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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

Vol. XI.

FEBRUARY 1, 1845.

No. 3.

The Favourite Child.

(Continued from p. 19 and Concluded.)

Pondering these reflections in her mind, and still keeping the objects of her intense interest in view, the miserable woman beheld with surprise that they turned into the narrow street which led to her own dwelling. They approached the door, they actually entered; for in the distraction of her mind she had left it open. But how could she meet them? How could she look them in the face? unprepared as she still was, now and for ever, to renounce her besetting sin. She followed them, however, and with silent steps ascended the narrow stairs, concealing herself in a recess behind the door which opened into her own apartment, where she could hear everything which transpired within; and great was the disappointment they expressed, on finding the occupant of that humble chamber still absent.

"It is me they are seeking, then," said she; and she began to tremble as if about to be arraigned at the bar of judgment.

"I am confident," said Gilbert Gray, "that I saw her amongst the crowd; I could not be mistaken in her features, though their expression was now to me; I could not be mistaken in her tears and never did I see such a look of humbled, heart-broken feeling, as that which her countenance wore."

"It is all in vain," said Maria, with a deep sigh, "my hopes are again defeated."

"It is not—it cannot be in vain,"—said her companion, "while your mother is on this side the grave; for is there not a power beyond and above us, directing all these things in wisdom, and in mercy; softening the stubborn spirit, and guiding the perverse. Wait then, Maria, with patience; but while you wait, forget not to use the appointed means. Even now, there is something to be done this night, before we sleep. I have spoken with such humble powers as I possess; I have addressed them unceasingly; and I came here prepared to meet your mother, as if she had been my mother too; to appeal to her alone, to kneel at her feet, had it been necessary; to implore of her to put away this poison from her lips, this evil from her heart; and now that she is not here, and cannot hear me, now that she has returned most probably to the haunts of vice, more hardened and more guilty, for the neglect of each repeated conviction—even now, I will not despair; because I know that God has his own time, for what his will designs. Even now I will not despair, so long as heaven is open to the voice of prayer."

The mother of Maria remained concealed until her two friends, the only friends she had in the whole world, had offered up a prayer in her behalf, in which she almost unconsciously had joined, in silence and in sorrow. She then watched them depart before entering her own chamber; and dreadful were the solitary hours of that long night, in which she could neither sleep nor rest, and often did her broken spirit quail under the horrors which a diseased imagination conjured up around her. All that human ingenuity can devise of torment and annoyance, was there; all that pride can endure of chagrin and mortification; all that remembrance can recall of bitterness and gall; all that anticipation can present of difficulty and dismay;—all these were there, with a thirst, an aching after something which a single act could, at any moment supply—a single act, which the tempter within was ever-telling her would be seen and known by no one, would add nothing to her accumulated load of guilt, and would banish in an instant all the horrors which surrounded her.

And are such things not to be pitied? Not to be aided by every means which Christian benevolence can suggest? even if the price of our effort be to make some little sacrifice of our own social indulgence, our own accustomed stimulus, that we may say to them with unsullied lips, "I know it is possible to abstain, because I have made the trial."

There is one consolation, however, to the victim of intemperance, who engages in this struggle, which ought never to be lost

sight of. It is, that every day, every hour, which passes in a state of abstinence, is so much time gained upon the enemy; and the mother of Maria found this consolation in her lonely lot. The second night was less wretched than the first; and so on, until nearly a week had elapsed, when her daughter came to visit her, and learned the good tidings, and wept for very joy upon her mother's bosom. All was then peace between them. There was no suspicion, no reproach, no craving for the means of unlawful indulgence; but a blessed hope, and a sweet calm, in which both partook, though, for the present, it was with fear and trembling.

With Isabel Ainsworth the case was widely different. She too had her seasons of better feeling, and of stronger hope; but to peace she was yet a stranger simply; for this reason, that she had never made up her mind to renounce the evil wholly, and for ever. Thus, though her life was one of general abstinence, there were occasions when without appearing culpable to others, all her sorrow, her shame, and her repentance, had to be renewed; when the ground she had gained against her soul's enemy, was more than lost; and when temptations to deception, to falsehood, and to many other kinds of evil, again beset her path.

It was while the purpose of her secret soul remained thus unsettled, that she was one day alarmed by a more than usual sudden and loud knock at the door; and, starting from her seat to look out of the window, she saw a carriage drawn closely up to the steps, while her eye caught the figure of a physician with whom she was well acquainted, who appeared to be arranging with his servant, to convey some helpless burden into the house.

Never once did it strike Mrs. Ainsworth that any thing could have happened to her husband; he was so healthy, so vigorous, so unchanging in all his habits, so full of thoughts, and schemes, and calculations for this life only, that no one ever connected the idea of disease or death with him. Yet, so it was; paralysis had seized his active frame, and, while still retaining his mental faculties, he was borne to his chamber more helpless than a child, and scarcely wearing a resemblance to the eager money-making man who had that morning left his door.

To those who have loved the world for its wealth, its distinction, its pecuniary pre-eminence, how awful and appalling are the first sure symptoms of disease, when they know, and feel that the very foundation of all they have ever coveted, or struggled for, is passing away from beneath them, as the shallow waves of the receding tide fall back from the vessel stranded on the shore.

Mr. Ainsworth was, of all men, in a situation to feel this. He had loved the world not for its rational enjoyments, but for the many victories it had afforded him the means of obtaining in the great conflict, where money is the prize, where gain is the crown of glory, and loss the badge of disgrace. In the same proportion, he had resisted the encroachments of old age, purely because he knew, that as he lost ground, others would steal past him, and make sure of the advantages, which his experience, added to his natural capacity, enabled him to grasp. What then were his reflections, while his mind retained the power of thought, clogged by a body now deprived of muscular power, distorted, speechless, and inert?

Had the fearful stroke, under whose powerful mastery he now lay, extended its influence to other members of Mr. Ainsworth's family, they could scarcely have been more helpless, than when this critical emergency demanded the full exercise of all their faculties, of thought and action. Their experience had hitherto been filled up with the minute affairs of human life, upon which, however, they had expended so much contrivance and activity, that they had nothing left for great occasions; while the habit of doing every thing with reference to economy, as the one paramount principle of human conduct, left them altogether adrift upon a sea of uncertainty, when circumstances rendered it necessary for any higher principle to be recognised.

Of all the household, Isabel alone was able to see and understand the exact measure of importance proper to be attached, not

only to every symptom of her husband's malady, but to every measure it became necessary to adopt in the present critical state of her affairs. She knew better than any of the rest what illness was, what were its requirements, and what it was possible for kindness and solicitude to effect. She knew too, for she had lately learned the hard lesson, what it was to be slighted, to be left alone in sorrow and suffering; and instead of revenging upon others the ill-advised severity they had inflicted upon her, she nobly determined, that no one, possessing natural or lawful claims to her consideration, should be able to accuse her of having neglected the duties of a wife or a mother.

There might be a mixture of pride in this resolution, a taint of evil in this seeming good; but the effort had its reward, and Isabel Ainsworth soon found herself the most important person in her husband's family, the counsellor to whom all appealed, the moving spring of every exertion. What a situation for one who had been so lately despised and neglected! The very novelty and strangeness of it startled her into a new, and hitherto unknown existence; energies of which she had been unconscious, awoke from their long sleep; and her whole being, renovated by this wonder-working change, became instinct with faculties, and vital with feelings, to which she had been a total stranger through the long winter of her previous life. Where all had been cold and desolate around her, the first dawn of real affection began now to appear. In the days of her childhood, she had been loved as a pet and a plaything. That love, as it naturally does, had died away, and long and dreary had been the interval between those days and the present; but she was now loved for the real value of her services and her character; and, from this foundation in the esteem of those around her, there was no danger of her being removed—no danger, so long as her habits were controlled by better principles—no danger, so long as her besetting sin was wholly laid aside.

So long as this sin had been occasionally indulged, there had been a proportionate languor, fretfulness, and despondency, which rendered the performance of every duty doubly hard; but now, what a noble privilege it was, for the once despised and neglected mother, to be able to look her children in the face, and to feel that, in this respect at least she was not unworthy of their affection and esteem! In this respect her conscience was now unsullied. The evil was removed, wholly, and for ever; and therefore it was, that temptation lessened every day; and therefore it was, that domestic love again drew its silken cords around her heart; that cheerfulness again smiled around her; that hope beckoned onward, and that peace, to which she had too long been a stranger again smoothed her pillow, and so ended all the asperities of her earthly lot.

And how should it have been otherwise? For now the sick and solitary child to whom her kindness and judicious care had opened the treasures of a new world, would often hang around her neck with tears of gratitude and joy, recounting, with simple but impressive earnestness, each separate instance of consideration by which her sufferings had been ameliorated, or her enjoyments increased; while the other sisters, whose judgments rather than whose hearts had been in fault, would now expatiate upon the satisfaction of saving money, not for its possession, but for its benevolent and proper use.

Not was the change less evident in the sentiments of Mr. Ainsworth towards the wife who now so carefully and dutifully ministered to the comforts of his feeble frame. His powers of utterance were partially restored, but his strength remained as that of a child; and Isabel, who, for so many years of her life, had studied the comfort of no one but herself, might often be seen pacing to and fro, in the sunshine, along the narrow gravel walk of her town garden, with her helpless husband leaning on her arm, still occasionally murmuring at her reckless expenditure of his wealth; yet so occupied with his bodily affliction, as to leave the management of these things more and more in her hands.

It was after one of these sunny walks, that Isabel, having assisted her husband to his couch, retired to her own room, where she was soon interrupted by the entrance of Maria, who, with more than her accustomed diffidence and hesitation, laid before the attention of her mistress a subject which had long occupied her own.

"Then, you mean," said Mrs. Ainsworth, after the conversation had been continued for some time, without taking any definite turn, "you mean by changing your way of life, that you are about to marry; do you, Maria?"

"That is my intention, if you please ma'am," said Maria, glad to be relieved from the difficulty of explaining herself.

"Take care, Maria," said Mrs. Ainsworth, rather hastily, "take care that your motives are right, that you are not marrying for a home, or for the sake of having some one to protect you. These things are well in their way; but bitter is the lot of the woman who marries for these alone."

"I beg your pardon," said Maria, "you do not know the excellent gentleman—the person I am going to marry. We have long been acquainted. He is in a more respectable station in life than myself, and, therefore so long as my mother kept her old habits, I was determined not to bring disgrace into his family; but now, he has taken my poor mother to be his house-keeper. Like a son he watches over, and cares for both her body and soul; and so entire is his confidence in her reformation, that every thing he has in his house is committed to her trust. Even his servant looks up to her; and, oh! ma'am, it would do your heart good, to see her now, in her old age, seated in her arm-chair by his fire-side, and receiving from him all the kind attentions of a son."

It was even so, as Maria had said; and the same zealous and indefatigable friend of the unfortunate, who had sought the abodes of the destitute and depraved, for the purpose of rescuing from irremediable ruin, the wretched outcasts from society, whom few of their fellow-creatures passed even in the common walks of life, without loathing and abhorrence, the same man who had spoken home to that distracted woman, on the very evening when she had contemplated her own destruction, had taken her within the shelter of his own roof, and now beheld her every day "clothed and in her right mind," a miracle of mercy, a mystery to herself, and a wonder to the few who were acquainted with her former life.

It was even so, as Maria had said; and on the morning of her marriage-day, she came, already dressed in bridal white, and, kneeling at her mother's feet, as she sat in her accustomed chair, besought her blessing on the solemn and important step she was about to take.

The mother looked earnestly at her child, for she knew it was her wedding-morn, but she had not expected this; and, in that long, long gaze of maternal affection, what thoughts flowed in upon her soul! Where had she gone? Back in imagination to the day of her own marriage—back to the season of youth, when her bosom was unstained with guilt—back to her father's cottage, and the blessing of the old man on her first born babe. The dark thoughts which succeeded to these, may be better understood than described, as heavy tears began to roll down her cheeks, while, with both hands, she hid her face, and wept like a child.

"Your blessing, mother," said he who had been to her as a son, "your blessing is all we ask."

"My blessing!" said the mother, raising her tearful eyes while she held her clasped hands above the head of her kneeling child—"who bends so low as to ask a blessing of me? Yet, since it must be so, take thou, my child, the blessing of a mother's heart; and, as I have failed to teach thee what to aim at, let my sad example teach thee what to shun."

The Cake Not Turned.

A SERMON BY DR. RITCHIE, OF EDINBURGH.

(Concluded from page 21.)

TEXT.—HOSEA vii. 8.—"EPHRAIM IS A CAKE NOT TURNED."

DOCTRINE.—"It is self-inconsistent in Christians to use or countenance the use of intoxicating drinks."

11th, *The Christian who laments Sabbath profanation, prays and labours for Sabbath honour and sanctuary resort, and yet countenances the use of intoxicating drinks, is the Ephraim in my text, "a cake not turned."*

Thus runs the law, proclaiming the connection, Lev. xix. 30, "Ye shall keep my Sabbaths, and reverence my sanctuary; I am Jehovah." These are the tests of a rising or falling church or community. In them the Christian rejoiceth, "A day in thy courts is better than a thousand." "I was glad when they said to me, let us go up to the house of the Lord." The dishonour done to this holy and merciful institution of Heaven, is a grief to every Christian. He labours, by example and by precept, to compel them to come in; by instructing the outcast young to lead them to give honour to these ordinances to which it is due. In this they do well; let no man hinder them. But look at the other side; is it not notorious that intoxicating drinks unfit their drinkers for Sabbath and Sanctuary? Has it not passed into a melancholy truism, that the Sabbath is the drunkard's busiest, wickedest day in seven? Has not drunkenness thinned many a pew, and in more

cases rendered the visit to them worse than in vain! How pertinaciously have sellers of intoxicating drinks laboured, along with their landlords, accomplices in profaneness, to get permission to keep the Sabbath after their manner! how often have they declared that but for their Sabbath sales they could not support their families! Were we not told on official authority, that the respectable sellers of intoxicating drinks in our city had been prevailed on to consent to shut their shops on Sabbath, provided others would be made to do so? Alas, what respectability! What ideas of Sabbath-keeping! I ask you, is not the Christian who, from these and thousands of other sources of information, must know that the use of intoxicating drinks is the great cause of Sabbath desecration and sanctuary desertion, and yet insists on using these drinks, and still all the while prays and labours for Sabbath honour and sanctuary attendance,—the Ephraim in my text, “a cake not turned.”

12th. *The office-bearer in the church of Christ who rules or teaches, or prays and labours for Zion's prosperity, and still countenances the use of intoxicating drinks, is the Ephraim in my text,—“a cake not turned.”*

Now what do Christian office-bearers profess? They pray that Jerusalem may put on her beautiful garments; they pray for her peace; that the mountain of the Lord's house may be established in the top of the mountains, and exalted above the hills, and that all nations may flow unto it; that the wickedness of the wicked may come to an end. For what do they rule in God's house? That they may separate the precious from the vile. They cast out the swearer, the sabbath-breaker, the drunkard. They depose the drunken deacon, elder, minister: why not also deacon, elder, minister, who is mighty to drink wine, a man of strength to mingle strong drink, who has drunk more, it may be, than the man whom he has deposed? Where can he draw the line of demarcation, while intoxicating drinks are being used by rulers? Will not their discipline for drunkenness resolve itself into a question of physiology rather than of theology, of stomach rather than of conscience? In casting out the drunkard they do well, and in preaching from “Be not drunken with wine, wherein is excess?” “Watch and be sober;” “Abstain from all appearance of evil.” In all this they do well. They sometimes vaunt of foreign lands that they have banished intoxicating drinks from the land, and from their periodical meetings. It is thus in some cases known to me. They have enjoined on the convicted drunkard, minister, preacher, and member, entire abstinence from intoxicating drinks. Yes! Now, why all this, but because they know the moderate use of them to be dangerous, whilst abstinence is safety? Why then should ministers, elders, deacons, preachers, and members, use what they know and have thus systematically denounced to be dangerous? Now, if dangerous at meetings wholly of ministers, whose principles are more confirmed, and temptation-resistance more powerful; on what principle is it that the same ministers see no danger in their using intoxicating drinks among their flock, in private houses, with the weak in faith, and in presence of the young? It might have been thought that, in such circumstances, the danger would have been greater, and the abstinence more imperative as a duty. By what argument can the user of such drinks enforce abstinence on the user of them to excess? In all their desertions of the intoxicating cup, they act as Ephraim ought to do. But alas! there is another side. They still use intoxicating drinks, they show it; they vaunt of it; they say this is the privilege that Christ gave to his church and office-bearers; they quote the Saviour's example; were it so, how many would gladly follow it! But I ask, where do they find this example? They say, had not Christ drunk intoxicating drinks, he would not have been called a wine-bibber. What! do such masters of Israel hold that he sometimes blasphemed, else he would never have been called a blasphemer? And yet he was condemned for blasphemy. Ont upon such comments! their authors need that one teach them again what be the first principles of the oracles of God. They condemn those who refuse to drink intoxicating drinks, and, for this cause, exclude them from their wonted associations! Look how pitiable are such cases! men praying for the abolition of drunkenness, and still encouraging additions to it; using but which makes all the drunkards that have been, are, and will be in the world, and paralyses the church in it—contending for its use as for their Christian liberty! Strange notions must some office-bearers have of Christian liberty. I knew one who contended for his Christian liberty and refused to give it up—liberty to attend the theatre—it was for this he was reproved. Only suppose a minister preaching from Gal. v. 1. “Stand fast in the

liberty wherewith Christ hath made us free,” and in branching out his discourse thus: 1. the liberty to attend the theatre; 2. the liberty to play cards and dice; 3. the liberty to use intoxicating drinks. Ah! it is sounder and safer doctrine. “Whoever committeth sin is the slave of sin.” How can office-bearers expel members for drunkenness, and afterwards sit down together to drink that which caused their brother's expulsion? “Thou that judgest dost the same things.”

The times of ignorance God has long winked at. Now this period seems about to be wound up. He now commands all everywhere to repent. The church must renounce intoxicating drinks, else He who walketh in the midst of the seven golden candlesticks, will on account of them remove our candlestick out of his place. She must repent. The question has now assumed such a practical phase as plainly proclaims the crisis at hand. I hope it is a favourable one. I see its parallel beyond the Atlantic. The rage of southern slaveholders cast under the table of Congress all petitions against slavery, denouncing them as rebellion. In this present session, the latest intelligence left them discussing the right to petition in hopes of carrying it. For this I thank the Patron of the oppressed; it tells me the oppressor's rod will speedily be broken. So, us to my present theme, do the past shadows portend coming events. For instance,—and I shall at this late hour only give a sample, by which you may judge the rest. Portions of ordinary lectures have been passed over, because leading to condemnation of tarrying at the wine. Presbytery texts have been clandestinely changed, because involving the question of the wines of Cana. In a published avowed enumeration of the causes of prostitution, the notoriously greatest of all causes, intoxicating drinks, is scarcely mentioned.* In a published report of the state of religion in Jamaica among the emancipated negroes, this glorious characteristic feature, that in some of their congregations, the abstinence society musters eight hundred strong, is not whispered.† The managers of a preaching station formally vetoed the intoxicating bottle, as the preachers' draught upon it exceeded their financial ability. A minister of our church has been seen preaching and lecturing on abstinence, or rather against drunkenness, in churches of other religious bodies on either side of a church of our own, refused though unoccupied—several elders in the interdicted church being all the while profited hearers.‡ In a neighbouring city,§ this question has caused commotions, such as show that ecclesiastical disruption may be produced by other causes than the alleged one of state-tyranny. Do not these examples tell you, my friends, that there be many Ephraims, “many cakes not turned!” Still we rejoice that such cases are being seen in their true character, that they are becoming fewer,—and fewer they must become, else the natural consequences must follow, consequences which every good man must deplore. They will, however, ultimately promote abstinence from intoxicating drinks, till it become universal,—till a shop for the use of intoxicating drinks shall be as rare in the streets of Britain, as is a slave-ship in her docks; till the proprietors of both shall alike be held and treated as felons. The ship-owner has, within my own remembrance, been consigned to the felon list, and they are alive that will see shop-owners inserted in the same register; if the God of mercy does not intend to put into our hands the cup of his indignation, and convert our beloved land into a Babylon for desolation and a Tyre for contempt. I desire not the woful day, O Lord, thou knowest; to whom, under thee, can I look to avert this fierce anger! May I look to the priests, the ministers of the Lord, whose duty it is to weep, as of old, between the porch and the altar, saying, “Spare thy people, O Lord, and give not thine heritage to reproach. This is their duty. O that they were,—even at this eleventh hour,—to awake and to imitate their American brethren in the ministry, who headed the holy crusade against intemperance,—hence its glorious progress. Ministers there are abstainers; they would not, if otherwise, be listened to; hence it is that whole congregations abstain, that while districts and towns are without a store for the sale of intoxicating drinks. The ministers must arise, or the people must arise without them; then shall drunkenness disappear, and along with it may other practices which this book condemns, but which are too common among Christians. How long, O Lord, must the proverb still be used in this land in which thou hast so long had thy dwelling, “Ephraim is a cake not turned.” Turn thou it, O Lord, and it shall be turned, that it may yet be termed, “Hephzabah,” and “Beulah.” Turn, in the meantime, O thou God of Zion, thy own church, that thou mayest yet say of her, “This is my rest, here will I

* Wardlaw.

† Sec. Mag.

‡ Kirkwall.

§ Glasgow.

stay, for I have desired it." Turn thou all present, for who of us does not need it! that thou mayest say of us, "Ye are my witnesses," and that the unthinking, and,—through the inconsistencies of their own people,—hardened world, may, by their sorrowful seeing their good works, glorify thee our heavenly Father; that they also may cease to do evil and learn to do well; that there may be nothing to hurt or destroy in God's holy mountain; that the earth may be full of the knowledge of the Lord, as the waters cover the sea. Amen and Amen!

Father Mathew.

Great sympathy is felt, at the present time in Ireland and England for this benevolent gentleman, who has done such wonders in the cause of temperance. It appears that by his benevolent actions in donations of money to the poor, of medals to signers to the pledge, and by printing and circulating gratuitous temperance tracts, &c., he has become involved to the amount of £5000. He gave over 100,000 small medals to children. Silver medals have gone from him to the amount of £1500, some sold some given away. His printing bills for a period of six years have been over £3000. He has paid for the lodging and food of many a poor creature who has come a long distance to sign the pledge; and caused many a trembling creature, who has whispered in his ear a tale of woe, to leave his presence with a light heart. While recently administering the pledge, in Dublin a hard-hearted creditor had him arrested for the sum of £250. He applied to a gentleman in Dublin, a great friend to temperance, who he presumed would release him from the hands of the bailiff, from whom he met to his extreme mortification a refusal. The mayor and an Alderman interposed and rescued him. On Nov. 11 an immense relief meeting was held at Cork. It was, in extent, limited only by the walls of the Court in which it was held, and combined every rank, class and party in the City. The bench was crowded with magistrates, merchants, country gentlemen, clergymen, and gentlemen of other learned professions. The body of the Court was also crowded with respectable citizens, mostly members of the Temperance Society. The Mayor presided, and very able speeches were made in behalf of Father Mathew, which are reported at length in the *Cork Examiner*. It was proposed to raise the sum of £5000 to pay off the debt, and of £29,000 to sustain Father Mathew in future operations. The Dublin papers complain that the sum proposed to be raised is too small. The following is their language.

"£500 a year would not give him the independence of a great leader, who should be free and unembarrassed; neither would it pay one hundredth part of the empire's debt to a man whose labour has been more powerful than the wisdom of senates and the authority of governments, to repress crime, to promote virtue, to extend human happiness."

"Ireland gave £50,000 to Grattan—and he nobly earned ten times that sum. Is she now, with nearly a doubled population, to make up but her share of £20,000 for a Mathew?—for one who has given individual independence to millions of his countrymen, who has dried up misery, banished crime, arrested poverty, and increased the individual comforts of a people, while purifying the national honor?"

"Wellington, the hero of blood, got more than £2,000,000 of the national money; and half the cities of the Empire are decorated with pillars and statues raised to him, while living. Who could compare a Wellington and a Mathew?—the victor of blood and the victor of peace? Who could place in the same class the leader who dried the orphan's tear and hushed the cry of the widow, and him whose glory was erected on crushed and writhing limbs, on thousands of stark, ghastly, mangled corpses, and whose praises were drowned in the shrieks of miserable mothers, wives and daughters? Who could contrast the man of blood with the messenger of peace? Why, then, let it be written now, to be remembered in after ages, that a Wellington received a hundred times more from his country than a Mathew—the one for slaughtering thousands of Frenchmen—the other for elevating and purifying millions of his own people? How posterity would scorn our boasted civilization?"

Several handsome donations have been made, one of £500 from a benevolent Quaker near York; one from the Duke of Devonshire of £100, several of £20, £10, &c. Preparations, we understand, are making for collections for him in London, Liverpool, and also in this country. It is hoped that he not only will be relieved but placed upon a better footing than ever, and that

he will go on in his great work from conquering to conquer.

Punch says:—

"Mathew the martyr brought his fortune into the market to buy up vice: to bribe wretchedness into comfort! to purchase, with ready money, crime and passion, that he might destroy them. He has laid out all his means, that he might make temperance alluring to an impulsive, whisky-loving people; he counts his ten thousands of proselytes, and then, taking out his purse, he counts nothing! He has triumphed, but he is a beggar. Taught by his Temperance lessons, the peasant and artificer—ah, thousands of them—have made their homes more worthy of human creatures and the teacher himself is shown the way to a gaol. Mathew is arrested for the price of the medals with which he decorated his army of converts—we know few orders, home or foreign, more honorable, if sincerely worn—and unless Ireland arise as one man, the reward of the Great Teacher is the County Prison."

We see nothing in the English papers which countenance the idea, which has been spread here, that Father Mathew has been reduced by endorsing for his brothers who were distillers. On the contrary it is said, his brothers, though distillers, did much to uphold him even while he was cutting them down by his operations. —*Journal of the American Temperance Union.*

Terrible but True.

Extract from the charge of Mr. Justice McCord, to the Grand Jury of the Court of Quarter Sessions District of Montreal.

"As one of the *ex-officio* chairmen of this court, my attention has been, for some months past, directed to the criminal statistics of this district, and altho' impressed with the belief that the ratio of the increase of crime bore no proportion to the increase of population, I confess I was not prepared for the startling result. I have examined thoroughly the records of the Court of King's Bench and Quarter Sessions since the year 1829 up to last year, and I find whilst the population of the district of Montreal has increased in the population of about 33 per cent. within the last 14 years, crime has increased at the rate of one hundred per cent. within the same period.

Besides the fearful catalogue of indictable offences, *within the district*,—if we look at the records of the police court, we will find since the year 1839, an average statement of 3500 persons *annually*, brought before the Police Magistrate, consisting of drunken, loose, idle and disorderly persons, found infesting *this city and suburbs alone*; 7-10ths of whom were in a state of intoxication at the moment of their arrest,—and be it remembered that the above average is *exclusive* of soldiers, sailors, and transient passers through the city.

From the foregoing statements derived from the most authentic sources, you will perceive the awful progress that crime has made within the last thirteen years in the District of Montreal. The question that will naturally present itself to the legislator, the jurist, and to you, is, whence this fearful increase of crime? It is within your particular province and duty to investigate this important and interesting subject; and should you discover the cause, it then becomes your bounden duty to represent to the Court, and through it to the Executive Government, your opinions and proposed remedies for the evil.

It cannot be concealed, from the foregoing statistics, and especially those of the city, that a very large proportion of these crimes originate from the vice of drunkenness; and that, notwithstanding the great exertions and valuable services rendered by the Montreal Temperance Societies, that odious vice is still increasing.

Your inquiry will next be directed to the fuel by which this raging evil has been alimentated, and whether too many facilities are not afforded to the intemperate for the indulgence of their propensities.

There are at present upwards of 230 licensed taverns within the wards of the city, containing a population of 44,033 souls, and this over and above 87 groceries, who are not permitted to sell under three half-pints.

Although it must be admitted that the diminution of intemperance is an object of paramount importance, yet it must also be remembered that injustice must not be committed that good may result—a large portion of our citizens have invested their entire means in the business of tavern keeping, and any sudden and indiscriminate withdrawal of their licenses, would immediately plunge them and their families into ruin.

But cannot this desired object be attained by a gradual and regular scale of diminution, annually persevered in, till the

amount be reduced within the reasonable wants of the community? This is earnestly recommended to your consideration.

As far as our knowledge extends, the source of this crying evil will be found chiefly, we think, among the *unlicensed vendors of spirituous liquors*, and to them we would in particular call your attention. It is supposed that there are upwards of 60 unlicensed houses within the city, and 88 in the country parts.

It may be said that the law has provided for the punishment of these vendors without licence, by the imposition of a heavy penalty, and that if the proper officers perform their duties, these dens of crime would soon be annihilated. Thus we have reason to know is not strictly correct, and that further legal provisions must be made before these objects can be successfully attained; for instance, when the officer with much difficulty obtains the promise of witnesses to appear and give evidence against the offender, he is prosecuted and convicted, and sentenced to a fine of £10, and costs. Execution issues, and it is found that after selling all his effects, the produce is insufficient to pay the costs. The consequence is, that the public prosecutor is not only bound to pay them, but must lose his time and trouble, to say nothing of the share of the penalty which he can never hope to obtain. It is a well known fact that those who have recourse to this illegal traffic have nothing to lose, and the public prosecutor would soon be ruined were he to attempt to enforce the laws as they stand. Thus the law is set at defiance, intemperance and vice are triumphant, our police stations at night are filled with the drunken and disorderly, the police office in the morning presents the most revolting pictures of misery and moral degradation, and those who thus become exposed to public shame, soon lose all sense of propriety, and taking the next step downwards in the ladder, become *felons*.

This is but a feeble picture of a daily scene, and if you will investigate these matters fully, you will discover many more causes for those crimes which have swollen our criminal records.

{Of course we dissent from the opinion, that any licenses for the sale of intoxicating drinks are necessary.—ED.}

PROGRESS OF THE CAUSE.

WELLINGTON, PRINCE EDWARD, C. W., January 1, 1845.—During the summer months there has not been much activity in the good cause of temperance in our society, but now that the longer evenings have come the prospects are, that we shall accomplish more; although from the negligence of our secretaries or otherwise, our society has never been regularly reported or represented to your society or the *Advocate*, yet, we are unwilling to have it supposed, on that account, that we are idle, far from it. Our society numbers some 600 members in good standing. We hold our regular monthly meetings—many of them highly interesting and useful—embrace a number of reformed persons in our ranks—hold meetings of committee for business and the enforcement of discipline when necessary, and are, I am happy to say, on the whole, in a prosperous and flattering state. And the most urgent opposers being the judges, the cause of temperance exerts a wide spread and general salutary influence upon the community, in the lessening of the grog-drinking fashions, which were formerly so ruinously prevalent, even among those who do not subscribe to our principles; and we are sanguine in the belief, that by the persevering adherence to agitation, the cause will ultimately triumph.—B. S. COY.

AMHERSTBURGH, January 3, 1845.—The temperance cause still continues to hold its ground in this place. On the evening of the 25th ult. (Christmas) a Temperance Soiree was held, which went off with much interest. A large store belonging to Mr. Dougall, neatly fitted up for the purpose, and a company consisting of not less than 150 individuals sat down to a table plentifully supplied with bread, pies, cakes, &c. &c., and tea and coffee. Excellent and appropriate speeches were delivered by the Rev. S. Waldron and Mr. James King, teacher, both of Gosfield, and by the Rev. Mr. Constable, of this place. The Amherstburgh temperance band also favoured the meeting with some excellent temperance songs in the intervals between the addresses. Mr. Isaac Asken, president of the society, discharged the duties of chairman in his usual felicitous and able manner. A vote of thanks was passed to the ladies for their exertions in preparing so bountiful a supply of refreshments for the entertainment of the assemblage.—ROBERT FREDERICK, Cor. Sec.

HINCHINBROOK, Jan. 3.—At a Temperance Meeting lately

held in the eastern part of Hinchinbrook, an effort was made to circulate the *Temperance Advocate* through the neighbourhood. A committee of young men were appointed two years ago to raise funds for this same purpose, who accomplished very little. It was thought best at this time to try a committee of young ladies.—The result of their labours is, that we now forward you £3 10s. and request a return of *Advocates* to that amount. We would say to others, go and do likewise.—EXCERPT.

Oshawa, Jan. 7.—The cause of temperance is onward steadily. The recent holidays and town meetings have passed off more quietly, and with less drunkenness than formerly. There is no reason for despondency in the cause here, but on the contrary, every inducement to put forth our efforts.—A. FAREWELL.

QUEBEC, Jan 11.—The *Temperance Advocate* is read with apparent interest by the subscribers, who are all praying for the advancement of the glorious cause. All of them remain steady and firm to the pledge, *though we have no society*. There have been a few reformations during the past year, for which I bless God; and some of them are seeking the way to the kingdom. May the blessing of Almighty God attend the united and individual efforts of your society—enabling them to bear in mind, that "they who sow in tears shall reap in joy."—T. W. SMITH, *Bagle Major 43d*.

DARLINGTON, Jan 11.—The good cause of total abstinence is prospering amongst us. When I first became a member of this small society at Orr's school-house, we numbered about seventy, now we number about 300 staunch teetotalers, all in less than three years. I feel much interested in this glorious cause—I shall have to praise God in eternity for it. I was ten years a member of the Methodist Church, but through those little drops, as the temperance men call it, I fell a victim, and wallowed in drunkenness for about seventeen years, when again the Lord gave me an inclination to abstain from all liquors that would intoxicate; and better than all the rest, inclined my heart once more to serve him.—JOHN ANDREW.

RESULTS OF LABOUR.

This day, three years ago, I commenced my labors as lecturing agent, in the far famed Niagara District. No benevolent and intelligent patron and promoter of temperance will charge me with vanity and egotism, when I draw aside the curtain which hangs between the past and the present, and enumerate some of the hardships I have endured, the sacrifices I have made, and the cheering encouragement I have received. I have been opposed by force of arms and by force of argument—I have been persecuted, insulted, assaulted, and slandered publicly and privately—I have been mobbed, stoned, hunted, waylaid, and stopped on the highway—I have been hung, burnt and shot, in effigy—I have, in remote settlements, where I was unknown, frequently eaten but one meal a day—I have lectured by fire-light and slept on the soft side of a plank in the school-house—I have lectured by the wayside and slept soundly on a bed of luxuriant grass in the open field—I have forded creeks—waded through swamps—been lost in the pathless forest, where the bounding deer, the hungry wolf, and dangerous reptiles, were my companions. I claim no credit, because I have had the honor of enduring a little hardship and making a sacrifice for the sake of a cause that is near and dear to me; I regret that I have not been more faithful in the discharge of my duties. There is, however, a fairer side to this picture. I have seen the tippler and the toper sign the pledge—the bar-tender, the brewer and the distiller do so likewise—I have seen the drunkenness become a temperance house—I have seen those persons who were surrounded by rags and ruins, without friends, money, hope, or God in the world, become sober men, surrounded by the comforts and conveniences of life—some of them are the proprietors of farms, stores, shops, mills and factories—some of them are magistrates and district councillors—some of them are deacons, class-leaders, exhorters, lecturers and preachers of the Gospel. In some places my pilgrimage has become a triumphal march; those who would have tarred and feathered me, would now make any reasonable sacrifice for my benefit. I have attended soirees, celebrations, anniversaries, debates, and ordinary meetings, where I have seen the power and purity of our cause exhibited. I have generally met with a hospitable reception and have been kindly assisted by ministers of different denominations, for which I return my grateful acknowledgments. I have reason to believe the blessings and prayers of mothers, sisters, wives, widows, orphans, fathers and brothers, have followed me. I have seen the smile of welcome, the tear of gratitude—I have felt the pressure of the hand that vibrates at the bidding of a warm heart—I have received handsome presents and been well remunerated for my services. I have travelled about ten thousand

miles, delivered about one thousand lectures, received about eighteen thousand names to the pledge; assisted in organising District Unions in the Niagara, Home, London, Brock, and Wellington Districts.—G. W. BURGAY.

GALT TEMPERANCE HOTEL.—Mr. Francis McIlroy, of Galt, has opened a large and commodious hotel for public accommodation. At considerable expense, he has erected a large barn, shed, and built an addition to his house—the rooms are neatly furnished—the beds well aired—the table spread with the best the market affords—the domestics attentive—and the building is handsomely situated. Mr. McIlroy deserves the patronage and support, not only of those who have signed the pledge, but of all the lovers of temperance and good order. There is a temperance house in Hamilton, kept by Mr. Taylor; another in Berlin, kept by Mr. Bowman, and many others in different places that ought to be sustained. I hope the readers of the *Advocate* will patronise temperance houses of entertainment in preference to those places where intoxicating liquors are sold.—G. W. B.

FARMERSVILLE, Jan. 17, 1845.

I will give you some account of the temperance meetings I have held this winter:

Dec. 20.—I held a temperance meeting at the Temperance Mills in the township of Yonge. There had been a small society formed here last summer in connexion with the Sabbath school. I obtained 25 names to the pledge. The neighbourhood is now temperate with one or two exceptions. They have their meetings every month. At the close of the meeting I obtained five subscribers to the *Advocate*.

Dec. 27.—*Furnham School House, Bristol.*—The evening was rainy and consequently not many out. I gave an address and obtained twenty-eight names to the pledge, formed a small society, and hope that small beginning will make a large ending. We anticipate a great accession to our numbers at the next meeting. I obtained five subscribers to the *Advocate*.

Jan. 8.—*Furnham Falls.*—Drunkenness has prevailed here to an alarming extent. Formerly our friends had formed a small society on the old pledge; and was opposed in this, but the opposition is dead, thus the Lord removes barriers out of the way, but alcohol has done it this time. I obtained a vote from the society, adopting the Montreal pledge. I obtained thirty names, and two subscribers to the *Advocate*.

Jan. 10.—*High School House, Criss.*—Here a society had been formed some time, but had broken a down into lukewarmness, but revived two months ago, and commenced monthly meetings; this was the third; they have increased nearly one hundred this winter. I understand that one man came here to-night to oppose but he joined the society and went home. I obtained nineteen names to the pledge, and eight subscribers to the *Advocate*.

Jan. 9.—I addressed a small congregation at Riply School-house, and obtained fourteen names; no society formed here.

Jan. 11.—*Portland.*—A small society was formed here about a month ago, and our friends have been active, so that to-night we have about doubled numbers. A tavern keeper had remarked through the course of the day, that temperance men were the greatest benefit to tavern-keepers of any other set of men, for he said they took away the drunkards, and left the best customers; but before the meeting closed we obtained forty-one moderate drinkers. The whole village of Portland, as I learned next morning, except two tavern-keepers and their wives, a methodist, and two or three others, are pledged to total abstinence. The society numbers eighty-seven, and is increasing daily, through the efforts of the young ladies of the place generally. I think the two tavern-keepers in this place will have to go to work and get an honest living. Too much cannot be said of the praiseworthy efforts of Mr. P. Barse and B. Scovill, President and Secretary of this society. The President was formerly engaged in the traffic, and speaks from actual knowledge, and you may depend he does up the work right. I obtained six subscribers to the *Advocate*, and went to Bedford, where I obtained twenty-one names to the pledge. A great deal of thinking upon the subject here. We expect a harvest at our next meeting.

JAMES J. WILSON.

Dundas, Jan. 18.—In Dundas we have not made that progress during the past year that might have been expected, still, we number 317 after thoroughly sifting our lists. Our third anniversary took place last night, the attendance was exceedingly thin, in consequence, I suppose, of the inclemency of the weather; the officers for the ensuing year, are Benjamin Spencer, Pres.; R.

Spence, Vice Pres.; Alexander Witherspoon, Secretary; John Ware, Treasurer, the President, Secretary and Doctor Dill representatives to the District association. Addresses were delivered by Dr. Dill and J. Biekle, Esq. of Hamilton, a determination seemed to prevail amongst the members, that in Dundas, as in Scotland, 1845 should be a year of effort. Eighteen places for the sale of intoxicating drinks were reported as being within the bounds of this society.—ROBERT SPENCE.

STINCY TEE-TOTALLERS.

BROXTON, Jan. 20. I have been particularly grieved of late, by observing the progress of drunkenness, and especially by the consideration that many in this neighbourhood, who some time ago signed the "total abstinence pledge," have withdrawn from the society, and some of them have relapsed into their former drunken habits. And this will not appear very surprising when it is considered that in this small village containing not more, at most, than 160 inhabitants, there are three places where alcoholic liquors are sold, and also when it is remembered the many plausible inducements by which Satan, among his many devices, constrains the votaries of Bacchus to frequent such places. I am sorry to have it to say that several of the landlords of licensed taverns, where I have been obliged to call in the course of my travels, have complained to me of the unprincipled conduct of some members of temperance societies, for making a convenience of their house and shuds—receiving benefit from their fires, and visiting their room, without making them any recompense; and making every allowance for exaggeration, I think there is frequently too much reason for such complaints. Now such inconsistent conduct is very disgraceful to the temperance cause, especially when some of such persons are in respectable situations, and in order to prevent such unfavourable reflections being cast in futuro upon so good a cause; allow me to recommend that, whenever persons put up at any place of public entertainment, whether licensed or unlicensed, if they do not obtain any thing from the innkeeper by which he can receive a sufficient profit to recompense him for the accommodations afforded them, that they pay him something equivalent to the value of the benefit received.

—JOHN OAKLEY.

THURLOW, Jan. 21.—On the 6th December, 1843, a meeting was called in the school-house in the first concession of Thurlow, V. D. for the purpose of forming a temperance society on the total abstinence principle, when after some opposition nineteen names were obtained to the pledge; we proceeded to organize, and the following officers were appointed, William Boyton, Pres.; Solomon Huff, Vice Pres.; Simon Micham, Secretary; and a Committee of three; we then gave notice for another meeting in two weeks when we were informed by our opponents that they would give opposition again. The time came, and we had a house filled to overflowing, the opposition came on; but it would not go, we had some able advocates to defend our principles, C. S. Gould and P. J. Roblin, so completely silenced all our opponents that we have kept up our meetings regularly every month since, except three, and our numbers have increased to 125 on the temperance list up to this date. During the year past, one has died, ten have removed, and three have broken their pledge, leaving our net number 81. We attribute our success under God to two causes, first, strict attention to our monthly meetings, and secondly, to those gentlemen who have kindly attended our meetings and delivered addresses, among whom we may mention, Messrs. Gould, Bosley, Bogart, Yeomans, P. J. Roblin, and the Rev. Mr. McCough. At our anniversary meeting we re-elected all our old officers except Robert Gibson, Vice Pres., and the subscriber, Secretary.—SOLOMON HUFF.

GARDEN ISLAND, Jan. 23.—Our January meeting took place last night, when we obtained 44 new members; our number now amounts to 321, which for a thinly settled township like Wolf Island, speaks highly for the cause of temperance in it, only four of our former members have fallen off.—JAMES BLACK.

BOWMANVILLE SOCIETY.—I came to labour in the Gospel vineyard here about the beginning of the past year, and was shortly after requested by some of the temperance pioneers to take an active part in stirring up the friends to more vigorous and united efforts, and although the result has not been every thing we could have wished, still there is every reason to be thankful to the author of every mercy, that some old societies have been revived, and new ones formed. Last September we got up a great Soirée by voluntary contribution, and I must say that I never appealed to any people in behalf of any benevolent purpose, where my applications were so heartily responded to, as by the people of Dar-

lington. We invited the inhabitants of two neighbouring townships free of charge (Whitby and Clarke,) we had a delightful grove granted by the principal merchant in the village, we also had a most delightful day, and by ten o'clock, banners were appearing from all directions, one of which I cannot omit describing; it was the banner of the "Bowmanville Juvenile Temperance Society," these words formed a semi-circle towards the top of the flag, under them stood a little boy and girl facing the company, from the right hand of the female and the left hand of the male was suspended a pledge ruled off and ready for signature, and at the bottom of all, the Society's motto, "No surrender." There were supposed to be present about 2000 persons. We were addressed by Messrs. Adams and Young, Wesleyan ministers, Caldwell and Small, Bible Christian local preachers, Mr. Henry, Christian Minister, and the indefatigable and enlightened teetotal champion, Mr. Thornton, of the Secession church Whitby. I have never had the pleasure of hearing so many unexceptionable teetotal speeches delivered at one time before, and though there were some grumblers with regard to the tea, &c.; I think the whole affair reflected great honour on the contributors to, and the managers of the provision for body and mind, and while we were thus enjoying ourselves together it is pleasing to reflect that the poor were not forgotten, for at the close of the entertainment, all who were in indigent circumstances were publicly invited to share in the good things.—JOHN CLIMIE.

TEMPERANCE JOURNAL.—*The Journal of the American Temperance Union* commences its new year in an enlarged and much beautified form. It presents sixteen pages of matter, better than which for interest, value and good taste will hardly be found elsewhere. The Journal is admirably edited, and succeeds in imparting a freshness and interest to the subjects to which it devotes itself, well adapted to render them attractive to the young, and useful and convincing to all. It has done, and is doing, incalculable good in this vital cause and its services, in our opinion, could not be dispensed with. Papers not especially occupied with the subject of temperance, have neither the means nor the room to say all that should be said to keep the reformation in progress; and as it is a work which if it stand still will certainly go backward, and one too, that must always be uphill, the necessity for some efficient and judicious organ is vital. We earnestly commend to the friends of temperance—to those who have saved their thousands through this reform, and to that numerous body who have been rescued from death and hell by its saving influence, to consider whether a dollar may not be profitably, nay sweetly invested in keeping this able and well-tried champion at work,

POETRY.

Verses written for a Temperance Soiree.

The feast is set forth in the marble-built hall,
And the viands are heaped till their fragrance pall;
And the minstrels respond to the revellers shout,
When the pledge has been said, and the wine poured out,
And the guests are the noble, the rich, and the fair;
Is the guest of the cottage of Bethany there?

We have set forth the feast for the lovely hero,
We eat but to strengthen, and drink but to cheer;
And our hearts have gone forth with the artless tones,
Of the voices that gladden our sylvan homes.
No remorse for to-morrow, no fever we fear;
Is the guest of the cottage of Bethany here?

We have asked for His presence, we meet to proclaim,
The cause which He honors, whoe'er may defame;
We have tested the doctrine, and dare to record,
By the fruit it does yield, that it is of the Lord;
And the selfish may smile, and the godless may jeer,
If the guest of the cottage of Bethany's here.

Is the wine cup a cause why our brethren offend?
We will fill it no more till the world doth end,
How poor is the gift on His altar we place,
Who poured forth his blood for our guilty race,
Preside at our feast Lord, and make it appear
That the guest of the cottage of Bethany's here.

Maryville Nichol.

G. P.

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—*Magnific'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, FEBRUARY 1, 1845.

THE CHURCH AND THE TEMPERANCE REFORMATION.

That God is infinitely pure, and that God is love, are truths which are in theory generally admitted; and from this it necessarily follows, that he hates all moral evil, and that the miseries which are connected with it are an evidence of his hating it; and that he *must* be or cannot but be, displeased with those who are promoting sin and misery, in exact proportion to the opportunities they enjoy, and the obligations they are under, to oppose evil. Not to oppose the crimes and miseries which prevail, in a wise earnest manner, is itself a crime; much more so to act in a manner which has a natural tendency to encourage and promote them. We may apply this to the sin of intemperance, which exerts such a mighty and fearful influence in promoting other sins. A finite mind cannot conceive half the evil, physical and moral, in time and eternity, caused by this sin.

How painful would it be to a kind parent to see his children idiots or madmen—much more so if they made themselves such, and thereby became very wretched. God made man a rational creature, that he might be happy in serving and enjoying his favor; and though now a sinner, and deserving of punishment, there is abundant provision made for his happiness, and he is invited to turn to Christ and live; how contrary then to the wisdom and love of God to see his creatures, made in his image, acting the part of idiots and madmen, and thereby making themselves very miserable,—yea, rendering it necessary for God to punish them, even though he delight in mercy—yet, intemperate persons are guilty of this fearful evil. They provoke to anger a being who is slow to anger, yea, they kindle a fire in his anger which shall burn to the lowest hell, and burn for ever. And it is most certain that while what is foolishly called moderate drinking continues, drunkenness, with its endless train of evil, will continue also.

It is a serious question, then. Who are chiefly to blame for the continuance and prevalence of this great evil? and I cannot help thinking that it chiefly lies on those who could, if they did their duty to God and their fellow-men, put an end to it, or confine it to very narrow limits; and these are the large proportion of ministers and professing christians, who, in various degrees, countenance the traffic, the brewing, distilling, &c., of intoxicating drink. If the drink thus obtained, be not more necessary or of more value than the grain destroyed to procure it—if the drink do not produce more important or useful effects than the grain would produce, where is the prudence of the process? Putting the vast mischief of these drinks out of the question, and viewing them as only less valuable than grain, in proportion as their peculiar effects are less valuable than the effects peculiar to grain, why should a large proportion of the church countenance the foolish custom of subjecting the gifts of God to a process that greatly lessens their value? Can they be sure that this is agreeable to the mind of him who said, "Gather up the fragments that remain, that nothing be lost?"

But, alas! how small a part of the truth is told in saying that this greatly lessens the value of God's gifts? Though even that were unjustifiable, as all that is left or even lawful for men to do, is to fit them for being *more useful*. When we consider that the effects of such drink on the body, except as a medicine, are evil and only evil, and that continually, may we not conclude that such a use, or rather abuse, of grain, is as provoking to God, as it was in Israel to take his wine and oil, his wool and his flax, and devote them to Baal; and though the world, whose carnal minds cannot "delight in the Lord" or find pleasure in serving him, should pervert his benefits, to obtain a most miserable substitute, why should ministers and professors of religion, partake with them in this ruinous business? They are called to be witnesses for God, and to be faithful, consistent, zealous witnesses, they must bear testimony against the errors and sins which are hindering the cause of Christ, and promoting that of Satan; and if the use of intoxicating drink be not doing this nothing can do it.—God does not require his people to use fire or sword or any violent measures, to promote his cause or destroy that of Satan, but that they be witnesses by word and deed, by testimony and example, all in accordance with purity and benevolence of divine truth; yet, the cause of error and misery has fearfully prevailed, and the cause of God has made little progress for want of a sufficient number of consistent faithful witnesses. Satan has plenty of witnesses for every error he wishes to propagate, for every custom he wishes to promote; and the use of intoxicating drink, notwithstanding the pollutions and miseries with which it has filled the land, has many advocates in the church. It seems the fruit is not bitter enough and abundant to convince them that it is evil! *When or where*, then, are they to learn and own this!

I know that to impute a large share of the guilt and misery of this horrid traffic to a great proportion of the church is an awful charge; and that to impute to men more than they are guilty of, is the way to provoke them, and keep them from seeing and owning what they are guilty of, and might otherwise own. I am, therefore, willing that wiser men should judge whether it may not be said that the church is *virtually*, though not *intentionally*, encouraging those evils which she regularly tolerates in her ministers and members. How can the world, or even church members, believe that there is any thing criminal or very ruinous, or inconsistent with the real religion and the hope of heaven, in practices allowed in the church? Is not the church designed to be a nursery or a school to rear or train men for heaven? Is it not therefore very natural for those who do not study the Bible, know and care little about it, to hope that those who are received into, and retained in, the church to the end of their lives, are in the way to heaven? If not, what had they to do in the church, or what good purpose could be answered by their being in it. It is manifest that a large portion of the church are promoting the practice which leads to drunkenness, by being moderate drinkers, and a considerable number drunkards or persons who are sometimes drunk. How can such persons believe that there is any great immorality in drunkenness, or that God is in earnest and meanoth what he says, when he declares "That a drunkard shall not inherit the Kingdom of God," while they are regularly admitted to the Lord's table, and are told on such occasions that the ordinance was designed for the children of God.

Let those who have studied this subject according to the word of God, and not according to the opinions and customs of men, decide whether a large portion of the church be not chargeable with the awful sin of encouraging and promoting intemperance by tolerating it, so as to be responsible for the dreadful and vile consequences of it. It is awful that so many professing Chris-

tians should be conformed to the world, in one of its most horrid customs. It is difficult to put down any evil cause while they uphold it, or to promote a good cause while such oppose it. On the one side many pray and labour, and spend money to abolish this custom; a greater number of professors, on the other side, spend vast sums in support of it. That there should be such opposition as this between the church and the world is consistent enough, but it is awful that it should be between one part of the church and the other. This lays a fearful stumbling block in the way. It is high time that one of the contending parties should repent, and change their conduct in reference to this matter. Let the fruits of the opposite causes, decide which of them is most friendly to truth, purity, peace and happiness—which is most in accordance with the song of the angels, on an occasion *never to be forgotten*, "Glory to God in the highest; on earth peace, good will toward men." OMICRON.

EVIL TIDINGS FOR TEMPERANCE HOUSES.

Many have been the professions of friendship for the temperance cause amongst the conductors of public affairs, but they have brought forth little or no fruit, nay they are often absolutely contradicted by practice. The interference of the Executive last year to license a great number of tipping houses in this city which the Magistrates had refused, was one instance of this, and we have now another in the Bill brought in by the Attorney General, to extend the license Law to Temperance houses, sellers of soda-water, &c., thus imposing the same charges and restraints upon these laudable and wholesome callings as upon the baneful and destructive traffic in intoxicating drinks.

The addition to the revenue in such a case as this, must be a mere trifle not worthy of a moment's consideration in a question of public morals, especially as there is a large surplus revenue at any rate. We can only therefore regard this measure as a sop to rum-sellers, whether so intended or not, and cannot believe that it originated with the head of the Executive, who has in other ways manifested a warm interest in the Temperance cause.

We still receive several orders for the *Advocate*, stating that the money will unquestionably be sent shortly, which we do not at all doubt; but as the rule is payment in cash, and as no books are kept, we must respectfully decline making exceptions. If any feel aggrieved the difficulty is easily remedied by sending in the half-dollars.

Several valuable articles are necessarily left over.

PARENTS AND CHILDREN'S DEPARTMENT.

Religious Instruction.

FROM ABBOTT'S "MOTHER AT HOME."—CONCLUDED FROM PAGE 28.

Pray with your children. It is not only the duty of a mother to pray for her children, but when they are young, to pray with them. Let them hear your fervent supplications that God will make them his friends. Let them see that your desires are intense that they may be preserved from sin, and prepared for heaven. The feelings which animate the bosom of the mother will, by sympathy, in some degree, be transferred to the bosoms of the children. These scenes of devotion will long be remembered. And if your efforts and your prayers are not answered with the early evidences of your children's piety, these hours of devotion will leave a trace upon the memory never to be effaced. Through all succeeding years they will operate as restraints from plunging into guilty excess, and as admonitions of conscience calling loudly to repentance and virtue.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in this country. The stranger

was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought letters of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them, or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But O how changed? He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed the knee to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers which he had heard at home, that it completely absorbed his attention. His emotion was so great that he did not hear one syllable of the prayer which was uttered, from its commencement to its close. And God made this the instrument of leading him from the dreary wilds of infidelity to the peace and the joy of piety. His parents, I believe, had long before gone home to their rest; but the prayers they had offered for and with their son, had left an influence which could not die. They might have prayed ever so fervently for him, but if they had not prayed with him, if they had not knelt by his side and caused his listening ear to hear their earnest supplications, their child might have continued through life unreconciled to his Maker.

There is efficacy in prayer. God hears and answers our requests. But he does this in accordance with the laws which he has established. It is presumption to expect that he will interrupt the harmony of those laws. He acts through them. And we should endeavor to accommodate all our efforts to the known habits of mind; to present those motives which have a tendency to influence. God answered the prayers of these pious parents; but he did it through the instrumentality of the very effort they were making in asking him to bless their son.

Teach your children to pray themselves. It may be very useful to teach a child the Lord's prayer and other simple forms. And a child may thus really pray—give utterance to his own feelings in the language of another. But this cannot supersede the necessity of teaching him to go and thank God for all the nameless enjoyments of the day, and to ask forgiveness for the various faults he may have committed. The minds of children dwell upon particulars. They are not in habits of generalizing. It requires but little feeling to confess that we are sinners. But to specify individual acts of wickedness demands a much greater exercise of humility. And a general recognition of God's goodness affects the mind very differently from the enumeration of particular mercies. It is therefore important that your child should be taught to review the events of each day at its close. He should be reminded of the mercies received, and the faults committed; and be taught to express gratitude for the one, and implore pardon for the other. The return of a father from a journey has given your children an evening of very unusual enjoyment. When they retire for the night, allude to the happy evening they have passed. Tell them it was God who preserved their father's life, and returned him safely home. And having thus excited real gratitude in their hearts, lead them to express this gratitude in their own simple and artless language. By thus pointing their attention to prominent facts and individual blessings, they will not only acquire facility in prayer, but be most effectually taught their entire dependence upon God. Care should be taken not to overlook the ordinary blessings of life. It is a rainy day. Show God's goodness in sending the rain. Let them see distinctly, that their Father in heaven does it that his children may have food to eat. It is night. Show them the consequences which would result if God should never again cause the sun to rise and shine upon them. They have received some new clothes. Show them how God makes the wool grow, that they may be warm. Every mother can present innumerable such contemplations, which will enlarge their field of thought, increase their knowledge of God, promote gratitude, and give a facility in prayer which will be to them a permanent and valuable acquisition. Let it not be said,

that this requires a degree of knowledge and skill which but few parents possess. The chief difficulty to be surmounted is the feeling which so many parents entertain that they have not time. But the mother who feels the importance of this subject as it deserves to be felt, will find time to be faithful with her children, whatever else she may be under the necessity of neglecting. The same course should be pursued in confession of sin. By pointing to these exercises you may easily convince your child of its want of suitable gratitude. Perhaps he has, during the day, been guilty of falsehood, or disobedience, or anger. Point to the definite case, and lead your child to confess it before God, and ask forgiveness. We will suppose that your son has been irritated, and struck his sister. Before he falls asleep, you remind him of his sin. Show him how wicked it was, and how displeased God must be. Tell him that when he is asleep he will die, unless God keeps him alive. Under such instructions almost every child would desire to ask forgiveness, and probably would offer some such prayer as this. "O God, I am very wicked. I struck my sister. I am very sorry, and will never do so again. O God, forgive me, for Jesus Christ's sake." This would be prayer, if offered from the heart; and if, after it had been offered, the mother should kneel by the bed-side, and confess the sin of her child, and pray that God would forgive him, in all probability the intended effect of prayer would be accomplished. The offender would be penitent, and the sin forgiven. For these reasons, it is a most obvious duty to teach children to express their own feelings in their own language. And the careful mother may make this exercise one of the most efficient instruments in teaching her child obedience here, and in training it up for holiness and happiness hereafter.

Parents are apt to smile at the childish expressions which children make use of in prayer, and sometimes fear that their language is irreverent. But God looks simply at the sincerity of the petition, at its importance in the mind of the petitioner. A little child of two and a half years prayed, "Lord, help me to laugh and not to cry when mother washes me in the morning." And does not God look with as kind a regard upon the humble request of this little child, as he does upon the fervent petitions of the man who implores support under some painful operation, or strength to overcome an irritable spirit? Such a request, coming spontaneously from the heart of a child, is genuine prayer, and it shows a state of feeling which ought at all times to be cherished.

Do not speak to others of the piety of your child. Great injury is thus often done. A child becomes deeply interested in the subject of religion, and his friends are encouraged to hope that he has really become a Christian. They speak of it to others. It is soon publicly known. He receives much attention; is caressed and flattered. Thus is this little child thrown at once into the very hottest furnace of temptation. We might refer to many painful illustrations of this truth in the memoirs of early piety.

Says the biographer of little Nathan Dickerman, "His feelings were often wounded by the injudicious conversation which was too often held in his presence.

"Kind friends indulged in perhaps what were well-meant, but sadly ill-judged remarks in his presence. And it is most deeply to be regretted that parents and friends so often, inconsiderately no doubt, speak before children in praise of their persons, in a manner that inevitably fosters vanity, which injures their usefulness and happiness as long as they live.

"Nathan's ear was often greeted with, Beautiful boy! Remarkable boy! What a fine countenance! Certainly the most wonderful case I ever heard of! The half had not been told me."

It is remarkable that, while exposed to such temptations, real humility could have been preserved. And though the grace of God sustained this lovely child, but few would have escaped uninjured.

How often is even the christian minister sensibly affected by flattery! And can a child safely receive such marked attentions? An honest development of facts, upon this subject, would be exceedingly painful. Humility is one of the cardinal virtues of Christianity. The moment an impression is conveyed to the mind that there is something remarkable and meritorious in penitence for sin, and love for God, the heart is elated with pride. And then things are said and actions performed, to attract attention. Prayers are offered, and feelings of piety expressed, from the love of ostentation; and the child is "spoiled." Preserve your child from these temptations by giving no publicity to his feelings. Carefully cherish at home the flame which is kindled in his bosom. Under your protection, let him acquire strength of principle and stability of character. Gradually introduce him to the more public duties of the christian life. Teach him humility. Preserve his

child-like spirit. In this manner you may lead him along to be an humble, and, at the same time, an active and ardent follower of Christ.

THE ROLLO PHILOSOPHY.

AIR—ABOUT FLYING.

Nathan became very much interested and that evening, as his father was sitting by the fire, with a book in his hand, which he had been reading, Nathan came up to him, and said,—

"Father, are you busy now,—thinking, or anything?"

"No," said his father.

"Because," said Nathan, "if you are not, I want to read you something out of my little book."

So Nathan's father took him up into his lap, and Nathan opened his little book, and began to read as follows:—

"With fins for the water, and wings for the air,
And feet for the ground, I could go everywhere."

"Isn't that funny?" said Nathan.

"Rather funny," said his father.

"I wish I had wings," said Nathan.

"Why?" said his father.

"Why, then I could fly."

"That is not certain," said his father. "There are two difficulties which prevent boys from flying. One is, they have no wings; and the other is, they have not strength to use them."

"O father," said Nathan, "I could use them; I am pretty strong. I can wheel Rollo's wheelbarrow."

His father smiled. "Very possibly," said he; "but I do not think that you would be strong enough to use wings, even if you had them."

"Why, at any rate, I am stronger than a bird" said Nathan.

"Yes," said his father, "you have more actual strength than a bird, but not more in proportion to your size. You are absolutely stronger but not relatively."

"What do you mean by that?" said Nathan.

"Why, you have actually more strength than a bird,—a robin, for instance; you could hold him so that he could not get away; and you could lift more than he could too. But then you are a great deal larger, and you are not as much stronger than he is, as you are larger. If you are a hundred times as heavy as he, you are not a hundred times as strong. That's what I mean by saying that you are absolutely stronger, but not relatively. That is, you are not as many times stronger, as you are larger and heavier. You are absolutely stronger, but not relatively; that is, in proportion to your size and weight.

"Now I can prove to you," continued his father, "that you would not be strong enough to fly with wings, even if you had them. Suppose there was a pole fastened across the room, and another pole just above it; could you pull yourself up, from one pole to another, by your hands alone, without touching your feet?—Or a ladder," continued his father,—it will be better to suppose a ladder. Now, if there was a ladder leaning up against a build, could you climb up on the under side by your hands, drawing yourself up, hand over hand, without touching your feet?"

Here Rollo, who was reading in a little chair at the back part of the room, when his father first commenced the conversation with Nathan, but who had been listening for a few minutes past to what his father had been saying, jumped up, and came across the room to his father, and said,—

"Yes sir, yes sir; I can. I have done it often in the barn."

"How high up could you go?" said his father.

"O, almost up to the loft," said Rollo. "Only, you see, father the young are too far up. I can't reach up very well. If they were nearer together, I could climb up so, very well."

"Well, said his father, "a bird, when flying, has to climb up in much the same way. He has to pull himself up by the air, with his wings, just as you do with your hand and arms, by the rounds of the ladder; only the air is not fixed, like the ladder, but constantly gives way under his wing; and so, to make the case the same, you must suppose that the ladder is not firm, but is floating in the air, and sinks down with your weight, so that you have to climb up faster than you pull the ladder down. Do you think you would have strength enough in your arms to do that?"

Rollo and Nathan looked very much interested in what their father was saying, but they both admitted that they could not climb up such ladders as those.

"The air," added their father, "gives way continually under the birds' wing; and yet they have to pull themselves up by it. And this is very hard. They must either have very large wings, and prodigious strength to use them, so as to pull upon the air with very hard and heavy strokes, or else; if they have small wings, they must have strength to strike very quick and often with them.

The wings of sparrows move so quick, that you cannot count the strokes; and those of humming-birds, which are smaller still, so fast that you cannot see them. They make a hum."

"I could make my wings go so fast," said Nathan; and he began to imitate the flapping of the wings of a bird, with his arms as rapidly and forcibly as he could.

"So can I," said Rollo; and he made the same motions.

"That is as fast as crows' wings move, when they are flying."

"Yes," said his father, "crows move their wings as fast as that whereas you only move hands and arms. If you had great wings, as long, in proportion, as the crows, you could not move them so fast."

"How large would they be?" said Rollo.

"O, I don't know,—perhaps as big as the top of the dining-table.

"O father," said Rollo, "I don't think they would be as big as that. The crow's wings are not longer than his body, and so mine would not be longer than my body."

"Perhaps you never saw a crow's body," said his father.

"His feathers and his tail, which are very light, swell out his body and make it appear much larger than it really is. I presume his wings, when they are spread, are twice or three times as long as his body. If you had wings in proportion, it would be with the utmost difficulty that you could use them at all. You certainly could not strike the air with them fast enough to pull yourself up by them."

"I did not think that the birds pulled themselves up by the air," said Nathan. "I did not know that the air was anything real."

"O yes; it is something real," said his father.

"I've seen birds fly without moving their wings at all," said Rollo.

"Yes," said his father, "and so have I seen a stone."

"A stone!" repeated Rollo.

"What, a stone fly?" said Nathan.

"Yes," replied his father; "did you never see a stone fly through the air, without any wings at all?"

"Why, yes," said Rollo, "when somebody threw it."

"Very well," said his father. "If you set the stone in motion, it will continue in motion for some time, without any wings; and so will a bird."

"But, father, they don't throw birds," said Nathan; and he laughed aloud at such an idea.

"Birds throw themselves," said his father; "that is, they strike their wings upon the air, hard and quick, and thus get into very quick motion, and then they can keep their wings still for a time and go on, as long as the impulse they have given them lasts. This shows what prodigious strength they have in their wings. They can not only strike the air hard and frequently enough to raise themselves up, and move along, but they can do it so easily, as to get such a velocity, that they can rest their wings for some time, and sail away through the air, only expending the impulse they had accumulated."

Rollo and Nathan were silent. Rollo was thinking how he had seen the swallows sailing swiftly round and round in the air, with their wings spread out motionless by their side.

"So, you see," continued his father, "the difficulty in the way of a boy's flying, is not the want of wings, but the want of strength to use them. It would be very easy to make wings."

"Would it?" said Nathan.

"Yes," said his father. "At least it would not be very difficult. Ingenious mechanics would soon find out modes of making something to answer the purpose of wings, to strike upon the air if there was the necessary power to work them. The great difficulty in almost all cases in mechanics is, in getting the power; there is very little difficulty in applying it to any purpose it is wanted for. So, you see, next time, Nathan, when you want to fly, you must wish, not that you had wings, but that you were strong enough to use them."

"Well, father," said Rollo, "men are strong enough to paddle themselves along in the water; why can't they in the air?"

"Because," said his father, "water supports them by its buoyancy, and they have nothing to do but to move themselves along

upon it. But air cannot support them; and of course, a great part of the effort which they would make, would be required to keep them up. And then, besides, the water is generally nearly at rest, but air is generally in a state of rapid motion."

"Why, father," said Rollo, "I'm sure water is sometimes in rapid motion. The rivers run very swiftly, often."

"Yes," replied his father; "but then, when they do, men cannot paddle, or row boats, upon them. A current that should run at the rate of four or five miles an hour, would be very hard to row against. But the air is seldom in a state of less motion than that. It is very often moving at the rate of fifteen or twenty miles an hour; sometimes sixty. So, you see, there is a double reason why men cannot fly in the air, as well as paddle on the water."

"If we were only light enough," said Rollo, "to float in the air, then we could fly."

"We could paddle about in it, when it was calm," replied his father, "but that would not be flying."

"Is there anything light enough to float in the air?" said Rollo.

"No," said his father, "I don't think of any visible substance that is."

"What do you mean by visible substance?" said Nathan.

"Why, anything that you can see," replied his father. "There are some other kinds of air, which are lighter than common air, but there is nothing else, so far as I know."

"Why, father, there are clouds. They float, and they are visible, I am sure."

"Yes," said his father. "There is some mystery about the floating of clouds. I don't fully understand it. Clouds are formed of small globules or little balls of water; and water, I should think, whatever the size of the little drops might be, would be heavier than air. And yet they seem to float. If they are large, like rain drops, they fall quickly to the ground. If they are small, like mist, they fall slowly. That I should expect. If they are finer still, like vapour or fog, I should think that they would fall still more slowly; but still I should suppose that they would descend. But they do not appear to descend; they seem to float, nearly at rest; though perhaps all the clouds we see, may be slowly descending all the time, while we do not perceive it."

"The smoke goes up from the top of the chimney," said Rollo.

"Yes," said his father, "there is no difficulty about that. The vapour from a fire is carried up by the warm air, no doubt. Air swells when it is heated, and so becomes lighter, and rises; and the hot air from the top of the chimney carries the vapor up with it, no doubt. After it rises a little way, and becomes cool, it ceases to ascend, but floats away horizontally. Perhaps it begins to descend when it gets cool, though very slowly; and perhaps all clouds are really descending all the time, though too slowly for us to perceive the motion."

"Only," said Rollo, "after a little time, they would get down to the ground."

"Perhaps not," said his father; "for, when they get down nearer the earth, where it is warm, they may be gradually dissolved and disappear, and thus never reach the earth. I should think they would descend, being composed of globules of water, which, however small, must, I should think, be heavier than air."

"A soap bubble will float in the air," said Rollo.

"I never saw one that would," said his father, "unless it got into a current, which carried it up. A soap bubble—make it ever so thin—shows a tendency to descend, unless you put it out in the open air, where there are currents to carry it up. It descends very slowly, but still it descends. It is heavier than the air. I am not absolutely certain, but I believe there is no visible substance that is lighter than the air; and it is very well for us there is not."

"Why, father?" said Rollo.

"Because, if there were any, they would immediately rise from the earth, and float upwards, till they got up where the air was so light and thin, that they could not go up any higher."

"And so," said Rollo, "we should lose them."

"That would not be all," said his father. "They would float about, above us, and, if there were enough of them, they would form a perpetual cloud over our heads, to keep out the sun, and to make the world dark and gloomy. There seems to have been no way to keep all the solid and visible substances of the earth down upon its surface, but to make them all heavier than the air."

"And thus," continued his father, "all solid substances being heavier than the air, they sink in it, like stones or iron in water."

Only those that are very much expanded in surf, or, sink very slowly, and sometimes almost seem to float."

"What do you mean by expanded, father?" said Nathan.

"Spread out," said his father. "An umbrella, for example, when it is spread out, is said to be expanded; other things are expanded in a little different way. A feather is expanded, that is, it is spread out in fine filaments, which extend, in every direction, into the air, all around the stem of it. Things that are expanded take a great deal of air with them when they descend, and so can only descend slowly."

"And water is expanded in a soap bubble," said Rollo.

"Yes," replied his father, "and there is a great deal of air included in it, which all has to be brought down when the bubble itself descends. And thus, you see, the bubble must descend slowly. Water is expanded, too, in clouds; for, in that case, it is divided into millions of small particles, by which it is spread over a great deal of air, and cannot descend without bringing a large portion of the air with it. Men have contrived, on this principle to make an apparatus to prevent being hurt by falling from great heights."

"What is it?" said Rollo.

"Why, it is called a parachute. It is a sort of umbrella; in fact, it is an umbrella, only made very large. It is folded up, and fastened under a balloon, just over the ear, which the man is in. Then, if the balloon bursts, or any other accident happens to it, and the man begins to fall, the parachute opens and spreads, and then the man falls very slowly. The reason is, that the parachute takes hold of a large mass of air, and brings it down with it; and so it cannot descend very fast."

A few days after this, Nathan said to Rollo, as they were playing in the yard, that he wished that he had a parachute.

"I know where there is one," said Rollo.

"A parachute," said Nathan; "a real parachute?"

"Yes," said Rollo, "or, what is the same thing, a great umbrella."

"Is that just the same?" said Nathan.

"Yes," said Rollo; "for father said that a parachute was in fact only a large umbrella; and father has got a large umbrella in the closet, and I have a great mind to go and get it for a parachute."

"But you haven't got any balloon," said Nathan.

"O, no matter for that," said Rollo.

"Then how are you going to get up into the air?" asked Nathan.

"Why, I can climb up on the shed, and jump off that, and hold the umbrella over my head."

Just at this moment, Rollo's cousin James came into the yard, and Rollo ran to him, to explain to him about the parachute. After describing to him the construction of it, and its use by men who go up in balloons, he said he was going to get his father's umbrella, which would make an excellent parachute.

"And then," continued he, "I am going to get upon some high place, and jump off and hold the parachute over my head, and then I shall come down as light as a feather."

"O Rollo," said James, "I don't believe you will."

"Yes I shall," said Rollo; "you see the parachute is expanded, and so brings down a great deal of air with it, and this makes it come very slowly. Air is a real thing, James, and it keeps the parachute back a great deal."

So Rollo ran off after the umbrella, very much interested in proving to James, by actual experiment, that the air was a real thing. When he came with it, he was himself inclined to make the first experiment from the low side of the shed. He could climb up, by means of a fence at the corner. James advised him however, to try it first from the end of a woodpile, which was pretty high, but yet not so high as the shed. James was not quite sure that the experiment would succeed, and he was afraid that Rollo might get hurt.

Rollo said that he was not afraid to jump off the shed. He knew the parachute would bear him up. He did not believe but that he could jump off the house with it; and, at any rate, he could jump off the shed, he knew. He accordingly clambered up, and, taking his station upon the eaves, he spread the umbrella over his head, and then jumped off.

Down he came with great violence; his cap flew off in one direction, and his umbrella rolled away in another, as he had to put out both his hands, to save himself, when he reached the ground. As it was, he came down upon all fours, and in such a

way, that James and Nathan both ran towards him, thinking that he must be hurt.

"Did you hurt yourself, Rollo?" said James.

"No," said Rollo, "not much."

"I don't think the umbrella did you much good."

"No," said Rollo, as he got up rubbing his elbow, "it didn't and I don't see what the reason is."

"You came down just as hard as you would without it."

"Yes," said Nathan, "and he almost broke his back; I don't believe the air is any real thing at all."

The fact was, that the umbrella did do some good. Rollo did not come down quite so hard as he would have done without it. It retarded his descent a little. But it was not large enough to enable him to descend in safety. When his father said that a parachute was in fact only a large umbrella, he meant a great deal larger than Rollo had supposed. A parachute, such as is used with balloons, is a great deal larger than any umbrella that ever was made.

QUESTIONS.

What was Nathan's wish, after he had read his father something out of his book: Did he think that he could fly if he had wings? Did his father think so? What deficiency did his father think was even more important than that of wings? Did Nathan think that a boy was stronger than a bird? Is a boy absolutely stronger than a bird? Is he relatively stronger? What is the meaning of relatively stronger? Would a man be strong enough to work wings that were sufficiently large to bear him up into the air? Would there be any great difficulty in constructing wings for him if he wore strong enough?

Is any visible substance lighter than air? What would be the consequence if any of the loose substances about the earth's surface were light enough? What are clouds composed of? What difficulty did Rollo's father point out, in regard to their floating in the air? What is a parachute? Describe Rollo's experiment with the umbrella.

AGRICULTURE.

On the Alternation of Crops

FROM LISBIO'S AGRICULTURAL CHEMISTRY.

It has long since been found by experience that the growth of annual plants is rendered imperfect, and their crops of fruit or herbs less abundant, by cultivating them in successive years on the same soil, and that, in spite of the loss of time, a greater quantity of grain is obtained when a field is allowed to be uncultivated for a year. During this interval of rest, the soil, in a great measure regains its original fertility.

It has been further observed, that certain plants, such as peas, clover, and flax, thrive on the same soil only after a lapse of years; whilst others, such as hemp, tobacco, *Helianthus tuberosus*, rye, and oats, may be cultivated in close succession when proper manure is used. It has also been found, that several of these plants improve the soil, whilst others, and these are the most numerous, impoverish or exhaust it. Fallow turnips, cabbage, beet, spelt, summer and winter barley, rye and oats, are considered to belong to the class which impoverish a soil, whilst by wheat, hops, madder, late turnips, hemp, poppies, teal, flax, weld, and licorice, it is supposed to be entirely exhausted.

The excrements of man and animals have been employed from the earliest times for the purpose of increasing the fertility of soils, and it is completely established by all experience, that they restore certain constituents to the soil, which are removed with the roots, fruit, or grain, or entire plants grown upon it.

But it has been observed that the crops are not always abundant in proportion to the quantity of manure employed, even although it may have been of the most powerful kind; that the produce of many plants, for example, diminishes, in spite of the apparent replacement by manure of the substances removed from the soil, when they are cultivated on the same field for several years in succession.

On the other hand it has been remarked, that a field which has become unfitted for a certain kind of plants was not on that account unsuited for another; and upon this observation, a system of agriculture has been gradually founded, the principal object of which is to obtain the greatest possible produce with the least expense of manure.

Now it was deduced from all the foregoing facts that plants require for their growth different constituents of soil, and it was very soon perceived, that an alternation of the plants cultivated maintained the fertility of a soil quite as well as leaving it at rest or fallow. It was evident that all plants must give back to the soil in which they grow different proportions of certain substances, which are capable of being used as food by a succeeding generation.

But agriculture has hitherto never sought aid from chemical principles, based on the knowledge of those substances which plants extract from the soil on which they grow, and of those restored to the soil by means of manure. The discovery of such principles will be the task of a future generation, for what can be expected from the present, which recoils with seeming distrust and aversion from all the means of assistance offered it by chemistry, and which does not understand the art of making a rational application of chemical discoveries? A future generation, however, will derive incalculable advantage from these means of help.

Of all the views which have been adopted regarding the cause of the favourable effects of the alternations of crops, that proposed by M. Decandolle alone deserves to be mentioned as resting on a firm basis.

Decandolle supposes that the roots of plants imbibe soluble matter of every kind from the soil, and thus necessarily absorb a number of substances which are not adapted to the purpose of nutrition, and must subsequently be expelled by the roots, and returned to the soil as excrements. Now as excrements cannot be assimilated by the plant which ejected them, the more of these matters which the soil contains, the more unfruitful must it be for the plants of the same species. These excrementitious matters may, however, still be capable of assimilation by another kind of plants, which would thus remove them from the soil, and render it again fertile for the first. And if the plants last grown also expel substances from their roots, which can be appropriated as food by the former, they will improve the soil in two ways.

Now a great number of facts appear at first sight to give a high degree of probability to this view. Every gardener knows that a fruit-tree cannot be made to grow on the same spot where another of the same species has stood; at least not until after a lapse of several years. Before new vine-stocks are planted in a vineyard from which the old have been rooted out, other plants are cultivated on the soil for several years. In connexion with this it has been observed, that several plants thrive best when growing beside one another; and on the contrary, that others mutually prevent each other's development. Whence it was concluded, that the beneficial influence in the former case depended on a mutual interchange of nutriment between the plants, and the injurious one in the latter on a poisonous action of the excrements of each on the other respectively.

A series of experiments by Macaire-Princep, gave great weight to this theory. He proved beyond all doubt that many plants are capable of emitting extractive matter from their roots. He found that the excretions were greater during the night than by day (?), and that the water in which plants of the family of the *Leguminosae* grew acquired a brown colour. Plants of the same species placed in water impregnated with these excrements were impeded in their growth, and faded prematurely, whilst, on the contrary, corn-plants grew vigorously in it, and the colour of the water diminished sensibly: so that it appeared as if a certain quantity of the excrements of the *Leguminosae* had really been absorbed by the corn-plants. These experiments afforded, as their main result, that the characters and properties of the excrements of different species of plants are different from one another, and that some plants expel excrementitious matter of an acid and resinous character; others mild substances resembling gum. The former of these, according to Macaire-Princep, may be regarded as poisonous, the latter as nutritious.

The experiments of Macaire-Princep, afford positive proof that the roots, probably of all plants, expel matters, which cannot be converted in their organism either into woody fibre, starch, vegetable albumen, or gluten, since their expulsion indicates that they are quite unfitted for this purpose. But they cannot be considered as a confirmation of the theory of Decandolle, for they leave it quite undecided whether the substances were extracted from the soil, or formed by the plant itself from food received from another source. It is certain that the gummy and resinous excrements observed by Macaire-Princep could not have been contained in the soil, and as we know that the carbon of a soil is not diminished by culture, but, on the contrary, increased, we must conclude that all excrements which contain carbon must be formed from the

food obtained by plants from the atmosphere. Now, these excrements are compounds, produced in consequence of the transformations of the food and, of the new forms which it assumes by entering into the composition of the various organs.

M. Decandolle's theory is properly a modification of an earlier hypothesis, which supposed that the roots of different plants extracted different nutritive substances from the soil, each plant selecting that which was exactly suited for its assimilation. According to this hypothesis, the matters incapable of assimilation are not extracted from the soil, whilst M. Decandolle considers that they are returned to it in the form of excrements. Both views explain how it happens that after corn, corn cannot be raised with advantage nor after peas, peas; but they do not explain how a field is improved by lying fallow, and this in proportion to the care with which it is tilled and kept free from weeds; nor do they show how a soil gains carbonaceous matter by the cultivation of certain plants such as lucern and sainfoin.

Theoretical considerations on the process of nutrition, as well as the experience of all agriculturists, so beautifully illustrated by the experiments of Macaire-Princep, leave no doubt that substances are excreted from the roots of plants, and that these matters form the means by which the carbon received from humus in the early period of their growth is restored to the soil. But we may now inquire whether these excrements, in the state in which they are expelled, are capable of being employed as food by other plants.

The excrements of a carnivorous animal contain no constituents fitted for the nourishment of another of the same species; but it is possible that an herbivorous animal, a fish, or a fowl, might find in them undigested matters capable of being digested in their organism, from the very circumstance of their organs of digestion having a different structure. This is the only sense in which we can conceive that the excrements of one animal could yield matter adapted for the nutrition of another.

A number of substances contained in the food of animals pass through their alimentary organs without change, and are expelled from the system; these are excrements but not excretions. Now a part of such excrementitious matter might be assimilated in passing through the digestive apparatus of another animal. The organs of secretion form combinations of which only the elements were contained in the food. The production of these new compounds is a consequence of the changes which the food undergoes in becoming chyle and chyme, and of the further transformations to which these are subjected by entering into the composition of the organism. These matters, likewise, are eliminated in the excrements, which must therefore consist of two different kinds of substances, namely, of the indigestible constituents of the food, and of the new compounds formed by the vital process. The latter substances have been produced in consequence of the formation of fat, muscular fibre, cerebral and nervous substance, and are quite incapable of being converted into the same substances in any other animal organism.

Exactly similar conditions must subsist in the vital processes of plants. When substances which are incapable of being employed in the nutrition of a plant exist in the matter absorbed by its roots, they must be again returned to the soil. Such excrements might be serviceable, and even indispensable to the existence of several other plants. But substances that are formed in a vegetable organism during the process of nutrition, which are produced, therefore, in consequence of the formation of woody fibre, starch, albumen, gum, acids, &c., cannot again serve in any other plants to form the same constituents of vegetables.

The consideration of these facts enables us to distinguish the difference between the views of Decandolle and those of Macaire-Princep. The substances which the former physiologist viewed as excrements, belonged to the soil; they were undigested matters which although not adapted for the nutrition of one plant might yet be indispensable to another. These matters, on the contrary, designated as excrements by Macaire-Princep, could only in one form serve for the nutrition of vegetables. It is scarcely necessary to remark that this excrementitious matter must undergo a change before another season. During autumn and winter it begins to suffer a change from the influence of air and water; its putrefaction, and at length, by continued contact with the air, which tillage is the means of procuring, its decay are effected; and at the commencement of spring it has become converted, either in whole or in part, into a substance which supplies the place of air, by being a constant source of carbonic acid.

The quickness with which this decay of the excrements of plants proceeds depends on the composition of the soil, and on its greater

or less porosity. It will take place very quickly in a calcareous soil: for the power of organic excrements to attract oxygen and to putrify is increased by contact with the alkaline constituents and by the general porous nature of such kinds of soil, which freely permit the access of air. But it requires a longer time in heavy soils consisting of loam or clay.

The same plants can be cultivated with advantage on one soil after the second year, but in others not until the fifth or ninth merely on account of the change and destruction of the excrements which have an injurious influence on the plants being completed in the one, in the second year; in the others, not until the ninth.

In some neighbourhoods clover will not thrive till the sixth year, in others not till the twelfth; flax in the second or third year. All this depends on the chemical nature of the soil, for it has been found by experience that in those districts where the intervals at which the same plants can be cultivated with advantage are very long, the time cannot be shortened even by the use of the most powerful manures. The destruction of the peculiar excrements of one crop must have taken place before a new crop can be produced.

Flax, peas, clover and even potatoes, are plants the excrements of which, in argillaceous soils, require the longest time for their conversion into humus; but it is evident that the use of alkalis and burnt lime, or even small quantities of ashes which have not been lixiviated, must enable a soil to permit the cultivation of the same plants in a much shorter time.

A soil lying fallow owes its earlier fertility, in part, to the destruction or conversion into humus of the excrements contained in it, which is effected during the fallow season, at the same time that the land is exposed to a further disintegration.

In the soils in the neighbourhood of the Rhine and Nile, which contain much potash, and where crops can be obtained in close succession from the same field, the fallowing of the land is superseded by the inundation; the irrigation of meadows effects the same purpose. It is because the water of rivers and streams contains oxygen in solution that it effects the most complete and rapid putrefaction of the excrements contained in the soil which it penetrates, and in which it is continually renewed. If it was the water alone which produced this effect, marshy meadows should be most fertile. Hence it is not sufficient in irrigating meadows to convert them into marshes, by covering for several months their surface with water, which is not renewed; for the advantage of irrigation consists principally in supplying oxygen to the roots of plants. The quantity of water necessary for this purpose is very small, so that it is sufficient to cover the meadow with a very thin layer, if this be frequently renewed.

NEWS.

The Paris *Siècle* alluding to the determination of the King of Prussia to give a "constitution to his subjects says—"Not only is this resolution taken but it has been communicated to the different chancelleries of Europe. The work is not only a project, but it is already finished. The basis of the constitution are settled. All that now is to be done is to promulgate it and to put it in operation."

SPAIN.—The number of political offenders who have been executed since the removal of Espartero is 214, and of this large number only twelve have been tried.

The commercial and Indian intelligence is satisfactory; and the speech of the King on opening the French Chambers, augurs a continuance of the blessings of peace.

It is contemplated by government to send out another expedition to the Arctic Regions, with the view of discovering the or a North-west passage, between the Atlantic and the Pacific.

Eight men-of-war, carrying from sixteen to twenty guns were commissioned on Saturday week.

The subscription for public baths in Birmingham already amounts to £4,600.

The meetings in Scotland to petition against any change in the currency continue.

The medical Gazette contains a long article from the pen of Dr. Hasings and Mr. R. Storks, surgeon, descriptive of a remarkable operation for the cure of consumption, by the perforation of the cavity of the lung through the walls of the chest. The cure is described as being complete.

REDUCTION OF POSTAGE.—A Postage meeting was held in Cincinnati the other day, and Dr. Beecher was present, advocating the most extreme reform with his characteristic energy.

"I am the representative of a class of persons," said the venerable divine, "who suffer more from this exorbitant tax than most men, as our correspondence is usually great, and our means small. I have paid \$4000 during my life, upon letters which grew out of my clerical duties, and the burthen was heaviest when I was a poor man even than I am now. I want to be relieved of this, if practicable, for the rest of my life."—Again he said: "I have given a large family to my country, and it has been so ordered, that whenever I receive a letter from my absent children, the postage has most frequently been twenty-five cents. This is too heavy a tax upon the domestic intercourse of the people."—*Cincinnati Paper*.

The Frankford (Ky.) Commonwealth states that Gov Owsley has refused to pardon Delia Webster, convicted of assisting runaway slaves, she will therefore be sent to the Penitentiary for the term specified in her sentence.

It is computed that the trade in the western waters employs six hundred steamers, with an aggregate tonnage of 130,000 tons, navigated by 12,000 men, at an annual expense of twelve millions of dollars, with cargoes to the amount of some two hundred millions of dollars.

We have seen a letter from an agent of the Home Missionary Society, says the Rochester Daily American, to a gentleman in this city, which states that 1,000,000 francs have been sent over by foreign Catholic associations to extend Catholicism in this country. This is \$30,400 more than all the American Protestant contributions for home missions.

Stereotype plates of iron are now made in Germany. A Bible printed on a set of these has been sold for twenty-six cents a copy!

Gov. Ford, of Illinois, has sent in his special message relating to the late Mormon disturbances in Harroek county. It is altogether favourable to the Mormons. The expenses of the first campaign, have not been reported; the last campaign commonly called the "wolf hunt," cost between eight and nine thousand dollars.

We learn from Havre that six Dominican friars had taken their passage in the last packet for the United States, and two others for Martinique. Eight other German missionaries, and seventeen nuns have also arrived at Havre, who were proceeding to the same destination.

The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jossiba, and several Rabbies have been appointed for that purpose. Many new converts have settled at Jaffa and other places along the coast.

The Rothschilds have been excommunicated by the Jew's Synagogue at Jerusalem, for the very extraordinary reason that they have subscribed £100,000 for the amelioration of the Asian Jews. The Synagogue is bigotedly opposed to all innovation in the way of improvement, it seems.

There are about five hundred schools in Massachusetts where vocal music is now practised. Half a dozen years ago, the number was probably less than one hundred.

An agricultural college is about to be established near Nashville, Tenn., designed to combine intellectual and moral culture with physical improvement.

Over one million of books are now in the District School Libraries of the State of New-York; 700,000 children are taught in the schools, which is 50,000 more than last year.

An improved kind of horse shoe, made at Troy New-York, is now sold at the price of only five cents per pound, ready prepared to be used. At a factory recently erected, fifty tons of these are now turned out per day.

There are in Ohio about six thousand Public School Districts, and 695,839 youth entitled to the benefit of the schools in these districts.

HOUSE OF ASSEMBLY.

WEDNESDAY, January 8.

The Bill to authorize the Corporation of Toronto to purchase an industry farm in the neighbourhood of that city, was read the third time, passed, and sent to the Council.

The petition of the Talbot District Agricultural Society was referred to the committee on expiring laws.

On motion of Mr. Dewitt, an Address was ordered for a statement of each Scholastic Institution to which an annual grant is

made from the Provincial Revenue, with the number of pupils in each.

Col. Prince gave notice of his intention to bring in a Bill to establish a General Agricultural Society for Canada.

Mr Christie moved the second reading of his Bill for the commutation of the Seigneurial Tenure in Lower Canada. The second reading was postponed for a month.

THURSDAY, January 9.

Pursuant to order the House was then called.

Members Absent.—Messrs, Bertholet, [sick] Harrison, Small, [with leave] Stuart, of Bytown, [sick] and Tachereau.

A writ was ordered for a new election for a member in the room of Mr. Harrison, who has accepted the office of Judge of the Home District Surrogate Court.

A great number of petitions were presented. The following were read:—

Of Rev. J. Carr and others, of the District of Wellington and Gore, and Rev. T. Schindler and others of Niagara, praying that the privileges granted to various religious sects by the Act of 11 Geo. 4, cap. 26, may be extended to the "Evangelical Association."

Of T. Syer and others, of Cavan, for alterations in the law regulating Common Schools.

Of Rev. W. Leeming and others, on behalf of the congregation of Trinity Church, Chippewa, praying compensation for the burning of the said Church by an incendiary.

Of the Corporation of the Montreal General Hospital, for pecuniary aid.

Twenty-one petitions from members of the Church of England and Ireland, residing in Grimsby, Chippewa, Osnaburgh, Toronto, and Chingacousy, Hamilton, Six Nation Indians, Ancaster, and Dundas, Nassagaweya, Nelson, and Trafalgar, Brock, Tiny, Colchester, Smith's Falls, Thornhill, Carlton Place, Williamsburgh, Fredericksburgh, Adolphustown, Manitoulin Islands, Richmond, Wilmet and Kemptville, praying that the portion of the Clergy Reserves apportioned to the said Church in this Province, may be placed under the management of the Church Society of the Diocese of Toronto.

Of the President of the London Mechanics' Institute, for pecuniary aid.

Of Mrs. Ann Cuthbert Fleming, for pecuniary aid in the publication of certain elementary works on the English language.

Mr. Cameron, in moving that the petition of W. Evans, Esq., of Montreal, praying for aid in the publication of the Canadian Journal, should be referred to a Select Committee, referred to the great efforts the petitioner had made in favor of agriculture, and the claim the work had on the Province.

Messages from the Governor General in reply to addresses from the Assembly were read to the House. The first in reference to the discontinuance of the "Unicorn" steamer, stated, His Excellency would submit the subject to the Home Government, but that no intimation of the discontinuance of the "Unicorn" had been received by him. The second, recommended the case of Colonel Fitzgibbon to the consideration of the Assembly, on the score of his long services, zeal, and fidelity. The third, stated that the Address of the House asking for a free passage for the political exiles who have been pardoned, and who are now in England, would be favourably recommended by His Excellency to the Home Government.

FRIDAY, January 10.

By a resolution of the Upper Canada House of 1841, we believe no member could sit on more than one Election Committee, but this resolution was rescinded by one come to last (Thursday) night, an attempt was made to rescind this second resolution, and thus re-affirm the original one, but this was negated by a majority of 40 to 34, the Ministers voting in the majority; consequently the resolution of Thursday night is the one now in operation.

Three petitions, from members of the Church of England and Ireland, residing respectively at St. Catharines, the Carrying Place, and the Township of Oxford, praying that the proportions of the Clergy Reserves pertaining to the said Church may be placed under the management of the Church Society of the Diocese of Toronto.

Of the Natural History Society of Montreal, for pecuniary aid.

Of R. W. Brennan, and others, for a grant to make a road from Delaware to the north-east corner.

MONDAY, January 13.

Of E. C. Allen, Principal of the Sherbrooke Academy, praying for pecuniary aid to their Institution.

Of the Lord Bishop of Toronto and other members of the Church of England, for the repeal of the Common School Act.

Four petitions, from members of the Church of England and Ireland, residing in Camden, Louth, Fort Erie, and the Township of London, praying that, the proportion of the Clergy Reserves belonging to the said Church may be placed under the management of the Church Society of the Diocese of Toronto.

Two petitions, from inhabitants of St. Thomas and Peterboro', praying that the proportion of the Clergy Reserves pertaining to the Church of England in this Province, may be placed under the management of the Church Society of the Diocese of Toronto.

Of the President and Secretary of the Montreal Bible Society, praying for the establishment of a cheap and uniform rate of postage.

The remainder of the evening was occupied by a debate, of four hours' duration, on Mr. Evans's petition for aid to the publication of his Agricultural Journal. The motion for referring it to a select Committee was at length withdrawn.

TUESDAY, January 14.

The Gasps Fishery and Coal mining bill was read a third time and passed.

A new clause was inserted in the Bill for providing better means for the collection of the land tax for the district of Wellington. Upon the motion of Mr. Webster, seconded by Mr. Chalmers, the bill was then passed.

Mr. Christie introduced a bill to amend the small courts bill of Lower Canada.

Mr. Coville moved, seconded by Mr. Baldwin, that a commission of three be appointed, under the hand and seal of the Speaker for the purpose of securing evidence in the case of the election petition, against the return of the sitting member for the County of Oxford. Carried.

Col. Prince wished to ask of the members of Her Majesty's Government whether they intended to make any (and if any, what) alteration in the duties on tobacco imported into this Province? We understood the Attorney General to say that Government intended to reduce the duty.

On the second reading of the bill for printing laws, being called on, it was dropped for the present, Mr. Christie saying that he would wait for the bill contemplated by Government on the distribution of the laws, as it appeared that the printing was a matter that belonged exclusively to the Government.

On the motion of Mr. Grieve, the bill to enable the Ursuline ladies of Three Rivers to hold certain property was referred to a select committee.

Mr. Gowan, seconded by Mr. Riddell, moved that the bill to consolidate and amend the Jury Laws of Upper Canada be referred to a select committee.

WEDNESDAY, January 15.

Of the Trustees of Queen's College, Kingston, for such an alteration in the constitution of King's College, Toronto, as to secure to all sections of the community a fair amount of influence in the University,—or that Queen's College may be endowed, and provision made for its expenses during the last three years.

FRIDAY, January 17.

Of the Provincial Committee of the Montreal Temperance Society, for the establishment of a cheap and uniform rate of postage.

Of Peter Lampman and others, of the Niagara District, praying that no further attempt may be made to interfere with the Charter of King's College.

Of certain members of the Church of England in Thorold, praying, for the repeal of the Common School Act.

Mr. Att. Gen. Smith brought in several Bills on different subjects, and announced that he would propose the granting a sum of money for the completion of the mineralogical and geological survey of the Province. Being asked how much he proposed to give, he said fifteen to eighteen hundred pounds a year for five years certain, as it was impossible to get learned men to come if their salaries were to be disputed every Session. This seemed to meet with the general approbation of the House. Dr. Dunlop only objected to the sum as being too small for so great an object. He eulogised the industry and attainments of Mr. Logan, the present Surveyor, and spoke of the vast mineral treasures believed to be lying between Lake Huron and Labrador. Mr. Baldwin spoke of the desirableness of making geological museums, and thought there ought to be duplicate specimens in at least four places—Montreal, Quebec, Kingston, and Toronto. Mr. Moffat asked if the Government was prepared to recommend a grant of money to erect buildings to receive these collections? Mr. Attor-

ney General expressed himself gratified at the spirit in which this proposition had been met with, and would feel encouraged to make any proposition commensurate with so valuable an object. Mr. Merritt and Mr. Johnson both declared that geological surveys were of no use. They told people nothing but what they knew before, and both here and in the United States a great deal of money had been wasted over them. They would oppose any such grants.

An honourable gentleman who spoke in French asked if it was the intention of the Government to do any thing to promote the making a railroad from Montreal to the Provincial Line. Mr. Atty. Gen. Smith said that the Government was well-disposed towards the project and had the subject under its careful consideration, but was not prepared at present to give a specific answer.

The order of the day for the second reading of the Bill relating of the fund known as the "Marriage License fee fund," to fix the fees hereafter to be taken on Marriage Licenses and to provide for the regular payment thereof into the public Treasury being read.

Mr. Christie moved seconded by Mr. DeWitt that the said Bill be now read a second time. A division ensued, and the motion was carried. Ayes, 33; Nays, 21

The Bill was read accordingly.

MONDAY, January 20.

Mr. Williams brought in a Bill to extend the provisions of the Act of the Parliament of Upper Canada, for the relief of certain Religious Societies. Second reading on Monday

Mr. Cummings brought in a Bill to empower the District Councils in Upper Canada to impose a tax on dogs, and to regulate temperance houses within their respective districts. Second reading Monday.

The Bill for the attachment of official salaries for debt, in certain cases was read the second time, and referred to a Select Committee.

On the question for the second reading of the Bill to establish a tribunal for the trial of Impeachments by the Legislative Assembly a division took place: Yeas 48; Nays 7.

The Bill was accordingly read a second time, and referred to a Select Committee.

The Bill to, incorporate the High School of Montreal was read a second time and referred to the Committee on Private Bills.

MONTREAL PRICES CURRENT.—Feb. 1.

ASHES—Pot 2s 6d	LARD 4d a 5d p. lb
Pearl 2s 6d	BEEF—P. Mess tierce \$9 a \$11
FLOUR—Fine 2s 6d a 2s	Do bbls \$6
Do. American 2s a 2s 7s	Prime \$4 1/2
WHEAT 4s 9d	TALLOW 5 1/2d
PEASE 3s 3d per minor	BUTTER—Salt 6d
OAT-MEAL 2s 0d per cwt.	CHEESE 3d a 5 1/2d
PORK \$13	EXCHANGE—London 1 1/2 prem.
P. Mess \$10 1/2	N. York 2 do.
Prime \$9 1/2	Canada W. 1 do

By the last advices from Britain, flour and wheat were of slow sale, but rather firmer. Pork was still high, and some fresh importations from the United States, brought as high as 6s in bond for prime mess. Beef was high, and much enquired after. Butter the same. Ashes declining. All kinds of lumber and staves were in good demand and rather advancing. Money abundant; and trade generally prosperous.

Monies Received on Account of

Advocate.—W. Biggar, Huntingdon, 2s 6d; Sundries, Lochaber, 7s 6d; M. Read, South West River, 2s 6d; C. Williams, Rainham, £1 10s; A. Randall, Saltfleet, 10s; Sundries, Montreal, £10; Rev. E. J. Sherrill, Easton, 2s 6d; J. Climie, Bowmanville, £1 5s; E. McGilvray, Bytown, 17s 6d; G. W. Bungay, Galt, £1 10; U. Seymour, Madoc, £1 5s; J. Christie and Son, Toronto, £2; W. Wilson, Woodstock, 2s 6d; W. Schooley, Port-Rowan, 10s; Sundries, Murray, £1; Luchlin M'Kay, Glasgow, 2s 6d; A. M. Lauren, Vankleek Hill, 2s 6d; W. Bury, ditto, 2s 6d; G. Buchanan, ditto, 2s 6d; J. Lamb, W. Hawksbury, £1 5s; Corporal Little, K. C. Regiment, Isle Aux-Noix, 10s; W. Glass-

ford, Gloucester, 15s; Sundries, Ormstown, 5s; A. M. McKenzie, Williamstown, 5s; James Dick, Lanark, £2; H. Wade, Brantford, £2; Rev. J. F. Wilson, Farmersville, £1 15s; D. Cattenach, Lochiel, 7s 6d; C. Brooks, Lennoxville, 5s; W. Brooks, Sherbrooke, 17s 6d; Rev. Mr. Bell, Buckingham, 2s 6d; J. Cumming, River Trent, 15; T. C. Johnston, Bath, 5s; J. G. Watson, Ottawa, £1 5s; R. F. Keays, Delaware, £1 5s; W. Hargrave, Inverness, £1; W. Brough, Brockville, £2 10s; M. Harcourt, York, Grand River, £1 10s; James Allen, Perth, £1; R. Thompson, Guelph, £1 5s; James Black, Garden Island, £3 10s; John Oakley, Brant, £1; Mrs. E. Stearns, Jct. du Lac, 2s 6d; Mr. McKillican, Vankloock Hill, 2s 6d; Joseph Leggot, Marmora, 5s; James McDonald, Picton, £1 10s; P. Hubbard, Stanstead, 5s; W. Cantwell, Manningville, 2s 6d; Mary J. Cantwell, Norton Creek, 2s 6d; W. Kingston, Cobourgh, £6; J. H. Perry, Whiteby, 5s; D. Davidson, Indian Lands, 2s 6d; S. Smith, Seneca, Grand River, 5s; G. Eaking, Newburgh, £1 10s; Sundries, Montreal, 5s.

Donations.—A. M. Lauron, Vankloock Hill, 2s 6d.
On account of Consignment.—U. Seymour, Madoc, 17s 11d; William Mathews, 15s; H. G. Spotsford, Newburgh, £1 5.
Open Accounts.—W. Brooks, Sherbrooke, 13s 4d; J. White, £1 15.

AGENT'S APPOINTMENTS.

Mr. WADSWORTH will (D. V.) hold meetings as follows:—

Monday, February 3,	Bellamy's Mills, Morning.
Tuesday, "	4, Farmersville, Evening.
Wednesday, "	4, Green Bush, Morning.
Thursday, "	5, Brockville, Evening.
Friday, "	5, Mallorytown, Morning.
Saturday, "	5, Lansdown, Evening.
Monday, "	6, Gananoquo, Morning.
Tuesday, "	6, Pittsburgh, Evening.
Wednesday, "	10, Oakville, Evening.
Thursday, "	11, Wellington Square, Morning.
Friday, "	11, Waterdown, Evening.
Saturday, "	12, Flamboro West, Morning.
Monday, "	12, Dundas, Evening.
Tuesday, "	13, Stoney Creek, Morning.
Wednesday, "	13, Hamilton, Evening.
Thursday, "	14, Ancaster, Morning.
Friday, "	14, Mountpleasant, Evening.
Saturday, "	15, Indian Mission, Morning.
Sunday, "	15, Brantford, Evening.
Sabbath, "	16, Sermons, { Galt, Morning.
Monday, "	16, Sermons, { St. George, Afternoon.
Tuesday, "	16, Sermons, { Paris, Evening.
Wednesday, "	17, Claremont, Morning.
Thursday, "	17, Norwichville, Evening.
Friday, "	18, Deerham, Morning.
Saturday, "	18, Malahide, Evening.
Monday, "	19, Port Stanley, Morning.
Tuesday, "	19, St. Thomas, Evening.
Wednesday, "	20, Coynes, Morning.
Thursday, "	20, Aldboro', Evening.
Friday, "	21, Howard, Morning.
Saturday, "	21, Raleigh, Middle Road, Evening.
Sunday, "	22, Raleigh, Front, Morning.
Sabbath, "	22, Romney, Evening.
Monday, "	23, Sermons, { Mersea, Morning.
Tuesday, "	23, Sermons, { Gosfield, Afternoon.
Wednesday, "	23, Sermons, { Colchester, Evening.
Thursday, "	24, Amherstburgh, Evening.
Friday, "	25, Sandwich, Evening.
Saturday, "	26, Irish Settlement, Morning.
Sunday, "	26, Detroit, Evening.
Monday, "	27, Chatham, Evening.
Tuesday, "	28, Dobson's Settlement, Morning.
Wednesday, "	28, Louisville, Evening.
Thursday, "	1, Indian Village, Morning.
Friday, "	1, Zone Mills, Evening.
Saturday, "	1, Wallacburgh, Morning.
Sunday, "	2, Sermons, { Sombra, Afternoon.
Monday, "	2, Sermons, { Sutherland's, Evening.
Tuesday, "	3, Indian Settlement, Morning.
Wednesday, "	3, Port Sarina, Evening.

Tuesday, "	4, Plymton, Morning.
Wednesday, "	4, Warwick, Evening.
Thursday, "	5, Boanquet, Morning.
Friday, "	5, Stephen, Evening.
Saturday, "	6, Hay, Morning.
Sunday, "	6, Godrich, Evening.
Monday, "	7, Devonshire Settlement, Morning.
Tuesday, "	7, Blanchard, Evening.
Wednesday, "	8, London, Evening.
Thursday, "	9, Sermons, { Delaware, Morning.
Friday, "	9, Sermons, { Muncytown, Afternoon.
Saturday, "	9, Sermons, { London, Evening.
Sunday, "	10, Dorchester, Morning.
Monday, "	10, Ingersollville, Evening.
Tuesday, "	11, Beachville, Morning.
Wednesday, "	11, Woodstock, Evening.
Thursday, "	12, Springfield, Morning.
Friday, "	12, Galt, Evening.

The remainder will be advertised in due time.

Mr. WADSWORTH will, as heretofore, be in a great measure dependent on the societies he visits for the means of conveyance.

Mr. ROBLIN, of Shannonville, will arrange and appoint a series of meetings to be held in the Midland, Prince Edward, Victoria, and Newcastle Districts during the next three months.

The friends of the cause in the places visited by the above named agents of the Committee for Provincial efforts, are respectfully requested to yield them every assistance in their power and to make a collection in aid of the Committees funds at each meeting.

N. B.—The morning meetings are intended to be at an hour to suit the distance to be travelled, both before and after each meeting.

THE COMMITTEE FOR PROVINCIAL EFFORTS,

MEET at the House of the Chairman, Mr. JOHN DOUGALL, Beaver Hall Terrace, Montreal, on the first Monday of every month, at nine o'clock in the morning, for the despatch of business. All office-bearers of societies in British America, who may be in the city, are invited to attend.

Committee for Provincial Efforts including *Advocate*,

JOHN DOUGALL, *Chairman*.

R. D. WADSWORTH, *Secretary & Treasurer*.

All office-bearers of Total Abstinence Societies throughout the country who may providentially be in the city.

ALFRED SAVAGE. JAMES MILNE. HENRY VENNOR.

THE City Committee of the Montreal Temperance Society will meet in the Room in St. Francois Xavier Street, recently occupied as the Religious and Commercial News-Room, on the first Saturday evening of every month, at half-past seven o'clock, until further notice.

HENRY LYMAN, *President*.

John M'Waters,	J. M'Kay,
Alex. Gemmel, sen.,	G. Purkis,
Robert Campbell,	A. Adams,
E. Atwater,	John Douglass,
Samuel Hedge,	John Barnard,
J. C. Becket,	Doctor A. Fisher,
C. Alexander,	John Fletcher,
John Griffith,	William Muir,
W. H. Colt,	Robert M'Dougall.

JOHN HOLLAND, *Sec.*

Montreal December 14 1844.

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.