon. The previous contract (in April) was taken at the same price, but last November 2s 2d per gallon was obtained.

**FRIGHTFUL ACCIDENT.**—A very dreadful accident occurred near Tintern, in the county of Galway, on Wednesday se'nnight, at the house of a man named Hallinan, who had been engaged in illicit distillation. A keg of the spirits was on the floor of the house, in which there were three girls, when a man named Garvey, who was drunk, came in, and calling for a light to prove the liquor, set fire to the whole, and caused a terrible conflagration. One of the girls was burned to death; the two others were dragged out, but were much injured. Strange to say, Garvey escaped without any but very slight injuries.—*Derry Journal.*

**JEWISH DISABILITIES BILL.**—This Bill has passed its third reading in the House of Commons, by a majority of 44 to 11.

**DISSOLUTION OF THE ALLIANCE BETWEEN THE BRITISH GOVERNMENT AND BUDDHISM.**—We are happy to find that the representations which have been made from time to time on the inpropriety and disgrace of the connexion which subsisted between our Government and Buddhist superstitions in Ceylon, have at length produced a decided result. Lord Stanley appears to have become fully alive to the ridiculous position of the Queen's representative at Kandy, when he was required to exhibit the sacred relic of Buddha's tooth to the credulous. His lordship has, therefore, sent out peremptory orders that this connexion, which served to strengthen the local superstitions, at the expense of our national character, should absolutely cease; that the chief priests should no longer



he appointed under the seal and signature of the governor of Kandy; that the government agent should no longer be permitted to officiate in his official character in Budhaist ceremonies; and that the keys of the shrine should no longer remain in his custody.

MEXICO.—The latest intelligence from Mexico, states that there is less probability of a declaration of war against the United States than there was before. The reduction of Texas will be attempted, if Mexico can get the proposed loan of \$15,000,000, but without any formal declaration of war. Extensive preparations are making at the various military and naval stations, and the government of the United States is taking every precautionary measure to meet any contingency which may occur. It is throwing troops into Texas, and providing arms and rations for any additional force which the Texans may bring to our aid. It is collecting strong squadrons in the Gulf and on the Pacific.

GERMANY.—The new reformation makes encouraging progress, notwithstanding it is opposed by most of the Potentates. The Protestant King of Hanover has refused to recognize the "German Catholic Church" in his dominions. The fears entertained of a separation between the followers of Ronge and Czerny are happily not so likely to be realized. The movement has also extended to the frontiers of Switzerland. The secular priests of the diocese of Constance, in the Grand Duchy of Baden, are nearly unanimous in recognizing the necessity of a reform of the church, and have made a public declaration to that effect.

UNITED STATES.—The steamer *Great Britain*, which arrived at New York from Liverpool on the 8th Aug., is built of iron, measures 3,500 tons burden, is 320 feet in length and 50 feet in breadth, her engines are 1000 horse power, and the screw in the stern of the ship is 15½ feet in diameter and weighs four tons. She has six masts, and can accommodate more than three hundred passengers. The *Great Britain* arrived on Sabbath, and, as might be expected, nearly half the city crowded to the wharves to see her. The Sabbath desecration is represented to have been very great. Surely her departure from Liverpool might have been timed to prevent it. A New York paper says:—

The arrival of this magnificent steamer, on Sunday last, created an excitement almost unprecedented even in our excitable community. Immediately upon her being telegraphed, there was a general rush to the piers, wharves and Battery—it seemed as if the whole city had poured forth its population, to welcome the Leviathan stranger, to its port of destination, and she hove in sight moving majestically through the water, without the noise of paddle wheels, and no disturbance of the water, and no propelling motion visible to the eye—she embodied as it were a palpable miracle, that filled every spectator with astonishment and admiration.

**MONTREAL PRICES CURRENT.—AUGUST 29.**

ASHES—Pots . . . 23s a 23s 3d	PEASE . . . (do) ———
Pearls 23s 7½d a 23s 10½d	BEEF per 200 lbs.—
FLOUR—	Prime Mess (do) . 40s a 42s 6d
Canada Superfine, per brl. 19s	Prime . . . (do) 33s 9d a 36s 3d
(lbs.) . . . . . 28s 9d	P. Mess per tierce 304 lb. —
Do Fine (do) 27s a 28s 9d	Pork per 200 lbs.—
Do Mid. (do) 21s 3d a 26s 3d	Mess . . . . . 99s a 92s 6d
Do Pollards (do) 17s 6d a 20s	Prime Mess 77s 6d a 82s 6d
American Superfine (do) 27s 3d	Prime . . . . . 67s 6d a 72s 6d
INDIAN MEAL (do) 17s a 17s 6d	Bacon per lb. . . . . 4½d a 6d
Do L. C. per mt. 5s 3d a 5s 6d	HAMS per lb. . . . . 5d a 6d
OATMEAL per brl. 224 lbs. . 20s	BUTTER per lb. . . . . 6d a 7d
a 21s 3d	CHEESE, per 100 lbs.—
GRAIN—	American . . . 39s a 40s
Wheat, U. C. Best, (per 60 lbs.)	GREASE BUTTER, per lb. None.
5s 9d a 6s	LARD per lb. . . . . 5½d a 6d
Do Mid. (do) 5s 6d a 5s 9d	TALLOW per lb. . . . . 5d 5½d
Do L. C. per mt. 5s 3d a 5s 6d	EXCHANGE—London 11½ prem.
BARLEY . . . (do) 2s 6d a 2s 9d	N. York . . . 1¼ do
OATS . . . . (do) ———	Canada W. ¼ do

FROM THE CIRCULAR OF MR. T. M. TAYLOR, BROKER.

MONTREAL, 29 August, 1845.

ASHES.—During the past fortnight there has been very little doing in either Pots or Pearls, and prices have ruled nearly as last doing. Since the closing of the Lachine Canal, the receipts have been light, and buyers of Pots being in the market, they have paid 23s 1½d and 23s 2d for inferior bills of light weights, and 23s 3d for good bills. The supply of Pearls is equal to the demand,

and they are comparatively lower than Pots, being parted with at 23s 9d, though 23s 10½d has been given for good parcels, and some holders ask 24s.

For good shipping bills of Pots, over 23s 3d would be to-day paid, while 23s 10½d is an extreme quotation for Pearls.

FLOUR.—The advices received per "Great Britain," on the date of last Circular (the 13th instant,) caused holders to advance their limits 6d per barrel; but there were only a few transactions, and those at prices, not more than 3d in advance of previous rates. Accounts by the "Hibernia," came to hand on the 19th instant. The unfavourable character of the weather in England, inducing apprehensions as to the growing crops had caused a good deal of speculation in the corn markets at highly advanced prices. This at once gave animation to the market here, and large parcels being offered, there were heavy operations at an advance of 2s 6d a 3s per barrel on previous prices; and from that date till to-day about 50,000 barrels have changed hands.

Good brands—such as "New Paris," "Kettleby," "Merchants," &c. brought 28s, Gananoque, &c. 23s 1½d, "Pine Grove," fine from extra wheat 28s 3d; and for a parcel of fine ("Pomona") 28s 6d has been paid, J. B. E. extra fine, "new Lambton," superfine, and "Milton," crown brand superfine brought 28s 6d; but they are now held by the buyers for higher prices.

Bills of lading covering good brands have been taken at 23s 4½d currency, and 4s 3d sterling freight.

Inferior brands and small parcels of good brands are to be quoted at 27s a 27s 9d. Fine Sour has been placed at 26s.

The market is now less active; orders received seem for the most part to have been executed, and buyers think they have now no margin for speculation, while holders are firm at their limits and await another mail. The quotation for good shipping brands of fine is 28s a 28s 6d—the latter figure almost nominal.

GRAIN.—Wheat is the only description in which there has been any thing doing. Before the Hibernia's arrival 5s 6d was paid for a parcel of 600 bushels, good U. C. and about the same time 6000 bushels brought 5s 3d per 60 lbs. Subsequently 1500 minots (about 62 lbs.) L. C. were taken from the wharf a 5s 3d. Any now offering is at advanced quotations.

In Barley, Oats and Pease there is nothing doing, and none in the market, so that quotations, as they would be nominal, are not given.

PROVISIONS.—Prime Mess Beef in quantity has been placed at \$ 12 per tierce 340 lbs, inspection divided between buyer and seller—in barrels (200lbs) at \$8, and "Prime" \$6½. It has since slightly improved. Pork has advanced considerably, and sales are to be noted at \$14½ for Prime, and \$18 for "Mess," later at \$14½ for "Prime," \$16½ "Prime Mess," and \$18½ "Mess," cash on delivery.

EXCHANGE.—The rates are, for Bank Bills, 60 days, 11½ per cent., and for Merchants' Bills, 90 days, 10 a 10½ per cent. premium—without much demand.

**Monies Received on Account of**

*Advocate*.—Sundries, Montreal, 17s 6d; D. Smith, W. Tariff, and W. Craig, of Metus, by the hands of Rev. R. Cairns, 7s 6d.

**FOR SALE.**

**ANTI Bacchus,**  
Temperance Tracts,  
Unfermented Grape Juice for Sacramental Purposes.

R. D. WADSWORTH.

Montreal, June 14, 1845.

**GLASGOW BOOT & SHOE WAREHOUSE.**

THE Subscriber begs leave respectfully to intimate to his Customers in Town and Country, that he has REMOVED his Warehouse to No. 48½, McGill Street, where he has on hand an extensive assortment of Ladies and Gentlemen's DRESS BOOTS, SHOES and PUMPS of all kinds, strong Peg Boots, Peg Pump Boots and strong Shoes, &c. &c. He trusts from the well known quality of his work, and reasonable prices for CASH, or approved credit, to merit a continuance of the support he has hitherto so liberally received.

JAMES RENNIE,  
No. 48½, McGill Street.

Montreal, May 21, 1845.