

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

There are some creases in the middle of pages.

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

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

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

JULY 15, 1844.

No. 14.

(Continued from page 194.)

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

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

BY A MEDICAL OFFICER.

"The temperance reformation," says an able writer, "is a wonderful phenomenon; its influences have stolen upon us in such a manner that we do not appreciate them as we should on instantaneous changes of such magnitude. It is associated with whatever is useful, and elegant, and holy. It has imparted new vigour to industry—it has given coolness and energy to her brain, volume and compactness to her muscles, and the expression of an iron determination to her compressed lips and steadfast gaze. It has gone with its pure limped goblet into the social circle, and displaced the glass that was filled with the red and awfully-appropriate symbol of blood, and there it has diffused its cheering and innoxious refreshments. It has done more than to feed the hungry and clothe the naked—it has taught them to feed and clothe themselves, it has reformed the poor drunkard, and led him to that gospel which has led him to his God; and thus it has acted the part of the servant in the parable, who brought the princely robe and gold ring and put them upon his master's recovered son. Its influence has been wide spread, it has entered nearly all our sanctuaries, commanded the services of men of the most gifted minds in all the learned professions, and spoken out from the bench of justice and in the halls of legislation. It has gone forth from this land of its birth to every quarter of the globe. The Parliament of Great Britain has fostered it, Ireland, poor degraded Ireland, has been made glad by its coming, and nearly every monarch in Europe has listened with respect to its claims."

A circular was addressed to a number of ministers in America containing the following among other questions:—"What proportion of the persons who have been admitted to your church during the past year do not use ardent spirits?" From the specimen of replies we have the following:—"In our district about three-fourths of the people had abstained. From these more than seventy had made a profession of religion, and were admitted to the church in one day. From the other fourth there were only three! As many lacking two were added to the church that year as had been for twenty years before." In another two-fifths had abstained. Here more than one hundred and fifty had become hopefully converted to God; only two of these were not abstainers from ardent spirits. Another man states, that of more than forty, and another of more than four hundred, who had hopefully turned to the Lord, they did not know one who was not a friend to the temperance cause.

Daniel Burrell says, "I have been a preacher of the gospel for more than fifty years, and I have never ceased to warn drunkards, (I hope faithfully), as well as every other class of sinners; but I cannot remember a single confirmed drunkard being effectually reclaimed. But now, blessed be God, through this society, which has just been introduced among us, under mine own eye several have been reclaimed, and not reclaimed from this ruinous vice only, but, becoming sober, they have attended the means of Grace, and are now consistent members of religious societies."

"It is ascertained that of about 100,000 who have been reclaimed from drunkenness in England, 70,000 have been hopefully converted. The same, to some extent, must be known by every man who has taken part in the revival of religion prevalent among us. I have known many drunkards reclaimed by the efforts of the Temperance Society, and not one of them who was not disposed to listen to the gospel when so reclaimed; and many have dated

their first serious impressions from the time when they signed the pledge."

"In the United States, principally in the form of distilled liquor, two millions of persons it is supposed have already ceased to use intoxicating drinks. More than eight thousand temperance societies have been formed, embracing it is thought more than one million five hundred thousand members. Twenty-three of these societies are State Societies; and there is now one in every state throughout the union with one exception. More than four thousand distilleries have been stopped. More than eight thousand merchants have ceased to sell ardent spirits, and many of them have ceased to sell any kind of intoxicating liquor as a beverage. More than twelve hundred vessels sail from our ports in which it is not used. More than twelve thousand persons that were drunkards, and it is supposed that more than two hundred thousand other persons, have ceased to use any intoxicating drink."

"In Boston there were formerly 3500 drunkards, now there are only 500; the 3000 have become sober through the efforts of the teetotallers. Six-sevenths of the whole drunken population have thus been reclaimed. In the city of Baltimore a society of reformed drunkards has existed for a short time; all its members are reformed drunkards. They have been the means of reclaiming 10,000 persons. The good resulting from all this is beyond computation, and affords to us, and ought to afford to every humane and benevolent person, the highest gratification."

A Marine Temperance Society is about being formed in Boston. The success be to it which has attended the Mariners' Society of New York city, now enrolling 14,000 seamen.

In Hudson, N. Y., there is a population of about 5000 inhabitants, over 4000 of whom have within a very short space of time signed their names to the total-abstinence pledge.

The British House of Commons, at their session in 1838, appointed a committee to inquire into the cause of shipwrecks in the British Merchant Service; that committee, in 1839, made a long and detailed report, which contains the following compliment to the mariners of the United States, "That the committee cannot conclude its labours without calling attention to the fact that the ships of the United States of America frequenting the ports of England are stated by several witnesses to be superior to those of a similar class among the ships of Great Britain."

A. M'Sanford, a correspondent of the *Worcester Cataract*, on a tour to the West, writes, that at Cincinnati over 20,000 have united in the organization to teetotalism. But the German population of this city, consisting of 12 or 14,000, are as yet entirely unreached, scarce fifty have signed the pledge. At Louisville, in a population of 30,000, some four thousand white and 1800 coloured persons have taken the pledge, and not one individual of those, raised from a state of suffering, has gone back to his cups.

No intoxicating liquors were provided at the great dinner in Faneuil Hall, Boston, on the magnificent Bunker Hill celebration; This was the proudest day for temperance. With 300,000 people abroad, no booths or stalls for intoxicating drinks; and at a dinner most splendid and magnificent,—a dinner for the chieftains of the state and the nation, where wealth and patriotism did their utmost to honour the memory of our fathers—not a drop of the bewitching but maddening poison! What an achievement for the cold water army! Rich fruit of twenty years' of untiring labour.

The Chancellor of the Exchequer, in bringing forward his late budget, stated, in allusion to the duty on malt and spirits, there was a decrease in the excise in Ireland of £364,000 in 1840.

The following report gives the importation in the first quarters of 1842 and 1843, at the port of New York.

	1842.	1843.
Quarter casks of brandy.....	1026	7
Pipes of brandy.....	44	0
Half pipes of brandy.....	2734	83
Butts and pipes of wine.....	285	27

	1812.	1813.
Half and half pipes of wine.....	2318	197
Quarter casks and barrels of wine.....	7042	1374
Boxes of wine.....	6358	227
Pipes of wine.....	1096	268

208,203 2,138

Of the £14,000,000 or 15,000,000 of deposits in the Savings Bank, the great proportion deposited by the labouring classes may be said to be money saved from the public house.

The returns of the revenue for the year ending 6th January, 1841, show the following reduction in the excise department:—

Wines.	Gallons.
Cape.....	16,864
Claret.....	31,566
Madeira.....	70
Port.....	121,098
Hock.....	1,866
Sherry.....	4,783
Other wines.....	5,915

Total Reductions.....182,162

“There are, according to the judgement of those who are best informed on the subject, about 100,000 tee-totalers in Canada, or nearly one in ten of the population, more than twice the number we reckoned nine months ago.”

“The Second Annual Report of the Western Scottish Temperance Union declares that 4301 drunkards have been reclaimed within the bounds of the Union during the past year, from the same Report we learn the delightful tidings contained in the following statement:—

“The following too are a few extracts upon this point:—From another writer, hundreds he says turned from wretchedness to happiness; swearing and Sabbath profanation greatly reduced; nas sent many to the house of God, several most striking cases of which are given; a decided change on the moral and religious habits of the people; many, who used to spend the Sabbath in the public house, now spend it in Church; a prayer meeting and a new library have been instituted amongst us, there are many anxious enquirers, and the word of God is more carefully read.” Statements of a similarly cheering nature could be made respecting other localities. In the *Scottish Temperance Journal* it is testified, “Instances of personal reformation, and the restoration of domestic comfort, resulting from our movement, are so common that there is perhaps no member of our society who is not acquainted with several cases, but going beyond the range of personal observations; we may mention an important fact, that there are 230 members of an Independent Church in Edinburgh who were once degraded by intemperance. I doubt not that the zealous and persevering labours of the Revd. Mr. Wight their pastor, have been chiefly instrumental in effecting this cheering result.” In the Fourth Annual Report of the Greenock Total Abstinence Society it is affirmed. “Everywhere Total Abstinence Associations are rising up and many are being reclaimed from the lowest state of wretchedness, to comfort, happiness and peace. These are cheering results, obtained through the efforts of the total abstiners. The present aspect of the cause in our native country is very cheering; in England it is still more so, and in Ireland most of all—five-eighths of the whole population having signed the pledge.”

“Mr. Beaumont says, that there are at this day living within the Kingdom of Great Britain, upwards of seven millions of total abstiners from all intoxicating drinks. Surely numbers are not wanting to prove the solidity of the principles.—And of these “... are persons of all ranks, from the peer to the peasant: of all constitutions from the athletic to the effeminate: of all occupations, from the laborious artisan to the sedentary employee; of all ages, from the infant at the breast to the veteran of ninety; and of all parts of the kingdom, from “John O’Groat’s” to the land’s end.”

“Preston used to send the greatest number of prisoners to the Lancashire gaol, but at one of the assizes in 1837, not a person from that town was charged with an offence. And why? While intemperance reigned, crime prevailed; but, no sooner was total abstinence from intoxicating drinks adopted than vice was immediately checked.”

“Mr. Harrington of Dublin, says:—Tee-totalism has almost banished that frightful disease, delirium terminis, from among the poor of our city. Previous to the temperance reformation, cases

of this most fearful disorder were most frequent, often as many as four, five, or six in a week during the whole of the last year. I have not been able to ascertain that even one fresh case has been known in the Hospital: a few (not more I believe than three or four of a mild character have been received.)

The celebrated traveller, Buckingham, writing from Limerick under date 1st. October last says, “I have been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the south of Ireland, embracing the Counties of Wicklow, Wexford, Kilkenny, Waterford, Cork, and Limerick. What an example is this for England.”

“Dr. BELLEN, Surgeon to the North Infirmary in Cork (one of the largest Hospitals in Ireland) states, that the cases of casualties, consisting of personal assaults consequent on drinking, after payment of wages on Saturday nights, have, within the last nine months, been reduced to one-third of their former amount. That cases of wives brought to the hospital in consequence of brutality from their husbands, which formerly averaged two a week, have, within the same period, nearly ceased. That casualties arising from falls from scaffolding, injuries by machinery, &c., have been reduced fifty per cent. He also states, that, in the course of his extensive practice, though frequently meeting with “delirium tremens,” and other dreadful complaints brought on by excessive drinking, he has not met with one case of disease referable to the sudden and total disuse of pints.”

“The temperance reform in Germany is gaining ground more and more. There are published regular reports of different societies, pamphlets, sermons, journals, songs, and a female society has been organised at Osnabruck, where the society numbers more than 2,300 members. The society at Hamburg numbers about 650 members. In East and West Prussia are several large societies, and the amiable Queen of Prussia favours them very much.”

“The work is going on in Sweden, where there are upwards of fifty thousand pledged members. Wherever the work has been carried on by a clergyman, it has swept all before it. In one place, not one drop of liquor has been drank for sixteen months at any of the weddings. In another place 200 stills have been stopped in a couple of years. There were lately about 165,000 stills in the country, deluging the land with more than forty millions of gallons of strong drink annually.”

“A gentleman of Bermuda, writes our Secretary, in April—I have much pleasure in stating that the march of tee-totalism is onward. The Clergy look on. The roll-book contains upwards of 1000 signatures.”

“It was stated some time since that the King of the Sandwich Islands had signed the total abstinence pledge. All the chiefs have followed his example.”

“We have found temperance societies says a Christian writer to be what a person at one of our stations called them, John the Baptist. They are sent to prepare the way of the Lord. Our Missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have temperance societies at each of our stations, and I believe that there are very few of our people who do not confirm to their rules. At the new settlement at the Kat River, we have fourteen hundred members belonging to the society in that district.”

Temperance and Longevity.

“The Report of a Metropolitan Society states the death of one individual only, out of a thousand members during the previous year.”

“Mr. Buchanan, who resided about a year in Liberia, and made himself familiar with the condition of all the settlement, says,—The state of morals in the Colonies is emphatically of a high order. Sabbath breaking, drunkenness, profanity, and quarrelling, are vices almost unknown in Liberia. A temperance society, formed in 1834, numbered in a few weeks after its organization, 500 members; at that time one-fifth of the whole population.”

“The Rev. Mr. Robson, Port Elizabeth, Cape of Good Hope, assisted by the American Missionaries, introduced total abstinence societies in this Colony. The number of members in Port Elizabeth is 150 Europeans and 350 coloured people.”

“Sydney in New South Wales, is one of the most drunken of all places in the world. Our correspondent states, that with a population of 185,000, the revenue from ardent spirits alone, was £150,000. From this alcoholic sink of iniquity there is cheering news. A good society is formed, a report to September, 1841, is before us.”

“About 240 persons have signed the pledge in South Australia, thirty of whom were once the slaves of intemperance.”

For some years temperance principles have been making way in the European portion of the East India Company's Troops, and the following fact related by Major General Sir Hugh Gough, in a recent dispatch, is a remarkable instance of the progress which has been made.

"Having now conveyed my approval of the conduct of the commanding officers of brigades and corps, and the heads of departments, permit me to draw your Lordship's special attention to the praiseworthy conduct of the sailors and soldiers under my command, which in my mind does them the highest credit. During the eight days this force was on shore, (and many of the corps were unavoidably placed in situations where sham-shu was abundant,) but two instances of drunkenness occurred; and I deem it but justice here to mention a strong fact. The soldiers of the 49th finding a quantity of sham-shu in the village they had so gallantly taken, without order or previous knowledge of their officers, brought the jars containing the pernicious liquor, and broke them in front of their corps without the occurrence of a single case of intoxication."

At Chels-a, on Friday, a number of addresses were presented to Father Mathew, and among them was one worthy of note. It was from several territorial soldiers, belonging to the Grenadier and Scotch Fusilier Guards. In speaking of one of the great blessings of temperance, the address said, "We, as soldiers in Her Majesty's service, together with thousands of others who never bent the knee at the sanctuary of God, have been brought to do so, and are now rejoicing in the prospect of being happy eternally."

Temperance in the Navy.

Of the 213 men on board the United States sloop Boston, which arrived at Boston after a voyage round the world, only 72 drew their grog.

There are, at this moment, 1000 vessels ploughing the sea without the use of ardent spirits.

Concluding Remarks.

Seeing that there exists a fearful amount of evil in the world, *attributable to the use of intoxicating drinks*, and at the same time that we possess a safe and most certain remedy for this evil. Seeing that the disease of drunkenness is committing its ravages in every part of the world, and that we have in our own hands a *specific* for this disease. Is it possible that we can hold back? Is it possible that we cannot bring ourselves to the paltry sacrifice of our glass or two of wine to save our fellow-creatures from destruction? Is it possible that as men we can see our brother offend *so fearfully*, and not endeavour to remove the stumbling block in his way. Is it possible that we can look coldly, nay scornfully perhaps on those philanthropic and Christian few who have entered into an agreement that they will put from them *altogether*, what they find is attended with such ruinous consequences to millions of their fellow creatures, of every age and sex. Alas said a celebrated speaker!—"I fear it is possible—and that the efforts made by temperance societies for the reformation of drunkards do not meet with the support to be expected from Christians in general. True that in the ranks of this good cause many distinguished names are to be found, true that from the princely tables of not a few of England's nobility the inebriating cup has been removed, true that this courtly hall brilliant in all that magnificence and taste can devise, with music's enchanting voice to heighten every enjoyment, and above all the charm of woman's presence to soften the heart, and elevate the mind,—the festive scene now before me, owes none of its joyous mirth, and unaffected happiness to the artificial stimulus of the wine cup. For its noble master has banished it for ever from his board, true that such are cheering instances but these bright examples are too rarely followed *as yet*, the moral courage necessary thus to stem the current of public opinion is still wanting in too many, and the degrading idea that the wine cup is essential to an evening's enjoyment is still too prevalent a delusion, to content the *thinking Christian* with the progress of the cause, who can see nothing in that cup, but crime and misery. Efforts are making however by those comparatively few, and these efforts, under the Almighty's blessing are working a moral reformation in the world."

But where is this reformation most needed—I grieve to say in the *Army and Navy of Great Britain*. The British soldier and sailor in times of peace such as these for instance, is well lodged, clothed, and fed, carefully and skillfully treated when sick, without a want to harass his mind, with no more work than is desirable, nay necessary for him, supplied with religious instruction, and

under the most careful restraints. Yet from *the one cause*—from *drunkenness alone*. He is *physically, morally, and intellectually* below the standard of his class, and the victim of every species of disease that can possibly arise from intemperate habits.

Here is no light matter for our consideration, brilliant though our career has hitherto been, and invincible our armies, and exalted though our position is at this moment in the scale of nations, there is *that within us*, I fear, *insidious but sure* working our destruction. The rise and fall of nations after nations is recorded on the page of History for our instruction; their early career is one of triumph, but sunk at length in dissipation and vice, what has their later history been! *A downward, downward, course, and a termination*, that awaits us I dread, if as a nation we allow our health and strength, our *morals*, our *morality*, our *religion*, and our *national character* to be swept away by the tide of drunkenness, and our country's barracks, its brave soldiers and sailors to be deteriorated in character, and lost by thousands in the same restless sea—restless, did I say? Oh! no. The remedy is in our hands—if we are men then, if we are patriots we will use it, we will do our part in the work of religion. To save our country, to uphold our national character, to preserve our religion, to maintain our station among the kingdoms of the world, let us make then *the small but amply sufficient* sacrifice demanded of us. Let us empty our guard-rooms, shut up our cells, saw our triangles into firewood, burn our defaulters' books close nearly all the wards of our hospitals, and marshal our brigades before earth's nations, a second realization of the early conquerors of the world, and pointing to their health stamped features, their firm, unflinching eye and sinewy limbs, ask them, where is the fear of *Ban's* downfall when she can boast of such as these? Let us do this, ay, and more than this, for we can do it by *flinging for ever the wine-cup from our lips*. *This, simply this, I repeat will do it all.*

"I will be well then if we can see that for our own sakes, for the sake of our fellow creatures generally, and for the sake of our country, we should enroll our names in the cause of temperance. But let us lose no time, for every day is of consequence in this great work. Every day alas! is hurrying hundreds of unfortunate drunkards out of the world, every day sees more victims preparing, some who have just stepped out of the path of sobriety, some who are more advanced on the road to destruction, some wretched beings who are beginning to look forward with alarm at the influence this poison has already over them, trembling too lest the world should see it, but who have no power to restrain themselves, some who once respectable and honored, are now sacrificing fortune, station, character, affection, and every other natural tie to their devouring appetites. At this fearful stage we every day see the parent sacrificing his children, the husband his wife, the impassioned lover his mistress, the man of science his profession, the patriot his country, *all, all* for the one baseless gratification.

But it must not be—*soldiers of a Christian nation*, you who have gained for your country her imperishable laurels, you who have never dreaded a foe—you are called upon by everything that is sacred and dear to you, to assist in putting down the *deadliest enemy you or your country ever had*. Up then and be doing, and stay not your hand till you have *crushed him under your feet*. You will then be conquerors indeed, and the laurels you will gain in such a contest will be imperishable indeed, for they *must, they will be a crown of blessing from God Himself*.

The End.

For the numerous extracts contained in these pages I am indebted to the following works:—*Antibacchus*, the Temperance Magazine for 1811, (British and Foreign,) Lectures on Total Abstinence delivered in Glasgow in 1811-2, by the Rev. Stewart Bates, D. D., the Rev. Alexander Lindsay, Lesmahagow, the Rev. James Banks, Paisley, the Rev. John Leuchman, Irvine, the Rev. John Kirk, Hamilton, the Rev. C. John Kennedy, Paisley, the Rev. George Thompson, Dumfries, the Rev. John Kennedy, Aberdeen, the Rev. Robert Forbes, Aberdeen, and the Rev. J. Simpson, Greenock. *Samson's Temperance* delivered in Glasgow 1810-1 by the Reverend Peter Brown, Wishawtown, the Rev. Andrew Gilmour, Greenock, the Rev. John Reid, Bathgate, the Rev. John W. Birlan Lanark, the Rev. James Banks, Paisley, and the Rev. John Ritchie, D. D. Edinburgh. The *Canada Temperance Advocate*, and various Medical and other authorities, all of whom I have to thank for their valuable information on the subject. But above all I have drawn largely from this inestimable source of wisdom and righteousness *The Holy Scriptures*.

An Odd Remedy.

The following is from the *New York Organ*. It illustrates the terrible power of appetite, and the salutary influence of fear. It may serve as an additional warning to him who is in danger from the intoxicating cup, and lead him to adopt that safe rule, Touch not, taste not, handle not.

We remember an individual that resided in this city not many years ago, who owned a considerable amount of property, but who was so much addicted to the use of strong drink, that his friends arranged matters in such a way as to prevent its being squandered, by removing it from his reach, and after taking care that he was well provided with the necessaries of life, allowed him a certain sum each day for spending money. As he grew older his appetite grew stronger, and his daily allowance was not sufficient to gratify his increasing thirst. He would go to his friends and plead for an hour at a time for a little more of the ready, but they were inexorable. At length they told him to go to a certain physician, (who was intimately acquainted with the family,) and probably he would loan him what he so much desired. The poor fellow went to the doctor and asked him for the favour.

"I'll tell you what I will do," said the medical man, "I will buy your carcass at a fair price—come, what will you take for it?"

"Let me feel your pulse," said the physician, grasping the poor fellow by the wrist and looking him steadfastly in the eyes. "Ah! that will do—here's the money," continued he, handing the sot a five dollar bank note. "And now, go to the rum-shop immediately—drink as much as you want, and at the expiration of a week your body will be at my disposal."

"You don't mean to say that I am going to die so soon?" exclaimed the frightened victim of alcohol.

"I do mean to say, that if you continue to drink as you have for the last six months, in one week you will be a dead man, and of course as I have purchased your body in a fair business-like way, I shall be at liberty to operate upon it."

The cool serious manner of the doctor puzzled our hero, and he already began to feel the death-rattles in his throat!

"Here!" roared he, "take back your money—I have no notion of being made mince-meat of in so short a time!"

"But," said the knight of the lancet, "it is a regular business transaction."

"I don't care, here's your money!"—and away he dashed out of the office, to the no little amusement of his tormentor, who stood for several minutes convulsed with laughter.

The toper that was, never drank liquor from that day, and in a very little while became a sober upright citizen.

Peculiar Danger to Females from the Use of Strong Drink.

It is so rare that a female drunkard is reclaimed, that a medical man of good standing has been known to give it as his deliberate judgment that it is physically impossible. The great Delevan, the star of the temperance reformation in America, declared, when in London four years since, that he had known ten thousand cases of reformed male drunkards in that country, but that he knew of no one case of a reformed female drunkard, and this he particularly adverted to in order to warn the female sex from indulging in intoxicating liquors. The women of England are objects of great sympathy in this respect. Custom, foolish custom has taught the nursing mother that she must depend upon intoxicating beverages for a good supply of nutriment for her babe, not being aware that whilst so nourishing her infant, a portion of the alcohol is immediately

transmitted to the brain of the child. Again, in times of debility she has been recommended by medical men to partake of these temporary stimulants, which only tend to enervate and undermine the constitution. How many a woman, who has become an inebriate, can date her love to strong drink from the doctor's prescription! How many a child, fed on alcoholic milk, has become a highly sensitive weakling, and then the intoxicating liquor has been administered to give it strength! The whole nervous system has been weakened, and which in females is much more sensitive than in men, and a love for strong drink has been acquired which is felt to be almost impossible to lay aside.—*Temperance Recorder*.

Induction Dinners.

From the Scottish Temperance Journal.

In making an estimate of the moral impression made on the public by the tee-total movement we are sometimes apt to imagine that, among professors of religion, and especially among those who have associated themselves together, and have assumed the name of a Christian church under whatever form of government, the influence of our principles has been such as to prevent those unseemly celebrations of ordinations and inductions by means of strong drink which, unhappily, have been almost universal among us. The late disruption in the established church has caused a more than usual recurrence of these meetings, and consequently of the convivial parties which so generally attend them. On the side of the free church we have been gratified to observe that, in general, they have given the preference to the soiree; whether it has been from deference to our principles or from economy, at a time when their money is needed for higher purposes, we say not; in either case their conduct is creditable to them, and we hope they will make progress in the path of improvement upon which they have entered. In the establishment we are grieved to notice that, in the majority of such occasions, the dinner, with its endless detail of healths and toasts, is the order of the day. So far as the newspaper accounts go we see no change in this respect among those persons, if it be not a little more physical energy displayed by them when their own section of the ecclesiastical community demands a bumper in token of their fealty to it. The same long line of toasts, each of them representing a repeated attack upon the sobriety of the toaster, is the unvarying accompaniment of such meetings. Among the old dissenters, when the church is large and the members in good standing in society, the same unseemly exhibitions generally disgrace that religion which they are intended to honour. They drink, and toast, and cheer just as toppers do when they get into their short-lived Elysium of alcoholic happiness. Everything pious about them, we are sure, must protest against this mode of eating and drinking in any connection, and especially in connection with one of the most solemn transactions that can take place on earth. It cannot be to the glory of God, and must be, in many cases, to their own injury, in body, soul, and spirit. Such conduct is not only bad in itself, but when taken as an indication of conformity to the customs of the present evil world, it augurs ill for the prosperity of the church. Ministers may preach and speechify on platforms *ad infinitum* about the infidelity and wickedness of the age, but so long as they will not put out their little finger to remove one of the chief causes of both, they may as well beat the air.

This subject also reminds us of the melancholy exhibition of inconsistency made by some ministers who, at one time, strenuously and eloquently advocated the cause of the old temperance society, who now take their drams and their toddy without any apparent compunction; also of some others who, when students, and some of them city missionaries, gave themselves out as tee-totalers, and

spoke strongly at our meetings in defence of our principles; but who now, when they have become ordained ministers, drink away at the very liquors they stigmatised and denounced as the cause of so much evil. We sometimes wish that we had the speeches of those apostates to place before them that they might look at themselves in their light, and act more worthy of the name they bear, and the office they fill. We cannot think of such childish conduct without being almost sickened by it. We can respect an honest enemy, but we cannot help despising a false friend. If, when such persons join the ranks of moderation, they would state their reasons for so doing, and show us what new discovery they had made, either in the logic or morality of the subject, we would take it kindly; but, in default of this from any one of them, we are left to conclude that they are swayed by the same influences that lead the illiterate and unprincipled to desert our ranks, and that their conduct is not the result of reason at all, but merely the effect of weakness. We have no desire to hear such persons preach at all, but should they come in our way we should like to hear what hand they would make of the text,—“Prove all things, HOLD FAST that which is good; abstain from all appearance of evil.”

PROGRESS OF THE CAUSE.

DANVILLE.—At a grocery three miles from this village there were two instances during last winter of the apparent interference of providence in saving the lives of three individuals. Two were cast away in snow drifts, one horse and all the men asleep, and near frozen—one without a horse picked up—another lost his way and blundered into a house and took shelter for the night. To state all the good the temperance reformation has done would require a larger space than you have allotted me. Its effects have been most salutary in this vicinity. Groceries have become temperance stores, (three in our village)—numbers of drunkards have become teetotallers—some families witness happiness instead of strife and wrangling, mingled with discontent and all but starvation; in some cases the reverse is witnessed. Many not belonging to the temperance society acknowledge the change, and they themselves are imperceptibly and irresistibly becoming changed. I cannot say that our churches have been enlarged through this means of reform directly, but we have instances to demonstrate that more have become changed from the immoral to the moral, and that Divine truth has affected the minds of persons who formerly would not go to hear of righteousness, temperance, and a judgment to come.—THOMAS ALLIS, *Sec.*

DELEWARE.—One case over which we are ready to leave the ninety and nine to rejoice, is of an individual who, under the influence of liquor, was in the habit of whipping his wife badly, and no longer ago than last fall he seized her by the hair of the head, dragged her into the street, and tore her clothes almost entirely from her person. He is now one of our most substantial members—the domestic circle is a scene of gratitude, he now looks respectable, and acts respectably. We also look upon the temperance reformation as a sort of handmaid to spiritual prosperity. Since a resuscitation of the society a revival of religion has been experienced among us. The society was first formed here in Oct. 1842, and prospered well till January 1843, at which time new and improper officers were appointed, after which nothing more was done till the commencement of the present year. In its lapsed state some turned back to their cups—the society then numbered about eighty. At present we need help from abroad, but know not how to obtain it—our number is quite small, aside from those of quite tender years. In our comparatively small village are no less than three regularly licensed taverns, and a fourth wholesale establishment.—EMERSON PRESCOTT, *Sec.*

DE ROUVILLE MOUNTAIN.—An intoxicated person thrown from his cart was taken up senseless, and died next morning. One female, a mother, has been reclaimed, and since professed conversion; three others stand firm and attend meetings.

DUNHAM FLATS.—The temperance reformation in this place has done much toward correcting the morals of the people, and in many instances has been the means of restoring the drunkard to his family, not only in the character of a sober man but also of a Christian.—CHARLES P. BAKER, *Sec.*

EATON.—There has been an increase of wealth, and a decided improvement in the moral condition of the people. We have but little drunkenness in our township, yet considerable quantities of spirits are yet sold at the tavern, the only place where it is sold in any considerable amount. The time has been when ten times the amount of liquor was sold that is sold at present. But little is done now towards advancing the cause, yet the few true friends of temperance are still firm.—S. A. HUNT, *Sec.*

EMMO.—Many who have not joined the society, act upon our principle, and there is a general falling off in the use of ardent spirit. We would recommend the dividing of the several societies into departments, each to be under the superintendance of a member of Committee, who would report the progress of the cause in his division, and furnish the Committee with any other statistical information required. Also the formation of temperance libraries, by which means we would disseminate our principles more effectually.—D. MATHESON, *Cor. Sec.*

ERIE.—Send us a man able to talk to us, and it will be the means of reviving us in the good work. The temperance reformation has made some that were drunkards sober men, but has not, that we know of added one member to any of the churches.—JOHN SHINGLER, *Sec.*

FARNHAM.—The cause which has been supported here with interest for eight years, has exerted a salutary influence on the morals of the people, and though the churches are strictly temperate, we do not know that the temperance society has contributed especially to produce that effect. We have a flourishing Sabbath School, the members of which mostly belong to the total abstinence society. Some members in our society have felt that it was not enough that they themselves were secure from the tempters cruel power, but have felt desirous to convince and persuade others to set themselves in array against the general foe, they have accordingly been out into adjoining towns and neighbourhoods where no societies had been formed, and in some places where no meetings had been held, and laboured according to their ability, for the promotion of the good cause. Societies have thus been formed in different places, which will number perhaps 100 members.—H. A., *Sec., pro tem.*

GALT.—Three have died of intemperance, the first of delirium tremens; the second was an excellent mechanic, and at one time was possessed of considerable means, but run through the whole, till his family are left to the charity of their neighbours. A contribution was taken up before his death. The third was returning from the village, and getting out of his sleigh an associate drove the horses over him, and he died within a few days. The good results are such as generally follow in the wake of temperance, a few have been reclaimed, and some stop midway. Intoxicating liquors are not so generally used about public buildings as they were, neither are they used to the same extent by our farmers. We cannot report any thing like prosperity in our churches in consequence of the temperance movement. There are four stores where intoxicating liquors are sold in our village, and in the village and immediate vicinity there are two distilleries, (besides one erecting) and eleven taverns. There are three stores where intoxicating liquors are not sold. We have but one school teacher in our neighbourhood favourable to the cause. The three clergymen stand entirely aloof. One of our magistrates is erecting a distillery, and all the rest stand aloof from the temperance cause, together with our doctors and lawyers.—PAUL G. HUFFMAN, *Sec.*

GANANOQUE.—Many good results have been by the blessing of God in various ways produced since the formation of the temperance society in Gananoque. Some of long continued and most alarming intemperate habits have been reclaimed, and many more we believe have been arrested in a course leading to confirmed habits of intemperance and all the evils thereof. We must, however, deplore a relaxation of the efforts of the society during the past year, a want of energy in pushing forward the interests of the cause. But we think that a spirit of greater zeal and activity is beginning to appear.

GLOUCESTER.—It is almost impossible to describe all the benefits derived from the temperance reformation in this place in reclaiming so many from the jaws of intemperance, who were slaves to that monster, but are now become good members of the society, and are regular attendants at the house of God, and have been a joy and comfort to their families, and attentive to their daily occupations, and praise the Lord for snatching them from that monster alcohol. As a society we rejoice to declare unto the world the happiness we have enjoyed since we abandoned that evil, it is now a delight to go to the house of God, to hear the glad tidings of salvation, and when we surround the family altar, can come with

glad hearts, and cheerful consciences. We say abstaining from alcohol, in a great measure, removes sickness and pain, gives peace to a troubled mind, removes poverty and shame, drives away anger and despite from friends and neighbours, and produces love, joy and happiness in this world, and prepare the way for eternal happiness in the world to come. O may God prosper the cause.

GOULBURN.—One man was frozen to death, and another died of delirium tremens; a man got both arms taken off by a thrashing machine. We have several members who have been occasional drinkers, and have become worthy church members. Our society has a great deal of opposition, and the want of public speakers prevents us from prospering.—**JAMES CAMPBELL, Sec.**

GRENVILLE.—Three have died of intemperance, one of those was drowned on a Sabbath night in the canal, after leaving the public house on his way to his lodgings. Should I attempt to mention all the good results arising from the temperance cause in this place, time and space must both fail me, but suffice to say that a great amount of good has been done, both spiritually and temporally.—**H. L. COOKE, Sec.**

GUELPH.—Much good has unquestionably resulted in this vicinity—the downward course of several has been arrested, and the general habits of society appear to us to be greatly improved. The temperance cause is more frequently regarded with a friendly eye, and opposition and prejudice appear to be far more confined to the interested—and those at present unhappily of a more hardened stamp. The Congregational and British Wesleyan chapels having been closed against the meetings of the Temperance Reformation Society, the inference we fear must be drawn that those societies have experienced no prosperity from our efforts. We have thought that if the names of the secretaries of the different District and Local societies were published in the *Advocate* at different periods, it would prevent numerous mistakes, and would enable them to correspond with each other when necessity required.—**C. J. MICKLE.**

HOLLAND LANDING.—We cannot state any thing in particular, but are of opinion that it has been a general good within the bounds of the society. We have to deplore that there are now in this village no less than three taverns and four stores where intoxicating drinks are sold, and another expected to go into operation shortly, when one house of entertainment is sufficient to accommodate the travelling community.

HUNTINGDON, L. C.—Three were drowned about six months ago by the upsetting of a canoe, one fell into a kettle in an ivery and burnt to death—no child met a premature death through the intemperance of its parents—other individuals were understood to be intoxicated at the time of their death, though the particulars are not known.—**JAMES ADAM, Sec.**

ISLE AUX NOIX.—The deaths in this garrison (the only deaths which have occurred among the troops here) are entirely attributable to intemperance. The one was hurried into eternity in a moment by stepping into a hole in the ice while intoxicated. The second held the rank of Troop Sergeant Major in a cavalry corps, died from a severe burn received while intoxicated. And the third died of inflammation of the lungs, attributable to the same cause—also one civilian who was employed on this island as a butcher. The society scarcely exists for the want of encouragement by lecturers and otherwise—still however it has done good.

KEMBRIDGE.—One individual fell from his horse while drunk, and another was found dead upon his knees by the side of a bank, having been left alone but about ten minutes—was on a spree the night before, drank one quart that day, sent for another—taught school the fore part of the day. Verdict of the jury died by the visitation of God. Many have been reclaimed that were once confirmed drunkards, whose homes presented nought but wretchedness and misery, are now the abodes of comfort and peace. We number three Justices of the Peace, but we are sorry to say, but one ordained preacher out of the many.—**JOHN O. CRITCHER, Sec.**

KINGSTON.—The past year was very unavourable to the cause here, owing to various causes; since this year commenced, however, our progress has been steady; fifty names have been added, and our meetings have been regular and of a fair attendance. Many have been reclaimed by the good word from the society, and we have some who were once drunkards indeed, who are now consistent members of a Christian church. We are sorry that so few of our magistrates lend us their influence and, although we believe most of them are co-workers with us, and if we do not get all the help we could wish from them, we are grateful for what we do get. Honorable mention may be made of the Rev. Mr. Combs, Baptist Minister, who has taken a very lively interest in our welfare and success. Few of our merchants or moneyed men have

joined our ranks, and a great host of influence is arrayed against us. In no place of Canada is the opposition greater than in Kingston, and we believe in no place, in proportion to our numbers, has our principles less influence. Able lecturers, men who would advocate the cause in a Christian spirit, we much want, to rouse us to exertion and diligence. A great outcry has been raised against ice-total magistrates sitting on the Bench granting licenses. The movement here has done our cause much harm. Our Magistrates who were ice-totalers left the Bench in Kingston at the adjourned Sessions, and the consequence was, the residue granted licenses to all who applied, and fearfully augmented the number of tavern-keepers with us. Can or will anything be done at the Convention to remedy this.—**GEORGE DAVIDSON, Sec.**

TOWNSHIP OF KINGSTON.—Two deaths, the one a man, the other a woman, burnt in their shanties, were both occasioned by intemperance.

LANARK.—The temperance cause has contributed in no small degree to the prosperity of the churches here; two churches of the Baptist persuasion make total abstinence a term of church membership; they have also agreed to procure the fruit of the vine for the ordinance of the Lord's Supper. Many individuals have been preserved from intemperance, and many hard drinkers have been reclaimed, consequently the number of drunkards is greatly diminished. One respectable store in the village, the property of Mr. James Mair has ceased to traffic in intoxicating liquors.—**JAMES DICK, Sec.**

MISCELLANEOUS.

SUNDAY GROGSHOPS.—It is a subject of great congratulation, that under our new city authorities, the law is about being strictly enforced against those public nuisances, the Sunday grogshops. If they will indeed put their hand upon them, the honourable corporation will have the thanks of every reflecting man throughout the community.—*Journal of the Am. Temp. Union.*

ROOT BEER AND GINGER POP.—We notice in our neighbour the *Organ*, an advertisement of N. E. R. Snyder, of Root Beer and Ginger Pop, for the temperance community, pure as the products of the forest and crystal stream can make it; healthful to the blood, and a preventive of many diseases. But are not these fermented drinks? Is not alcohol in them, the intoxicating principle? Are not temperance men pledged against them? Should they be advertised in temperance papers? And should not temperance men beware of them as decoy ducks to draw back the reformed man to ruin? When we see a reformed man stop at a Root Beer barrel, or Ginger Pop cask, we say he is gone. Pure water is vastly better, more pleasant, better for the blood, better for the purse, and entirely safe.—*ib.*

PERMANENT SABBATH DOCUMENTS, No. 1. Boston, 18mo. p. 60.—Such is the close connection between the keeping of the Sabbath and temperance, that we hail as a fellow-labourer in the great cause of humanity the new Sabbath organization, and the appearance of No. 1 of the Permanent Sabbath Documents, from the pen of our old fellow-labourer in the cause of temperance, Dr. Edwards, the Cor. Sec. It is a document replete with information on the great principles of God's moral government, and his right to control the time, the labours and pursuits of men, and on the connection between the well keeping of the Sabbath, and all the physical, intellectual, and moral interests of society. The Secretary, since the commencement of his labours, has visited ten different states, travelled about 12,000 miles; and has attended five General Conventions. No man and no body of men can tell the results of opening grog shops in the land on the Sabbath. On other days of the week men are full of employment, and have no time for lounging. This day must be given up to God or the adversary of souls. Every grog shop is not on the side of God, but the devil; and in places where the dram-shop is open on the Sabbath, more intemperance is created and fostered, than on all other days of the week. We look to Dr. Edwards to bring out an array of facts on the subject, and show the intimate connection between these two great causes, the Sabbath and the Temperance cause. Both are God's instruments of redeeming a lost world. The Sabbath Document, a tract of 60 pages, is for sale at the office of the Union, at \$7.00 a hundred.—*ib.*

Two thousand one hundred and twelve ladies of Hartford, Conn., have sent a petition to the Legislature on the subject of license.—*ib.*

The Cherokees number about 1000 total abstinence men among

them, members of a total abstinence society, and signers of a regular teetotal pledge.—*Ib.*

OUR NAVY.—The Paris correspondent of the *Atlas* writes:—"The U. S. Frigate, *Cumberland*, Commodore Smith, is probably the only man-of-war of any nation, in which the temperance cause has been fairly tested. Three hundred of her crew have signed the pledge, and only three persons on board draw their grog. The men are allowed to go on shore frequently, and have rarely broken their pledges; a fact that reflects the highest honour on these brave tars, who have thus shown that they can conquer their most deadly enemy."—*Ib.*

The following petition signed by one thousand ladies of Cabotville, was presented to our selectmen, and read before the town meeting on Monday last. The ladies, almost universally, are the fast friends of temperance. A cause must prosper when they lend their influence to it.

"To the voters of the town of Springfield:—

GENTLEMEN,—The undersigned, impressed with the evils which the use of intoxicating drink inflicts upon society, and especially those produced by its extensive use in our community, respectfully petition you to use all legal measures for the suppression of its sale."—*Hampden Washingtonian.*

DISTILLERIES.—The *Salem Observer* has compiled from the latest authorities a table of the number of distilleries, and the quantities of spirits annually produced in them, in the United States. The whole number of distilleries is 10,306, and the quantity of spirits, 41,602,607 gallons.

New York is the most extensively engaged in distilling. Ohio next, Pennsylvania third, and Massachusetts holds the fourth rank. The whole quantity of distilled spirits, if sold at 20 cents a gallon, would produce \$8,320,501 40.

New York, with 212 distilleries, produced 11,973,815 gallons; Ohio with 390 distilleries, 9,429,467 gallons; Pennsylvania with 1010 distilleries, 6,240,173; Massachusetts with 37 distilleries, 5,177,910 gallons.—*Jour. Am. Temp. Union.*

NEW HAVEN.—GRATIFYING.—We were told a day or two since, by a gentleman who has resided at one of our principal Hotels since the commencement of the present Session of Legislature, that he had not seen a drop of wine or other intoxicating liquor at the dinner table; nor had he heard anything of the kind called for in the house, but in one instance—and that by an apparent stranger, who made a short stay at the house. How entirely different is this from what might have been seen at the same place only two or three years since!—*Fountain.*

POETRY.

THE FLAG OF PEACE.

Come rally round the glorious flag,
The abstinent appears;
And help to bring the Drunkard back
In penitence and tears.

Your pay shall be in woman's smiles,
In childhood's grateful love—
In cheerful hearths—and happy homes—
In worth all gold above.

Come rally round our peaceful flag,
The banner is unfurled;
Our army is all human kind,
Our battle field the world.

Will any heart refuse the call,
Pity and mercy make?
Who would not joy to see a man,
The path of woe forsake?

Women of England—mothers—wives!
Can you refuse our call?
For you our standard is upraised;
Will you assist its fall?

Forbid it, gentle woman's heart,
Her sympathy and love—
Forbid it, all her hopes below,
And all her trust above.

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—*Vernight'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 DISCOURTEGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, JULY 15, 1811.

AN OBJECTION ANSWERED.

In a former number it was said that the value of things consists in the effects they produce, and that therefore the value of intoxicating drink consists in intoxication. Some may say that the same reasoning may be applied to food leading to gluttony, or that food may be abused as well as drink. There may be gluttons, but I do not know them. I suspect, however, they chiefly belong to the lovers of drink, and that their gluttony is very much the effect of their drinking what is debasing their mind, depraving their appetite, and leading them to make a god of their belly. I think this evil is less common among cold water men. But let men abuse food ever so much, what has that to do with the present argument? The proper, peculiar, uniform effects of food are to nourish and strengthen the body, promote health and comfort, and thus fit men for the various duties of life. The proper, peculiar, uniform effects of all intoxicating drinks are to derange the mind, injure the body, and so unfit men for the duties of life, and fit them for the works of death. If any say that there are good effects which are peculiar to them, or which other things would not produce, let such effects be named and proved. Their evil effects are as notorious as they are numerous; let their votaries then name some good which their favourite drinks have done to soul or body, or some good which men have done while under their influence which could not have been done as well without them, or be silent about their goodness.

It is very strange that any would refer to the abuse of food to justify the use of a poisonous drink. Food however palatable has no tendency to destroy reason, and bewitch people so as to take more than enough. Reason, and other guards, curb appetite; but what shall we say of a drink, which creates and provokes appetite, and destroys or suspends reason, so that it cannot curb it? And what though there should be a few gluttons what a small matter is it compared with the crimes and miseries of intemperance? Do some eat till they cannot walk, or stand, or sit, or others till they rise, fight, and commit murder? Are we commanded not to look on food? Have we a black list of crimes recorded in the Bible as the effects of eating food? Food cannot be wanted, and God provided it before he made man. Did he provide intoxicating drinks? "He made the elements of which it is composed." Well, let them use these elements, if they please, as he made them, without altering their properties and nature, and thus marring the work of God to get a stupefying poison. But "there is poison in every thing." Where is the proof of that? But admitting, as indeed we may, that there is just as much poison in every thing as God saw good for us, why then do men change the nature of things, and destroy the bounty of God to get more poison? There was no alcoholic drinks when man was made, for there was nothing in a state of decay and fermentation to produce any thing of the kind. "But fruit in a certain state will ferment of itself." Well, let it ferment,—let the fermentation go on till it ceases; leave nature to do her own work

in her own way, and see if any drink containing alcohol will remain; but if you interfere to stop or regulate the process, and get such a drink, remember it is the effect of your officious interference, and not the work of nature or of God. "But men cannot use for food things in the state in which they grow." True, man has something to do to render various articles palatable and fit for digestion, but he has nothing to do that would change their nature, to get something else of an opposite and deadly quality, as is the case when grain and fruit are converted into a liquid, possessing qualities directly opposite to what the grain and fruit had, and which cannot be digested, and poisonous instead of nourishing.

They must be very zealous, and very much at a loss for arguments, who have recourse to such as have been considered. What a pity they do not show their zeal in a better cause! It might be proper for them to enquire whether they are really willing to know the truth on this subject. If not, it is vain to argue with them; they may be convicted but not convinced.

To conclude, I remark, that the words of a poet, whose name I do not remember, with a little variation, may be applied to many a drunkard: "Oh, cursed love of drink! How for it the fool casts up his interest in both worlds! First disgrac'd in this, then damned in the next!"

OMICRON.

The following draft of a petition is issued by the Committee appointed for that purpose by the Convention. Societies are respectfully requested to consider it, and report, if they wish, any alteration, before the first of August.

FORM OF PETITION.

The Petition of the undersigned inhabitants of the United Province of Canada to the Honourable the Commons of Canada, in Provincial Parliament assembled,

RESPECTFULLY SHewETH,

That a very large proportion of the evils which afflict the community results from the prevailing use of intoxicating drinks; a fact clearly proved and universally known; and that if this position be doubted, we respectfully pray for a Committee of Enquiry into the causes, extent and consequences of intemperance.

That if this prolific source of evil were dried up, arithmetic could not calculate, nor imagination paint all the benefits which would immediately and almost universally accrue to society.

That this fountain of pollution and desolation, constituting the greatest of all public evils, is, we lament to say, most unaccountably licensed by the Legislative and Executive authorities appointed for the public good.

That it rests with your honourable House to say whether this glaring anomaly shall continue, or whether the partnership between the Legislature and the traffic in intoxicating poisons shall henceforth be dissolved to the glory of God, the great good of your constituents, and the honour of man's rational nature.

That the existence of evil in the community is no valid reason for legalizing it, otherwise the breaking of all the commandments of the Decalogue might be sanctioned by law, and indeed this is in one sense the case whilst the traffic in intoxicating drinks is licensed.

That the God who loveth righteousness and hateth iniquity has invested you with great powers, to be used under a solemn sense of responsibility to Him; but when he requires an account what will be said if these powers have been used, not to protect society from the greatest system of evil, under which it groans, but to license and establish it?

That to sanction any system, is necessarily to sanction the consequences which are known ordinarily to result from it, and, therefore, in licensing the traffic in intoxicating drinks, your honourable house, as an unavoidable consequence, licenses the idleness, pauperism, quarrelling, blasphemy, injury to health, overthrow of reason, destruction of life, and cruel miseries inflicted upon families, which are certainly and publicly known to result therefrom.

That whilst houses of public entertainment are unquestionably necessary, there is not a single good reason why these houses should carry on the traffic in intoxicating drinks, a business which

has a strong tendency to gather round them the worst part of the community, and by disturbing their quiet, and impairing their comfort and respectability, to render them less suitable for the object of their establishment.

That "Righteousness exalteth a nation, but sin is a reproach to any people," and therefore a system which notoriously tends to sin in every form cannot be too strongly condemned as at war with the best interests of society. And the reproach of Canada in this matter can hardly be rolled back, if her rulers and legislators, who are by Providence invested with the power, refuse to act in it?

Wherefore we your petitioners do most earnestly and respectfully pray that you will take this whole subject, which we believe to be of vital importance to the interests of the community which you represent, into your immediate and serious consideration; and that you will adopt such measures as shall appear to your wisdom best calculated to remedy the evil, and especially we pray you to dissolve all alliance between the government, which we are bound to respect and support, and the traffic in intoxicating drinks which we cannot but oppose and detest.

And your petitioners will ever pray.

City orders for the *Advocate* may be left at the office of Mr. J. C. Becker, Printer, 204 St. Paul Street.

EDUCATION.

Old Humphrey's Observations.

FO GIVENESS.

I remember once being sadly annoyed by an old oak tree. A crowd of people was assembled, and I was among them, when a celebrated personage was passing by. Most of the throng saw him, and I should, unquestionably, have seen him too, had it not been for that provoking tree. It was no use my standing on tiptoe, or stretching my neck out on one side, or pressing against the tree. There it stood, and there it would stand. My fuming and fretting was all in vain, not an inch would it stir.

And thus it oftentimes is with a text of Scripture. Do what we will with it, there it stands. It may improve us, it may annoy us, it may grieve us, but for all this, it will not alter its signification; it will not abate aught of its uncompromising character.

Let us take an instance. There is that text of Holy Writ which says, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. vi. 14, 15.

Now, there are some things so very provoking! Some people who at times use us so very ill, that forgiving them seems to be a thing altogether out of the question. On common occasions we might make an effort, and pass over a great deal, we might forgive those who have offended us; but when they have deeply injured us, and wrung our very heartstrings with their bitterness and bad conduct, must we forgive them then? Nay, read the words. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Think what you may, do what you will, the words will not alter their meaning. Forgive, or you will not be forgiven!

In such a case what is to be done? There is an old saying, "If the mountain will not come to Mohammed, Mohammed must go to the mountain." But we have no need of the saying in this instance, seeing that we have a better one in the Holy Scriptures. "Let us not fight against God," Acts xxiii. 9. "Who hath hardened himself against him, and prospered?" Job ix. 4. It is in vain to expect God's word to bow down to us, and therefore we must bow down to the word of God.

What! did not the son of God, the Saviour of sinners, forgive, when he offered up himself, the just for the unjust? What were his words, when despised, denied, betrayed, scourged, spat upon, crowned with thorns, and crucified? "Father, forgive them, for they know not what they do," Luke xxiii. 34.

Oh for a kindhearted, a merciful, a Christian spirit, to follow such a glorious example! Father of mercies for thy Son's sake, forgive us our trespasses! Melt thou our hard and unholy hearts, and teach us to forgive all those who have trespassed against us!

ON DISCIPLINE.

When an indulgent father, after much forbearance and forgive

ness, has to correct an offending child, he rebukes him mild, and affectionately by word of mouth; and if that does not affect his purpose, he sends him to stand alone in a corner. Should the young urchin still rebel, the next course is to take him and shake him; and if even then he be not obedient, out comes the stick, which is laid across his shoulders. It is a bad case, indeed, if none of these modes of chastisement answers the end, and things come to such a pass, that the reprobate son is cast out of his father's house.

It is in a way somewhat similar to this, that our heavenly Father frequently rebukes his children. He often bears long with them, but increases his punishments as needful, when they harden themselves in iniquity. The returning prodigal is willingly received, but the obstinate are visited with stripes.

If we have been convinced of our errors by his holy word, happy are we; and if the hiding of his countenance has been necessary, and we have been left alone for a season, it is well for us, if, through Divine grace, our proud hearts are humbled. Even if we are shaken by losses and crosses, we have reason to be thankful, if thereby God has taught us to acknowledge our iniquity. Nay, if we have rendered it necessary that He should inflict the stripes of bodily affliction, we ought still to rejoice, if the chastisement of our bodies has been sanctified to the benefit of our souls; but if we have carried on rebellion so far as to be given over, cast out and abandoned to our own reprobate hearts, then indeed is our case forlorn.

If you are bearing the merciful rebukes of God, ask him not, by your stubbornness, to withdraw himself from you. If you are standing alone in a corner, tempt him not to visit you with trials and anxiety. If you are being shaken by losses and bereavements, constrain him not to smite you with severe afflictions; and if you are stricken by painful infirmities, oh call not down on your guilty head the fearful sentence of eternal banishment from his Almighty presence.

SHORT OBSERVATIONS.

When I see rich people care so much for their bodies, and so little for their souls, I pity them from my heart, and sigh to myself, "We may be as surely ruined by riches as by poverty!"

A man cannot call in a better physician than himself, if he will take all the good advice that he gives away to others.

He who goes into his garden to look for cobwebs and spiders will no doubt find them; while he who looks for a flower, may return to his house with one blooming in his bosom.

Have a care in climbing high trees and high stations; if you fall from the bottom bough it will shake you; if from the top one, it may break your neck.

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

The reptile in human form should be avoided with care; you may rub out the slime of a snail, but not the slime of a slanderer. If you would relish your food heartily, labour to obtain it; if you would enjoy your raiment thoroughly, pay for it before you put it on; and if you would sleep soundly take a clear conscience to bed with you.

The less you ask of your fellow sinners the better, lest their precious oil should break your head; but ask freely of God, for he "giveth it all men liberally, and upbraideth not."

When a poor blind mole shall tear up from the ground the giant oak of a hundred years' growth, by burrowing under its roots, then shall the jiggling and wriggling of the poor blind infidel overturn the truth of God's holy word.

The crazy habitation of the body will decay; you may repair the broken tiles and damaged roof; you may rub up the dirt window lights, and oil the rusty hinges of the doors; you may patch up and plaster over the shattered walls, and paint the outside of the tenement till the passer-by wonders at its fresh appearance; but, for all this, the old house must come down at last!

The silence of the tongue is oftentimes the eloquence of the heart.

When you are rich, praise God for his abundant bounty. When you are poor, thank him for keeping you from the temptations of prosperity. When you are at ease, glorify him for his merciful kindness; and, when beset with affliction and pain, offer up thanksgiving for his merciful reminders that you are approaching your latter end.

Oh, how I love to see a dog's-eared, thumb-marked Bible! Not one that has been abused by the idle and careless, but one that has been used by the diligent sinner after salvation.

Occupation cures one half of life's troubles, and mitigates the remainder. A manacled slave working at the galleys is happier than a manacled slave without employment.

As a man may grow temporal^l fat who partakes not of spiritual food, so may he grow spiritually lean while feeding on turtle and venison.

As the limper clings to the rock of the ocean, so should the Christian to the rock of his salvation.

MOTHER'S DEPARTMENT.

Thoughts for Prayerless Mothers.

BY REV. S. WOODBRIDGE.

"YOU ARE THE CAUSE OF IT!" said a dying young man to his mother; "I am just going into eternity; there is nothing before me but misery—black despair, and you are the cause of it. You allowed me to violate the Sabbath with the gun and angling rod, and thus was I introduced to that career of crime which, in ten years, has brought me to perdition." She turned from his bedside, and, with a heart-rending groan, left the room. The day of judgment will doubtless disclose many similar cases.

Without indulging children in immoral conduct, a mother may indirectly promote their everlasting ruin. Even while administering salutary advice, she may omit to supplicate a Divine blessing on their souls; and if she do not "ask," how can she expect to "receive?" Of what avail are her exhortations to prayer, so long as she neglects to pray? Does not example preach louder than precept? "God is not mocked." To every prayerless mother, might not a dying impenitent child, while he gasps forth "to hell I must go," add the awful question, "Are not you the cause of it?"

The maternal nature in rational beings was intended by the Creator not only to secure provision for the body, but to operate, also, as a constant incitement for promoting the permanent and spiritual interests of children. Alas! that an instinct so hallowed should ever be perverted and desecrated to work mischief and ruin upon the object of partiality—that the sunbeams of parental affection, instead of quickening into moral vitality and vigor the beloved form on which they rest, should convert it into a putrescent mass diffusing pestilence and death! Parents, who, from false tenderness, permit their children to sin, resemble those animals which are said in the ardor of maternal feeling to eat their own young. Poor things! destroyed by ill-directed love!

To a mother, as to their nearest and dearest friend, children naturally look for protection and guidance. In her wisdom and integrity they implicitly confide. From the discipline of the nursery, their progress through this world and their eternal destiny in the next, receive a direction. Doubtless the children of the prayerless and irreligious may be converted, but more commonly those whom Christ receives, embraces and blesses, are brought to him in arms of parental faith—children who have been reared up "in the nurture and admonition of the Lord." Where prayerful Christian culture is neglected, the probability of eternal salvation (to say nothing of temporal advantages) is greatly diminished. For refusing to own their infants and withholding from them the sustenance nature has provided, the Countess of Macclesfield and some other anomalous mothers have been transmitted, branded with infamy, to succeeding generations. What, then, is her criminality, who, by overlooking the spiritual wants of her offspring, exposes them to endless thirst and starvation?—to sufferings inexpressible, inconceivable, and admitting no alleviation for ever?

For remaining in impenitence, the child of such a mother is, without doubt, amenable to God; still might he not plead, with apparent plausibility, in extenuation of his guilt, the untoward circumstances of his early existence? "Ignorant and inexperienced (might he not say?) "I was thrown upon the world amidst its snares and dangerous mazes, and my leading star proved to be a meteor which has lured me to my doom." My soul was left to famish. My mother never visited the fountains of immortal life, and dipped the cup to raise to my parched lips the waters of salvation. She put me off with tinsel for gold, with pebbles for diamonds. Why was I launched for eternity with such a pilot? Better had all others proved traitors, than that the bosom which was my pillow, and the voice which was my accredited oracle, should soothe me into the slumbers of moral death! Are not such doleful wailings heard in the prison of the universe?

When Sarah, the wife of the patriarch Abraham, caressed Isaac, she fore-knew (for God had said it) that his posterity should become numerous as the stars of heaven. A similar possibility exists with regard to every child a mother is called to rear. Not only may he be a patron or a pest to the age in which he lives, but an influence either salutary or injurious may be communicated through him to the generations of his descendants. Upon the instructions, the example and the prayers of a mother may hang the destinies of unknown thousands. The temporal circumstances of her posterity may vary in different ages, but the moral leprosy, if she be unfaithful, will be likely to adhere to their souls, her memorial to the end of time. Rarely, indeed, is religion trampled under foot and excluded from the dwellings of such as are favored with a pious ancestry; on the other hand, God visits the iniquity of parents upon their children's children.

A bad example, moreover, is contagious. By one prayerless mother, other mothers, her associates, are poisoned; other groups of children are neglected, and other sluices are opened to inundate hereafter the world with irreligion. Ask yourself, prayerless mother, "Am I not planting thorns in thousands of dying pillows?"

She is, besides, accountable to God for the neglected good in her power to accomplish. Instead of rendering her family and her descendants worse than useless on earth, she might be instrumental in preparing them to become an honour to herself and blessings to the world—sons and daughters of the Lord Almighty—polished and enduring gems of beauty in the perfected crown of Emanuel. Look, prayerless mother! upon your children, and ask, "For what purpose did God commit them to my care?"

Before the troubled vision of the prayerless mother, what a lengthening procession will pass in review in a future world—outcasts from heaven and tenants of hell through her unfaithfulness—a multitude to join in the chorus, "You are our destroyer—we are undone, and you are the cause of it."

The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he rose to depart, exclaimed, "Well, madam, if you, a mother, be indifferent to the endless welfare of your children and do not pray for them, *who will?*" The right key was touched. "Very true," said she, her eyes filling with tears, "if mothers monsters prove, what can be expected from others?" By her request he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she, "and, oh! remember their unfaithful mother!"

The estimable Mrs. —, on the contrary, continually and feelingly inculcated upon her children the claims of God to their hearts and services. In answer to her importunate and persevering appeals to heaven, the truth took effect; their consciences were disturbed, nor could they find rest till they applied to the great Physician. Not one remained unconverted. The last trophy of Divine grace was a son, now successfully employed in an important department of the Christian ministry. He publicly professed religion on the occasion of his mother's last celebration of the Lord's Supper previous to her decease. No more was she to drink the fruit of the vine till she received it new and fresh from the clusters of the heavenly Canaan. Of that cup of joy, even now, she had a foretaste. The supreme desire of her heart was granted. Her whole family were now members of the Church of Christ. Her spirit responded to the language of Simeon, "Now lettest thou thy servant depart in peace, O Lord, for mine eyes have seen thy salvation." On retiring from the house of God, having finished the work given her to do, she calmly sunk upon the bed of sickness, from which she rose no more. Thence her spirit took its flight. Precious is the death of the saints.

What a contrast between a prayerless mother, withering under the upbraidings of a dying child, and a pious mother dying surrounded by a group of affectionate children, through her instrumentality, all heirs of heaven, and now encouraging her by their prayers through the dark valley of the shadow of death; holding her by the hand of flesh (which so often mustered to their comfort in their infancy, in their childhood, and in their riper years, till she feels the kindly, celestial grasp of the angel, commissioned to lead her up to the throne of her Redeemer.—*Mother's Mag.*

NURSERY LESSONS.

We, as mothers, are often apt to speak of our children, especially in the early stages of their lives, as "very troublesome"—

"very tiresome"—"great charges," &c. This, it cannot be denied, is very often, if not always true, occasionally; perhaps more so with some children than others. But we must expect this, and when we do, we shall prepare to meet these circumstances as we do other events of our lives, which, though they may seem greater, are to us not more important.

A mother's home is her empire; there she reigns for the greater part of her time without rival, her children being her lawful and willing subjects. To them she must be, not only a queen to reign over them, but a judge to decide all their disputes; a counsellor, to assist them with her advice, and plead on their behalf; a governess, frequently, for many years of their lives; a physician and nurse in sickness and weakness, and a spiritual instructor and director at all times. And who, we may ask, who is sufficient for these things? Not one, I would say, unassisted from above; it is there we must look for help. But we shall not be disappointed, for to them that have no might he increaseth strength—and though we may be conscious of our total inability to perform duties so arduous, so complicated, yet with Christ strengthening us, we can do all things. I have lately thought, that while looking for this teaching from above, and endeavouring to impart it to the circle that are daily gathered around us, they, in their turn, may become our sweet and lovely instructors. This may not at first be apparent; but if we watch for those lessons, they will be daily presented to us. And can they fail to benefit? coming from such a source, returned back to us with a fourfold blessing, so that while endeavouring to cultivate and train up those little plants for the paradise above, we shall ourselves, through their instrumentality, be watered from on high.

As I may not be quite understood without entering more into detail, I shall mention a few of those lessons, as they have been from time to time presented to myself, in order that mothers may understand me when I say, that when they visit their nurseries, or when their little ones are permitted to visit them, they may often obtain, as well as impart instruction.

"What is in that box?" said my little daughter to me one day, as she looked up to one which had been placed out of her reach. "Nothing," I replied. "Mamma, I should like to see," said the unsatisfied little one. But, said I, "Mamma said there was nothing in it, and that ought to be enough for her little girl. Mamma always tells the truth to her little daughter." This was scarcely uttered when the monitor within whispered, what a lesson is here for me! *God has said*, may be perfixed to many things applied to ourselves; but though he is a God that cannot lie, this does not satisfy us—we will not take his word for it—we must look in ourselves—we must see if he is speaking truly, and thus virtually imply a doubt in our belief of what he has told us, unless our eyes behold what he, perhaps, sees fit to keep out of our sight.

I punished my little daughter this morning for holding something more firmly in her grasp when I reached my hand for it. "This I believe I felt to be a duty, but what a lesson did I see for myself in this circumstance! How often do we hold with a firm grasp whatever we see our heavenly Father reach forth his hand, as it were, to remove from us, lest we should injure ourselves, or were making an improper use of it. We must become as little children ought to be, before we are fit to enter into the kingdom of heaven. Arbitrary parents, are we to expect more from our children in their unrenewed state, than we, who profess to be the children of God, show towards him?"

"I have got a knot on my thread," said a little girl to her mamma, after she had long tried, in vain, to remove it herself, which only made the task more difficult. "Come to me at once, the next time, before you give yourself so much trouble," said her mamma, as she gave her back her sewing, after having put all to rights. Here, I thought, is a lesson for me. A knot came on my thread lately, from reading a work in which dangerous and erroneous doctrines were introduced, which appeared to coincide with some isolated texts of Scripture. I could not untie it myself, and was made unhappy; but I brought it to Him who can make "crooked things straight;" and he soon removed the difficulty, untied the cunning perplexity, and gave me light to see, which I should in vain have looked for without such assistance.—*Ibid.*

Cleanliness promotes health, comfort, and respectability, and by its influence on the body indirectly contributes to the vigour of the mind. Water is bestowed in the greatest abundance, and doubtless cleanliness of the person and clothing, is one most important end designed to be secured thereby.

CHILDREN AND YOUTH'S DEPARTMENT.

Rollo at School.

(Continued from page 205.)

INGENUOUSNESS.

One or two days after this, Rollo and two or three of the other children were playing in the orchard, in the recess, and they had rambled to some distance from the house, along a kind of cart-path through the grass. At length Rollo saw, at a little distance before them, that the path led through a great red gate, which was open. Beyond the gate was a wood, which looked very pleasant, and Rollo wanted to go there.

"Oh let us go out through that great gate," said he.

"No, no," said Lucy, "we must not go out of the orchard."

"Why not?" said Rollo.

"Why Miss Mary said," replied Henry, "that we must not. She said she did not want to have us climb over that great gate; but it is open now; so I suppose we may go."

"No," said Lucy, "we had better not; Miss Mary does not want us to go so far away."

"Why, there is no harm in going so far away," said Rollo, "if the gate is open. I suppose she was afraid we should tear our clothes, getting over the gate. That is all the reason."

"No, it is not," said a little girl named Anne, who was with them "She said we could not hear the bell if we were far away."

"Oh yes we can hear the bell just over there; it is not but a few steps farther."

"You had better not," said Lucy; "I am going back. Come, Anne."

But Anne sat still upon the grass, pulling out the little pink corollas from the clover tops, and biting off the sweet end; and looking occasionally at Rollo and Henry, who walked along towards the gate. Lucy turned back now and then, as she moved slowly along towards the school-room, and called to Anne; but Anne paid no attention to her.

In the mean time Rollo and Henry came up pretty near the gate, and looked through, but they felt a little afraid to go; so they walked along by the stone wall, looking for berries, until at length they got to playing together, and Henry pulled off Rollo's cap, and laughing very heartily all the time, he threw it away over the wall.

"There, now I have got to go," said Rollo, "to get my cap, and you must go too."

So Rollo and Henry went along together through the gate, and Anne followed them timidly. When they got through, they did not immediately go and get the cap, and come directly back; but they sauntered slowly along, looking at the trees and flowers.

Presently however, Rollo took up his cap and put it on just as Henry saw a little squirrel running along upon a log, and the boys concluded to watch him and follow him, so as to find out where his hole was. The squirrel ran along the log, and at the end of it he came to a small tree. He ran up the tree, thence along one of the branches, and at the end of that branch he looked down upon the extremity of a branch from another tree. The children were exceedingly pleased to see how far he could leap, and how dexterously he could seize hold of the slender branch, which bent down very far under his weight; and they followed him along from tree to tree, and from log to log, until they were at some little distance from the cart path.

"Hark! what's that?" said Anne.

The children all listened; and they heard some footsteps in the path. They looked in that direction, and saw through the trees a man going along with a yoke of oxen before him. The children stood looking at him a few minutes, and saw that as soon as the oxen went through into the orchard, the man swung the gate to, and latched it, and then ran along to overtake his oxen, before the children had time to think that they were shut out.

"Now how shall we get home again?" said Anne, walking alone towards the gate, and looking as if she was just going to cry.

Rollo and Henry walked along too, pretty fast, as they felt a little anxious, but Rollo and they could get over the gate easy enough.

But Anne said she never could climb over that great high gate, and besides, Miss Mary said they never must climb over it.

They went to it and first tried to open it, but they could not move the great heavy iron latch.

"We must climb now," said Rollo; "we cannot possibly get back unless we do."

They tried to persuade Anne to do it, but she was not accustomed to climbing, and she was afraid. She stepped up one or two bars, but did not dare to go any farther, and when Rollo and Henry tried to lift her up gently, she screamed and cried.

"Let us go and leave her," said Rollo, a little out of patience.

"No," said Henry, "I would not leave her all alone;" and he looked around as if he did not know what to do.

As he turned around thus he saw through the woods out towards the main road, and perceived that the road was not very far off, and he proposed that they should go out there and try to get over into the great road, and then walked along in it to the front of the house.

They accordingly walked along, following the wall, and endeavouring to find some place where they might climb over. But the wall was pretty high, and it was made of round and loose stones, and they were afraid it would tumble down upon them if they attempted to climb over. At length, however, they reached the road, and there they found a pair of open bars, so open that they could creep through, and thus they got fairly out into the main road.

Here they thought their troubles were all over, and they proceeded slowly along, until they heard a little bell ringing in the direction of the school-room, and they all looked up and began to walk faster. But in a minute or two they saw on before them in the road, a large drove of pigs coming along. This drove was just about opposite to the house that the school-room was in, and there were so many in it that they filled up the road, and the sides of the road, from wall to wall, and they were coming rapidly along.

The children stopped and did not know what to do; but the drove came nearer and nearer, and some of the foremost pigs came running along in advance of the rest, kicking up their heels and squealing, and the children, a good deal frightened, turned and ran Rollo holding Anne by the hand. They might have crept back under the bars into the wood again, but they forgot that place of retreat until they had passed by it, and so they went on walking fast and running until they came to another farm-house. Here was a large yard by the side of the house, and the children fled into it; for great safety they mounted up into a large waggon which stood there, and sitting down upon the seat, they watched the drove until it had got by.

Then they got down from the waggon, and hurried along to school without any further adventures. They found when they came in, that they were very late. The scholars were all at their studies, and one class was reciting. Miss Mary, however, said nothing to them, and they all took their seats and began their studies.

When the scholars had all put away their books that afternoon, just before school was done, Miss Mary said,

"Children, I want you all to attend to me. This afternoon three of the scholars were very late after recess. Something special must have taken place to have kept them out so long. I am going to call upon each of them to tell me the whole story. Now I want you to tell me a plain straight-forward, honest story, from beginning to end. Anne, as you are the youngest, you may begin."

Anne stood up immediately, and, with a very honest and innocent face, said,

"Why please, Miss Mary, we could not get back because the road was so full of pigs."

At this all the scholars laughed, and even Miss Mary smiled. Presently, however, she said,

"But, Anne, that is not telling me the whole story. I want you to begin at the beginning, and tell me all about it;—where you went, and what you did, and all that happened."

Anne looked this way, and that, a little confused, and then said,

"Why, Miss Mary—I'll tell you; we went,—we had to go,—you see,—out in the road; and we could not get along till the pigs went by."

Here the scholars laughed again, and Miss Mary said that she supposed that Anne was not quite old enough to tell a regular and connected story, and so she would let Henry try. "I want you to begin at the beginning, Henry, and tell me all about it, from beginning to end."

"Well," said Henry, "I will tell you. You see we were playing out in the orchard, out by the two pear trees. Rollo had some wishing grass, and he wanted me to wish with him. And,—and—I told him that I thought after school I should go and take a

ride with my father. And he asked me where, and I told him I thought I should go over the river;—and then we went to catching butterflies, and,—and—”

“But stop a minute, Henry,” said Miss Mary; “you are not going on right, at all. You are not telling me any thing about the cause of your being late. I want you to tell me only what relates to that; and you need not give all the conversation, and the minute details, but only the important points, so that I can understand who was to blame and how you were to blame.”

Henry reflected a moment, and then he said again,

“We were playing out by the great gate, and Rollo was going through to get his cap, and wanted me to go with him; and he told me you would let us go if the gate was open. So I went, and then we could not come back that way, for a man came along and shut the gate. So we had to go out by the road, and there we met all the pigs.”

“Now, Rollo, we will hear your story.”

“Why, Miss Mary, Henry told me that the reason why you did not want us to go over there, was because we must not climb over the gate; and so I thought as the gate was open we might go; and he threw my cap over, and so I was obliged to go; and then Anne would not come back that way, because the gate was shut; and then we had to go around by the road, and that took us a great while on account of the pigs.”

After a short pause, Miss Mary looked up and said, “I am not quite satisfied with either of those accounts.”

“That is just the way it was, Miss Mary,” said Rollo.

“Do you think you did any thing wrong in going away as you did?”

“Why, Henry threw my hat over,” said Rollo.

“That is not what I asked you. Do you think now, in looking back over the whole transaction, that you did any thing wrong?”

Rollo hung his head, and was silent a moment, and then said timidly,

“Why, yes,—I suppose I did.”

“But no one would have supposed that you did any thing wrong from your account of it,” said Miss Mary.

Rollo was silent.

“And, Henry, do you think, now, that you did any thing wrong?”

“Why,—yes,” said Henry reluctantly.

“But from your account of the matter, no one would have thought that you were at all in fault.

“Children,” said Miss Mary again speaking to the whole school, “do you know what *ingenuousness* is?”

The children were silent.

Miss Mary looked around the room, and presently saw in one corner a little hand raised. It was held by a girl who thought she could tell what it meant.

“What does it mean?” said Miss Mary. “What is an *ingenuousness* boy?”

“It is any body that can make curious things,” said the little girl.

“No,” said Miss Mary, “your are thinking of *ingenious*. *Ingenious* is another word. An *ingenious* boy is one who is frank and honest, and open-hearted in relating every thing just as it occurred, especially where he was himself to blame. He does not tell other persons, faults and hide his own, but he would rather tell his own, and say as little as possible of other persons’. Now, children, do you think that these boys have been *ingenuous* or *disingenuous*?”

“Disingenuous,” said the children.

“Yes; each one has told wherein the other was to blame, and concealed what he did that was wrong himself. I suppose they have not either of them told a falsehood, but they have not been frank and *ingenuous*.”

Rollo and Henry felt guilty and hung their heads, and they were expecting that Miss Mary was going to say something more; but presently, when they looked up again, they saw that she was finding the place to read in the Bible, and soon after she closed the school. The boys expected that she would speak to them after school, but she did not. So they took their hats and went home.

Rollo felt uneasy and uncomfortable all the evening, and Jonas saw him walking about the yard, looking thoughtful and sober; and so just at sundown when Jonas was going to the barn, to shut it up and make all snug for the night, he asked Rollo to go with him. Jonas put things in order in the barn, and then untied a horse which was standing there and asked Rollo to lead him out to the pump to drink. When he had drank, Rollo led him back, and

Jonas fastened him into his stall again. Then they went up into the chamber to pitch him down some hay. Rollo sat down at the great window,—the same place where they used to watch their squirrel traps with a spy-glass.

“Well, Rollo,” said Jonas, “and what trouble have you had at school to-day?”

“Trouble!” said Rollo, a little surprised, no trouble that I know of.”

“A little, I guess,” said Jonas, pitching down another forkful of hay.

“Why I was late at recess,” said Rollo, “that is all.”

“I knew that something was the matter said Jonas; “come, tell me all about it.”

So Rollo told Jonas all about it, walking around after him, as he went about fastening up the doors. He got through just as Jonas was putting the fid into the staple of the great front doors.

“Is that really the whole story, honestly told?” said Jonas as they walked towards the small door where they were to go out.

“Yes,” said Rollo. And it was really so for Rollo had determined that he would not be disingenuous again, and so he told Jonas the whole story honestly and fairly.

“And what are you going to do now?” said Jonas, as they came out of the small door and fastened it up.

“Why,—I don’t know.” The truth is that Rollo had not thought that there was any thing for him to do.

“I know what I would do,” said Jonas.

“What?” said Rollo.

“I should go to Miss Mary to-morrow morning, and ask her to let you and Henry try again to tell the story, and see if you can not do it *ingenuously*.”

“I did not think of that,” said Rollo.

“You had better do it,” said Jonas.

“I think I will,” said Rollo.

The next morning Rollo hastened along towards school, so as to get there a little before the time. The children were nearly all there, some sitting at their desks, and some standing around the room. Rollo went up to Miss Mary’s desk, and stood still there a few minutes, waiting for an opportunity to speak to her. Presently Miss Mary looked up from her writing and said,

“Well, Rollo, good morning. Do you want to speak to me?”

“Yes, Miss Mary,” said Rollo. “I am sorry that I did not tell about our going away more honestly yesterday, and wanted to know if you would let us try again to-day.”

“Does Henry wish for an opportunity to try again?”

“I don’t know,” said Rollo. “He has not come yet, and so I could not ask him.”

“Very well said Miss Mary, “I will see about it.”

Accordingly, just before school was done that day, Miss Mary told the scholars that they boys wanted to have an opportunity to tell the story of their going away, again, to see if they could not do it in a more *ingenuous* manner. She had spoken to Henry about it in the course of the day, and he liked Rollo’s plan,

So when all their books were put away, Miss Mary said,

“Now, Henry.”

Henry arose and told his story thus:

“We were out there playing, and Rollo wanted to go through the gate; he did not know you had forbidden it. I wanted to go too very much, and I told him that I thought we might go if the gate was open. Lucy was there and told us we ought not to go, and she went away. By and by, I threw Rollo’s cap over, and then he and I went to get it. But we did not come back directly. We played around there in the woods, until somebody came along and shut the gate. After that we came home as soon as we could though it took us a good while, for we had to come round by the road, and there was a drove of pigs coming along, and we had to stop.”

“Well, Rollo,” said Miss Mary, “now let us hear your account of it.”

“We were playing out there, and I wanted to go through the gate; Lucy told me I ought not to, but I tried to persuade Henry to go, and then, when I went over after my cap, I led him along; and we took Anne with us too. Then we played about there in the woods, looking at a squirrel, until we got shut out, and we could not open the gate, and Anne was afraid to get over, so we came round by the road.”

“Very well,” said Miss Mary; “now you have told the story very well, both of you. Each of you have told his own faults more distinctly than he did those of the other. That is always the best way. It is much more pleasant than it is to have each

one excusing himself and throwing all the blame upon his play-mates; which is the way boys very often do."

Late that afternoon, after school, Miss Mary happened to be standing at the little portico of the school-room door, looking out into the orchard, and turning her head in the direction towards the little gate which led towards the spring, she saw among the trees and shrubs the bare head of a little girl, moving about near the gate. She thought at once that it was Dovey, and supposed that she had come to look for her bonnet. Now Rollo had brought the bonnet in, and it was hanging up on a nail in the entry, and so Miss Mary took it down and walked out to meet her.

Now Miss Mary was well acquainted with bad children, and knew pretty well how they would be likely to feel and act in almost all situations. She supposed that the reason why Dovey had not come to school that day, was because she had been afraid to, after her bad behaviour of the day before. She determined therefore to speak kindly to her now, in hopes that, when she saw she had nothing to fear, she would come to school again. She accordingly went up pretty near to the gate before Dovey saw her and then called to her in a mild and pleasant voice.

Dovey looked up quite surprised.

"Are you looking for your bonnet?"

"Yes," said Dovey, "I am," and that instant saw that Miss Mary had it in her hand.

"Here it is," said Miss Mary.

Dovey came up timidly to take it, looking as if she expected that Miss Mary was going to seize her.

"Is your mother pretty well to-day?" said Miss Mary, with a pleasant voice as she handed her the bonnet.

"Yes, ma'am," said Dovey; and she took her bonnet hastily and walked away. She went directly through the front gate and disappeared.

Miss Mary hoped, after this, that she should see Dovey at school the next day, but she did not come.

AGRICULTURE.

We intend throughout the remainder of the present volume, to publish a series of extracts from Professor Liebig's celebrated and important work on Agricultural Chemistry, to which we bespeak the attention of our readers, as a study likely in this country to prove singularly profitable. The following is the Introduction to the work:

Organic Chemistry.

In its application to Vegetable Physiology and Agriculture.

The object of Chemistry is to examine into the composition of the numerous modifications of matter which occur in the organic and inorganic kingdoms of nature, and to investigate the laws by which the combination and decomposition of their parts is effected.

Although material substances assume a vast variety of forms, yet chemists have not been able to detect more than fifty-five bodies which are simple, or contain only one kind of matter, and from these all other substances are produced. They are considered simple only because it has not been proved that they consist of two or more parts. The greater number of the elements occur in the inorganic kingdom. Four only are found in organic matter.

But it is evident that this limit to their number must render it more difficult to ascertain the precise circumstances under which their union is effected, and the laws which regulate their combinations. Hence chemists have only lately turned their attention to the study of the nature of bodies generated by organised beings. A few years have, however, sufficed to throw much light upon this interesting department of science, and numerous facts have been discovered which cannot fail to be of importance in their practical applications.

The peculiar object of organic chemistry is to discover the chemical conditions essential to the life and perfect development of animals and vegetables, and generally to investigate all those processes of organic nature which are due to the operation of chemical laws. Now, the continued existence of all living beings is dependent on the reception by them of certain substances, which are applied to the nutrition of their frame. An inquiry, therefore, into the conditions on which the life and growth of living beings depend, involves the study of those substances which serve them as nutriment, as well as the investigation of the sources whence

these substances are derived, and the changes which they undergo in the process of assimilation.

A beautiful connexion subsists between the organic and inorganic kingdoms of nature. Inorganic matter affords food to plants and they, on the other hand, yield the means of subsistence to animals. The conditions necessary for animal and vegetable nutrition are essentially different. An animal requires for its development, and for the sustenance of its vital functions, a certain class of substances which can only be generated by organic beings possessed of life. Although many animals are entirely carnivorous, yet their primary nutriment must be derived from plants, for the animals upon which they subsist receive their nourishment from vegetable matter. But plants find new nutritive material only in inorganic substances. Hence one great end of vegetable life is to generate matter adapted for the nutrition of animals out of inorganic substances, which are not fitted for this purpose. Now the purport of this work is to elucidate the chemical processes engaged in the nutrition of vegetables.

The first part of it will be devoted to the examination of the matters which supply the nutriment of plants, and of the changes which these matters undergo in the living organism. The chemical compounds which afford to plants their principal constituents, viz., carbon and nitrogen, will here come under consideration, as well as the relations in which the vital functions of vegetables stand to those of the animal economy and to other phenomena of nature.

The second part of the work will treat of the chemical processes which effect the complete destruction of plants and animals after death, such as the peculiar modes of decomposition, usually, described as *fermentation putrefaction and decay*; and in this part the changes which organic substances undergo in their conversion into inorganic compounds, as well as the causes which determine these changes, will become matter of inquiry.

Of the constituent elements of Plants.

The ultimate constituents of plants are those which form organic matter in general, namely, Carbon, Hydrogen, Nitrogen, and Oxygen. These elements are always present in plants, and produce by their union the various proximate principles of which they consist. It is, therefore, necessary to be acquainted with their individual characters, for it is only by a correct appreciation of these that we are enabled to explain the functions which they perform in the vegetable organization.

Carbon is an elementary substance, endowed with a considerable range of affinity. With oxygen it unites in two proportions, forming the gaseous compounds known under the names of carbonic acid and carbonic oxide. The former of these is emitted in immense quantities from many volcanoes and mineral springs, and is a product of the combustion and decay of organic matter. It is subject to be decomposed by various agencies, and its elements then arrange themselves into new combinations. Carbon is familiarly known as *charcoal*, but in this state it is mixed with several earthy bodies: in a state of absolute purity it constitutes the diamond.

Hydrogen is a very important constituent of vegetable matter. It possesses a special affinity for oxygen, with which it unites and forms water. The whole of the phenomena of decay depend upon the exercise of this affinity, and many of the processes engaged in the nutrition of plants originate in the attempt to gratify it. Hydrogen, when in the state of gas, is very combustible, and the lightest body known; but it is never found in nature in an isolated condition. Water is the most common combination in which it is presented; and it may be removed by various processes from the oxygen, with which it is united in this body.

Nitrogen is quite opposed in its chemical characters to the two bodies now described. Its principal characteristic is an indifference to all other substances, and an apparent reluctance to enter into combination with them. When forced by peculiar circumstances to do so, it seems to remain in the combination by a *vis inertiae*; and very slight forces effect the disunion of these feeble compounds.

Yet nitrogen is an invariable constituent of plants, and during their life is subject to the control of the vital powers. But when the mysterious principle of life has ceased to exercise its influence, this element resumes its chemical character, and materially assists in promoting the decay of vegetable matter, by escaping from the compounds of which it formed a constituent.

Oxygen, the only remaining constituent of organic matter, is a gaseous element, which plays a most important part in the

economy of nature. It is the agent employed in effecting the union and disunion of a vast number of compounds. It is superior to all other elements in the extensive range of its affinities. The phenomena of combustion and decay are examples of the exercise of its power.

Oxygen is the most generally diffused element on the surface of the earth; for, besides constituting the principal part of the atmosphere which surrounds it, it is a component of almost all the earths and minerals found on its surface. In an isolated state it is a gaseous body, possessed of neither taste nor smell. It is slightly soluble in water, and hence is usually found dissolved in rain and snow, as well as in the water of running streams.

Such are the principal characters of the elements which constitute organic matter; but it remains for us to consider in what form they are united in plants.

The substances which constitute the principal mass of every vegetable are compounds of carbon with oxygen and hydrogen, in the proper relative proportions for forming water. Woody fibre, starch, sugar, and gum, for example, are such compounds of carbon with the elements of water. In another class of substances containing carbon as an element, oxygen and hydrogen are again present; but the proportion of oxygen is greater than would be required for producing water by union with the hydrogen. The numerous organic acids met with in plants belong, with few exceptions, to this class.

A third class of vegetable compounds contains carbon and hydrogen, but no oxygen, or less of that element than would be required to convert all the hydrogen into water. These may be regarded as compounds of carbon with the elements of water, and an excess of hydrogen. Such are the volatile and fixed oils, wax, and the resins. Many of them have acid characters.

The juices of all vegetables contain organic acids, generally combined with the inorganic bases, or metallic oxides; for these metallic oxides exist in every plant, and may be detected in its ashes after incineration.

Nitrogen is an element of vegetable albumen and gluten; it is a constituent of the acid, and of what are termed the "indifferent substances" of plants, as well as of those peculiar vegetable compounds which possess all the properties of metallic oxides, and are known as "organic bases."

Estimated by its proportional weight, nitrogen forms only a very small part of plants; but it is never entirely absent from any part of them. Even when it does not absolutely enter into the composition of a particular part or organ, it is always to be found in the fluids which pervade it.

It follows from the facts thus far detailed, that the development of a plant requires the presence, first, of substances containing carbon and nitrogen, and capable of yielding these elements to the growing organism; secondly, of water and its elements; and lastly, of a soil to furnish the inorganic matters which are likewise essential to vegetable life.

Of the composition of the Atmosphere.

In the normal state of growth plants can only derive their nourishment from the atmosphere and the soil. Hence it is of importance to be acquainted with the composition of these, in order that we may be enabled to judge from which of their constituents the nourishment is afforded.

The composition of the atmosphere has been examined by many chemists with great care, and the results of their researches have shown, that its principal constituents are always present in the same proportion. These are the two gases, oxygen and nitrogen, the general properties of which have been already described. One hundred parts, by weight, of atmospheric air contain 23.1 parts of oxygen, and 76.9 parts of nitrogen; or 100 volumes of air contain nearly 21 volumes of oxygen gas. From the extensive range of affinity which this gas possesses, it is obvious, that were it alone to constitute our atmosphere, and left unchecked to exert its powerful effects, all nature would be one scene of universal destruction. It is on this account that nitrogen is present in the air in so large proportion. It is peculiarly adapted for this purpose, as it does not possess any disposition to unite with oxygen, and exerts no action upon the processes proceeding on the earth. These two gases are intimately mixed, by virtue of a property which all gases possess in common, of diffusing themselves equally through every part of another gas, with which they are placed in contact.

Although oxygen and nitrogen form the principal constituents of the atmosphere, yet they are not the only substances found in it.

Watery vapour and carbonic acid gas materially modify its properties. The former of these falls upon the earth as rain, and brings with it any soluble matter which it meets in its passage through the air.

Carbonic acid gas is discharged in immense quantities from the active volcanoes of America, and from many of the mineral springs which abound in various parts of Europe; it is also generated during the combustion and decay of organic matter. It is not, therefore, surprising that it should have been detected in every part of the atmosphere in which its presence has been looked for. Saussure found it even in the air on the summit of Mont Blanc, which is covered with perpetual snow, and where it could not have been produced by the immediate agency of vegetable matter. Carbonic acid gas performs a most important part in the process of vegetable nutrition, the consideration of which belongs to another part of the work.

Carbonic acid water, and ammonia (a compound of hydrogen and nitrogen) are the final products of the decay of animal and vegetable matter. In an isolated condition, they usually exist in the gaseous form. Hence, on their formation, they must escape into the atmosphere. But ammonia has not hitherto been enumerated amongst the constituents of the air, although, according to our view, it can never be absent. The reason of this is, that it exists in extremely minute quantity in the amount of air usually subjected to experiment in chemical analysis; it has consequently escaped detection. But rain which falls through a large extent of air, carries down in solution all that remains in suspension in it. Now ammonia always exists in rain-water, and from this fact we must conclude that it is invariably present in the atmosphere. Nor can we be surprised at its presence when we consider that many volcanoes now in activity emit large quantities of it. This subject will, however, be discussed more fully in another part of the work.

Such are the principal constituents of the atmosphere from which plants derive their nourishment; for although other matters are supposed to exist in it in minute quantity, yet they do not exercise any influence on vegetation, nor has even their presence been satisfactorily demonstrated.

Of Soils.

A soil may be considered a magazine of inorganic matters which may be prepared by the plant to suit the purposes destined for them in its nutrition. The composition and uses of such substances cannot, however, be studied with advantage, until we have considered the manner in which the organic matter is obtained by plants.

Some virgin soils, such as those of America, contain vegetable matter in large proportion; and as these have been found eminently adapted for the cultivation of most plants, the organic matter contained in them has naturally been recognised as the cause of their fertility. To this matter, the term "vegetable mould," or *humus* has been applied. Indeed, this peculiar substance appears to play such an important part in the phenomena of vegetation, that vegetable physiologists have been induced to ascribe the fertility of every soil to its presence. It is believed by many to be the principal nutriment of plants, and is supposed to be extracted by them from the soil in which they grow. It is itself the product of the decay of vegetable matter, and must therefore contain many of the constituents which are found in plants during life. Its action will therefore be examined in considering whence these constituents are derived.

NEWS.

WEST INDIA SUGAR DUTIES.—In Parliament the Government plan was debated by a majority of 21 against Ministers. On Monday night, or half-past one, Tuesday morning the resolution of Friday night was rescinded by the following vote:—

For Mr. Miles' motion, 20s duty.....	233
For the amendment, 24s duty.....	255

Majority for Ministers.....22

In the iron trade in Wales the greatest number of men ever employed are at present fully occupied, with every prospect of a continuance.

The total amount levied on members of the Society of Friends, by distraint for ecclesiastical purposes, from 1700 to 1813, is stated to be £1,988,075.

It is said to be in contemplation to revise the whole system of licensing and public-houses during the next Session of Parliament, so as to place it on a similar footing to that now in practice on the Continent.

PUBLIC OPINION TOWARDS MR. O'CONNELL.—The demonstrations of sympathy with O'Connell have been strongly evinced throughout the country. The repeal button has been universally adopted, and public meetings have been called and held for the purpose of expressing opinions on the state trials and on the incarceration of the martyrs, in Glasgow, Birmingham, Dublin and Liverpool. Addresses to Mr. O'Connell have been voted by the Corporation bodies in Dublin and other cities. The contributions have greatly increased the repeal fund.

The *Univers* announces that an address to Mr. O'Connell is being for signature at its office, and calls upon the Catholics of France to affix their names to it.

CUBA—Alike in our private correspondence and in the public papers, the condition of the island of Cuba is represented as becoming more and more horrible. We had heard of revolts among the slaves in November and December last, and of the infernal manner in which public functionaries and private persons were wreaking their vengeance on their victims. Now it appears that a plot still more frightful, and of more extended ramifications, was matured for outbreak on Good Friday last, and that it actually broke out in two places, being however promptly suppressed in blood. On this occasion, it is said, two thousand Negroes have been shot, besides great numbers flogged to death; the lacerated human frame requiring in some cases the almost incredible number of three thousand lashes before this ardently desired consummation arrived. It is a new feature of this insurrection that a large number of Englishmen—the accounts vary from four hundred to twelve hundred—have been arrested, fourteen of whom are affirmed to have been shot. The Capt.-General, O'Donnell, seems to out-Herod Herod.—*Anti Slavery Reporter*.

SLAVERY ABOLISHED.—On the 28th of February, the Legislative Council of Hong Kong passed an ordinance declaring the laws of England relative to slavery to be in full force in that colony, except in the cases of slaves introduced by persons not subjects of Her Majesty, who, on examination by a magistrate in the absence of their masters, and on being assured that they can be free if they choose, avow their preference to remain in slavery; yet even then they cannot be removed from the island without again going before a magistrate and declaring that they go voluntarily, and in preference to remaining in the colony as freemen.—*Com. Advertiser*.

UNITED STATES.—The annexion of Texas appears as far off as ever.

FOURTH OF JULY.—No Booths Around the Park.—Mayor Harper has issued a proclamation in accordance with which the disgraceful practice of converting the Park and adjacent streets into a public bar-room, on the anniversary of American Independence is to be discontinued. In this the Mayor will be sustained, we have no doubt, by the great majority of our citizens. In Boston a similar practice formerly prevailed, but it was abandoned some years since, and the good effects of the change are so obvious, that not a voice is raised in favour of the old system. Americans ought to be able to celebrate their independence without the aid of rum, which is the veriest tyrant the world ever saw; enslaving not only the body, but the spirit, and literally crushing its victims to the earth.

EMIGRANTS.—We learn from an official source that 212 vessels arrived at this port during the month of June just closed, being 47 more than during the same month last year. The above 212 vessels brought 12,896 passengers, being an increase of 7654, upon the number arrived in June 1843. During the last quarter, ending 30th June, the number of passengers arrived was 25,093, being a large increase upon last year. At Quebec, on the contrary, down to June 22nd, only 8827 passengers had arrived this season, being 1171 less than last year at same date.—*N. Y. Evangelist*.

Judge O'Neil of South Carolina who condemned John L. Brown to death for aiding a fellow creature to escape from slavery, has published a letter in reply to the proceedings of a great meeting held at Glasgow, Scotland, which denounced his conduct.

PHILADELPHIA RIOTS.—The County Board have appropriated \$30,000 to pay the military for services during the late riots, and for the necessary expenses incurred for ammunition, provisions, &c.

THOMAS W. DORR.—On the 25th day of June, 1843, Thomas W. Dorr entered Chapachet, and took command of his encampment on Acote's Hill. On the 25th day of June, 1841, just two years afterwards, he was sentenced to the Penitentiary for life! What strange events and changes have been crowded into that space of two years! How many dreams have vanished, how many hopes have been destroyed, how many plans have been overturned! Where now are the fourteen hundred men who pledged themselves to stand by him to the last drop of their blood! Where are the men who urged him on to treason and rebellion, little as he needed urging! Where are the men who defended his principles, but who shrunk from sharing his danger!—*Provid. ace Journal*.

John O'Neil, the Irish carter who was instrumental, in a great measure, in creating the first outbreak at Kensington, by driving a horse and cart through the meeting of the native Americans, has been arrested, and committed to prison in default of \$1000 bail.

Another iron steamer is commenced at Buffalo, for account of the United States.

Further outbreaks of a most serious character have taken place in Pinalandia, caused, it is said, by an assault made by the Irish upon some tents of the native Americans. The fighting has not, however, been so much between these parties as between the mob and the military, both of whom had recourse to artillery, as well as musketry, by which a number of lives were lost on both sides, but chiefly among the mob. There is also a long list of wounded.

MORMON THEOLOGICALS.—A newspaper of disreputable character was recently established at Nauvoo the Mormon city in Illinois, by some enemies of the prophet Joe Smith, whereupon the town Council of which he is Mayor, caused the whole concern to be summarily ejected. The Grand Jury of the country composed of persons who hate the Mormons to an extent for which it is difficult to account, indicted Smith and other chief men of the city for riot, and those individuals permitted themselves to be peaceably arrested and conveyed to a village named Carthage, at some distance, where they were guarded by a detachment of State troops. It is to be remarked, that the prophet, had he chosen to resist could probably have set the whole State of Illinois at defiance for a considerable time, for he had a legion of 2000 men, well armed and organized under his command. He however trusted to the supremacy of the laws, and the event shews that he leaned upon a broken reed, for of about 80 men appointed to guard him and his fellow prisoners, only seven or eight were at hand when a band of men with their faces blackened rushed in, and cruelly murdered him and his brother Hiram Smith, whilst they were defenceless prisoners. It was expected that the Mormons would have taken signal vengeance on the Governor of the State and a small military force who were at the time within their power, but they have remained perfectly quiet.

MONTREAL PRICES CURRENT.—JULY 16.

ASHES—Pot . . . 24s 3d to 24s 6d	BEEF—P. Mess tierce \$9 a \$10
Pearl 25s	Do obls . \$6 a \$7
FLOUR—Fine . . . 24s 6d a 25s 3d	Prime \$5
WHEAT 5s 3d to 5s 6d	TALLOW 5d
PEASE 2s 10d per minat.	BUTTER—Salt 5d a 6d
OAT-MEAL 8s 6d per cict.	CHEESE 3d a 5d
PORK—Mess \$13	EXCHANGE—London 2 prem.
P. Mess \$11	N. York 2
Prime \$ 9	Canada W. ¼ to ½
LARD 4d a 5d p. lb	

Monies Received on Account of

Advocate.—J. G. Downing for Mrs. Cox, Athy, Ireland, 1s 8d; W. Wilson, Woodstock, 1s 8d; G. Wigginton, Crapaud, 15s; A. Christie, Toronto, 15s; J. Boncher and E. Thompson, Ayr, 3s 10d; W. Clement, West Flamboro', 2s 6d; Engle Major Smith 43rd Rgt., Larniac, 16s 8d; L. Fader, J. Holden, and J. A. Carman, Matilda, 5s; W. Kiernan, Lochaber, 3s 9d; W. Bagnel, H. Torney, and G. Robinson, Rawdon, 5s; Rev. R. H. Bourne, Rawdon, 1s 3d; Sundries, Montreal, £2 17 11; William Boa, 1s 8d; W. Cantwell, Manningville, 1s 8d; Squire Manning, do, 1s 8d; Walter J. Welch, do, 1s 8d; Finley Moe, do, 1s 8d; Rev. D. Gibbs, do, 1s 8d; Rev. Mr. Graham, do, 1s 8d; Mary Jane Cantwell, Norton Creek, 1s 8d; J. Knowlson, Cavan, 7s 6d.

Montreal Juvenile Temperance Picnic and Procession, on Wednesday 31st July inst., particulars in handbills.

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

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| W. Scholfield, <i>Beverly,</i>
W. Edwards, <i>Clarence,</i>
J. N. M'Nain, <i>Dickenson's</i>
<i>Landing,</i>
E. Webster, <i>Gananoque,</i>
IN ONE PARCEL, TO JAS.
J. Dougall, <i>Amherstburgh,</i>
S. Fant, <i>Chatham,</i>
IN ONE PARCEL, TO DR.
Dr. Holden, <i>Belleville,</i>
J. Curtis, <i>Percy,</i>
U. Seynour, <i>Madoc,</i>
IN ONE PARCEL, TO G.
G. Edgecumb, <i>Cobourg,</i>
Rev. J. Gilmour, <i>Peterboro',</i>
IN ONE PARCEL, TO M.
J. Spencer, <i>Dundas,</i>
M. Magill, <i>Hamilton,</i>
Rev. G. Cheney, <i>Stoney Creek,</i>
D. Skelley, <i>Beamsville,</i>
IN ONE PARCEL TO J. D.
Dr. Spafford, <i>Newburgh,</i>
E. D. Priest, <i>Bath,</i>
IN ONE PARCEL, TO A.
L. Parsons, <i>St. Catharines,</i>
A. R. Christie, <i>Niagara,</i>
W. E. Pointer, <i>Drummondville,</i>
IN ONE PARCEL, TO J.
L. Crosby, <i>Reesorville,</i>
J. Sanderson, <i>Streetsville,</i>
J. Van Allan, <i>Oakville,</i>
J. Holmes, <i>Brampton,</i>
IN ONE PARCEL TO BRETHOUR
J. L. Green, <i>Waterford,</i>
Mr. Mickle, <i>Guelph,</i>
IN ONE PARCEL TO MR.
H. Black, <i>St. Thomas,</i>
D. M'Gugan, <i>Aldborough,</i>
IN ONE PARCEL TO L.
G. Tyas, <i>London</i> | T. Meley, <i>Kemptville,</i>
C. H. Peck, <i>Prescott,</i>
C. Pier, <i>Picton,</i>
J. Allan, <i>Perth,</i>
J. Cumming, <i>Williamstown.</i>
DOUGALL, AMHERSTBURGH.
A. Young, <i>Port Sarnia,</i>
Mrs. Van Allan, <i>Zone Mills</i>
HOLDEN, BELLEVILLE.
C. Biggar, <i>Carrying Place,</i>
A. Sarles, <i>Wellington.</i>
EDGECUMB, COBOURG.
S. M'Coy, <i>Darlington.</i>
M. MAGILL, HAMILTON.
Mr. Turner, <i>Seneca,</i>
Mr. Mathews, <i>Brantford,</i>
F. M'Iroy, <i>Galt,</i>
J. Kyle, <i>St. George.</i>
D. BRYCE & CO., KINGSTON.
E. Shibley, <i>Portland.</i>
R. CHRISTIE, NIAGARA.
L. Misner, <i>Murshville,</i>
J. Baxter, <i>Bertie,</i>
M. Hyatt, <i>Dunville.</i>
CHRISTIE & SON, TORONTO.
J. Bottsford, <i>Mewmarket,</i>
W. Pearson, <i>Maraposa,</i>
C. Wilson, <i>Bradford.</i>
AND CRAWFORD, HAMILTON.
T. C. Stephens, <i>Ballinafad,</i>
Mr. Nickerson, <i>Port Dover,</i>
MR. COYNE, ST. THOMAS.
S. P. Girty, <i>Gosfield.</i>
L. LAURASON, LONDON.
W. Maynard, <i>Ingersollville.</i> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

TEMPERANCE HOTEL.

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

Montreal, May 1, 1844.

H. MEYER.

TERMS OF ADVOCATE,

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

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

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

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

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

THE Subscriber has constantly on hand a good assortment of Dry Groceries, for the supply of families;

—ALSO,—

- | | | |
|--------------|----------------|---------------|
| Flour, | Salmon, | Butter, |
| Indian Meal, | Table Codfish, | Cheese, |
| Pork, | Herrings, | Hams, &c. &c. |
- Superfine Pastry Flour in Barrels and Half Barrels.

DWIGHT P. JANES.

Corner of St. Paul and M'Gil Streets.

Montreal, July 15, 1844.

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

JOHN DOUGALL,
JAMES DOUGALL,
PETER REDPATH.

Montreal, May 1, 1844.

THE RELIGIOUS AND COMMERCIAL NEWS ROOM St. Francois Xavier Street, will be found supplied with the principal Newspapers and Magazines of the LEADING RELIGIOUS DENOMINATIONS and the VARIOUS MISSIONARY and BENEVOLENT SOCIETIES; as well as some of the best COMMERCIAL, POLITICAL, and LITERARY PUBLICATIONS of Great Britain, the United States, and Canada.

Annual Subscription, 20s, Semi-Annual, 12s 6d, Quarterly, 6s 3d, Monthly, 2s 6d.

Clerks and Mechanics, half the above rates, Clergymen and Schoolmasters, free.

Montreal, May 1, 1844.

JAMES R. ORR,

IMPORTER AND COMMISSION MERCHANT,

BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN & MURISON'S) St. Peter Street. By the first vessels, he expects a very general assortment of NEW GOODS, selected with great care in the British markets.

Montreal, April 1, 1844.

CANADA SUNDAY SCHOOL UNION.

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

Montreal, January 1, 1844.

DRY GOODS.

THE Subscribers are receiving by the first spring vessels, a general and very fine assortment of Dry Goods, selected with great care in the British markets.

GROCERIES.

They will also keep a choice assortment of Teas, Sugars, and Dry Groceries, Fish, Salt, Oils, &c.

PRODUCE.

They likewise offer their services for the sale of all articles of Country Produce, with the exception of intoxicating drinks.

DOUGALL, REDPATH, & Co.

St. Joseph & Commissioner Streets, near Steamboat Wharf, Montreal.

Montreal, April 1, 1844.