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Alice Grey; or, the Inebriate's Daughter.

BY MISS E. C. L***** OF NORWICH.

It was a bleak, dreary evening in March. The wind whistled mournfully, and a shower of mingled rain and sleet was falling upon the now almost deserted streets of the city of M——. In a large and scantily furnished apartment, beside a cheerless fire, sat Mrs. Grey, busily plying her needle. A lamp burned upon a small table near her, and opposite her sat a young girl bending over her work, and apparently lost in thought.

"This is a wild night," said Mrs. Grey, breaking the deep silence which pervaded the apartment, and drawing her shawl still closer around her shoulders; "our fire is getting low, Alice, and it grows cold here very fast."

Alice laid aside her needle-work and stirred open the half-dying embers. The last fuel which they possessed was in the grate, and as the fire blazed with a sickly glare, she sighed and threw a low chair on which her little brother Willie sat, still closer to her, and rested his curly head upon her lap.

"Will father come to-night?" asked Willie, looking up inquiringly into her face.

Alice did not reply, but Willie saw that her eyes were filled with tears as she resumed her work, and he said no more.

"If father would only sign the Temperance Pledge!" said Willie, raising his dark eyes to Mrs. Grey's face, "that would make you happy, wouldn't it, mother?"

"Yes, Willie, that would make us all happy," she replied with a sigh.

At this instant a heavy step was heard in the adjoining passage.

"He is coming!" whispered Willie, as he instinctively crept closer to his mother and sister.

The door opened, and a man past the middle age entered. He took in silence the chair which Alice offered him, and cast his eyes around the apartment.

"What! no fire!" he said at length, "get some more wood, Alice."

"There is no more, father," replied Alice, as she placed his scanty supper upon the table, and arranged it with care.

"There, that will do," said Mr. Grey, as he drey his chair toward the table, "now get your cloak, Alice, you must go over to Mr. Osborne's to-night."

"Not to-night, William?" said Mrs. Grey, mildly.

"Yes, to-night, she can go now as well as any time, and this letter must be sent to-night."

Mrs. Grey knew it would be of no use to say more, and Alice, taking the letter from her father's hand, tied on her cloak and hood to depart.

"Wrap your cloak closely around you, Alice," said Mrs. Grey, as she held the lamp for her daughter to descend the ruinous flight of stairs that led from their humble abode into the open court beneath.

"We are indeed wretched," thought she, as she reached Mr. Osborne's door and paused to take breath. A bright light was shining through the half-closed blinds, and Alice heard the sound of happy voices, as she gently tapped at the door. It was opened by Mr. Osborne, who uttered an exclamation of surprise at seeing Alice there.

"Come in, my child," he said kindly, "this is a bitter storm, and you look wet and cold."

Alice followed him into the pleasant parlor where the family were assembled, and Mrs. Osborne placed a chair for her beside the bright fire.

"No, take my seat," cried little Ellen, springing from her chair, "mine is the warmest corner, and you can dry your feet best here."

Alice smiled as she accepted the proffered seat, but her eyes instantly filled with tears, as she heard Ellen innocently whisper to her sister Julia, "Look at her shoes, Julia; they are full of holes; her father is a drunkard, isn't he?"

A reproving look from Julia hushed the little prattler, who, perceiving that Alice had heard her words, ran to her, and threw her arms around her neck, exclaiming, "You must not look so sorry; I did not mean any harm, indeed I did not."

"You have not done any harm," said Alice, resuming her usual placidity, and drawing her father's letter from her bosom.

Mr. Osborne took it, and cast his eyes over the contents. Alice, who was eagerly watching his countenance, perceived a smile of pleasure pass over it, as he read, and he unconsciously murmured, "It cannot be that he is sincere in all this, it would be a happy thing if he were."

"What can it be?" thought Alice, as he folded the letter and placed it in his pocket.

"Tell your father, Alice, that I will call upon him early to-morrow morning, and will assist him all that is in my power; and if he is really sincere, as I shou'd judge from the letter, there are bright days in store for you all."

A thrill of joy shot through the heart of the inebriate's daughter, and she unconsciously murmured a prayer that it might be so.

The clock struck nine as she ascended the stairs, and opened the door of her father's humble abode. Her mother was still engaged with her needle work, and her father sat leaning his head upon the table. He arose as she entered, saying, "Well, Alice, what did Mr. Osborne say?"

Alice related what had passed, to which Mr. Grey listened in silence, and again resting his head upon the table, seemed unconscious of what was passing around. The next morning, when Alice arose, she was surprised to find a bright fire which her father had kindled, with some wood which he had procured. He soon entered, and Alice observed that there was a marked difference in his appearance from what she had been accustomed to see.

"You work too hard, Mary," said he, turning to his wife, "you are killing yourself by such untiring labor; cheer up, our prospects are brighter than they have been for years."

A gleam of hope filled Mrs. Grey's heart. His voice was kinder than it had been for a long time, and she raised her eyes with a smile of joy, as she said, "How so, William?"

"I am a WASHINGTONIAN!" replied Mr. Grey, "I have this morning signed the PLEDGE, and I pray that I may never break it."

Mrs. Grey uttered an exclamation of joy, while Alice could scarcely express her happiness. Willie clapped his hands, exclaiming, "Have you, father, have you signed the pledge? and I can sit upon your knee now, father, and you won't be cross again?"

Mr. Grey returned his little son's caresses, and Willie seemed perfectly happy, now that his father was indeed a Washingtonian. "We shan't be cold and hungry any more, mother," said he, "and you and Alice won't have to sit up all night now, to work for anybody."

"I should never have signed, had it not been for the faithful efforts of a few members of the Temperance Society," said Mr. Grey! "long have they been endeavoring to persuade me to abandon my wretched course, but so strongly was I bound by the chains of Intemperance, that it cost many a struggle to be free; last night, when I saw the wretchedness which I had brought upon my family, and saw you toiling by the light of a dim lamp, I resolved to abandon my wicked course: lest I should yield to temptation and break my resolution, I sent Alice with a letter to Mr. Osborne last night; I would not go myself—shame prevented me; he came to see me this morning, and now my name is upon the Temperance Pledge, and I hope, Mary, with the blessing of God, to be an altered man."—*Norwich Spectator*.

MODERATION.

Voice from the Vintage.—By Mrs. ELLIS.

If between the two extremes of perfect innocence, and actual sin, there is in the act of drinking intoxicating beverages a medium line at which the one ceases, and the other begins; there must also be between that point and the extreme of innocence, another line at which safety ceases, and danger begins. We will, for the present, suppose this line to be fixed halfway, though some of us are inclined to think it might be fixed upon the act altogether. Now as the line of sin seldom occurs at the same point with any two individuals, and even differs with the same individuals at different times, according to the capability of the body for sustaining such stimulus, without exhibiting any outward sign of derangement, as it differs also according to the nature of the liquid partaken of; and as some maintain, according to the circumstances under which it is taken, and as danger always commences at a certain distance from actual sin, it must be extremely difficult, nay impossible to say exactly, where the line of danger is, or I should rather say, where it is not.

Here, then, we see again the peculiar nature of a vice which consists only in an increased degree of what is no vice at all; and hence arises the necessity of adopting a mode of treatment, with regard to our fellow-beings labouring under this particular temptation, which no other circumstances require.

Much has been said on the subject of intoxicating beverages not being necessary for our habitual use, and many able works, to which I would refer the reader, have been written to prove that they are not only unnecessary, but actually injurious. It is not my business to enter upon this subject here, farther than simply to ask—Why are they taken? They are taken by most persons because it is customary to take them; by some, because they are considered essential to health; and by others, because they are agreeable in themselves, or in the feelings they produce. With all persons, however, they have a peculiar tendency to obtain power and mastery, because it is their nature to stimulate for a time, and consequently to produce exhaustion afterwards; according to that law in the human constitution which Dr. Farre describes, when he says, that "the circulation always falls off in a greater degree than it is forced." Hence the languor and weariness after fever, and faintness and want of stimulus occurring periodically with those who are accustomed to resort to the excitement of wine for the refreshment either of mind or body.

There is also another law in our nature which renders excitement extremely delightful. Indeed one would be almost tempted to think that, to a large proportion of the individuals who mix in general society, it was the one thing

needful to their existence. There can be little doubt but that this law has been originally laid down in wisdom, and in mercy, to urge us on to action, and to prevent our wearying in the pursuit of what is good; but how has it been perverted from its original design! We seek the world over for stimulus to create the sensation we delight in, instead of being satisfied to enjoy, along with every act of duty, that natural excitement which it has been so wisely intended to produce.

But the stimulus to which we most habitually, and according to the generally received opinion, most lawfully resort, is wine. We feel a little faint about the middle of the day, and we take it then. We are thus strengthened, and enabled to go out and make our calls, or to attend to our duties in any other way. We can even visit the poor, and we really do feel more vigour, more ability, and more courage, to admonish them of their extravagance and excess, particularly in the way of *intemperance*, immediately after what we call the necessary stimulus has been taken. We come back, however, exceedingly tired, and did not the dinner table present us with a fresh supply, we believe we should scarcely be able to get through the day. Our fathers and brothers, however, are surely not subject to this faintness about the hour of noon? No;—but they come home reasonably, and absolutely tired, and they, too, must have their strength restored by the same invigorating draughts.

If such then be the condition, and such the habits of persons in perfect health, and easy circumstances, what must be the measure of relief required from the same medicine by the millions who are ill at ease, who are suffering either from mental anxiety, or bodily pain, or perhaps from both? The human frame, even with the advantage of this wholesome and necessary stimulus is subject to a variety of diseases, and uncomfortable sensations, which we are not only anxious to remove ourselves, but which our kind friends are anxious to remove for us; and artificial stimulus is thus resorted to, not to cure these diseases, for that it cannot do—nor to remedy these uncomfortable sensations, for they come again—but to make us *feel them less*.

I would here beg to claim the particular attention of the reader—for here the subject assumes a most serious and important aspect—and I would ask the question candidly and kindly, are those diseases of the body, and those uncomfortable sensations to which I have alluded, really remedied, or lastingly alleviated, by intoxicating liquors; or is the body only brought into such a condition as to be made more easy under their infliction, and more careless about them altogether? Are they not in reality superseded by other sensations of a pleasurable nature, so as to be no longer felt or regarded? We know that a very slight degree of pain may be so soothed by gentle friction, and by other means of a similar nature, as for a time scarcely to be felt, and certainly not cared for; while a greater degree of suffering is often alleviated by inflicting other kinds of pain upon different parts of the body. If then, the whole of our bodily sensations could be just so far, and so agreeably, put in operation, that we should be wholly occupied with a lively and pervading sense of indefinite pleasure, it is but reasonable to suppose that we should be rendered, by this means not only insensible to, but wholly unconscious of, a degree of pain in any particular part. This, then, is precisely the manner in which intoxicating stimulants operate upon the bodily frame, except only in those very few and partial cases where they are really calculated to do good, in all of which, other and safer medicines might be substituted in their stead.

In reasoning on this important subject, however, I must confess I am one of those who do not consider the question of health as so deeply involved, as that of moral responsibility. But the case has now been tried for a sufficient length of time, even in this country, to prove that without any kind of intoxicating beverage, a state of health as good—

ray, even better, may be enjoyed. Happily for our cause, there are hundreds and thousands of witnesses now ready to attest the fact, that they never were so well as since they totally abstained; while on the other hand, those who declare themselves incapable of doing without such stimulus, almost invariably show by an exhibition of some, or many maladies, that they do very badly with it.

If then it is the frequent and almost invariable tendency of those who take a little wine to make them comfortable, to take a little and a little more, as the body under its various ailments may seem to require, what must be done when the mind with its long catalogue of deeper maladies becomes disturbed? What must be done as it becomes a pray to all those gnawing anxieties which mix themselves in with the under-current of daily life, especially in the present state of society? Why the sudden intelligence of an unexpected loss will often induce a man to gratify himself with this kind of imaginary strength; while the necessity of dismissing a servant not less frequently sends the mistress of a house for refreshment to her sideboard. And yet we are told there is no danger—no danger at all in all this. I repeat, that, not knowing exactly where the line of danger is, it is and must be a perilous experiment to all; and nothing can tend more forcibly to substantiate this truth, than the fact that all men, and all women too, who are now the degraded victims of intemperance, began and went on precisely in this manner, not one amongst them intending, or believing it possible at first, that they should ever exceed the limits prescribed by safety or decorum.

But what is it which makes this wine, or this liquid, which soothes away our pain, so desirable? Is it not a pleasurable sensation throughout the whole animal frame—a little warmth—a little comfort—a little energy—a little confidence—a little satisfaction in ourselves—a *very little* of all these, so little that we could not define their combined operation, except by saying *would feel better than before?* And yet this very feeling, innocent as it may appear in itself, is in reality a *degree* of intoxication. The same sensation thrilling through the frame, is what, by advancing a few steps farther in the same course, would become muscular distortion—the same pleasant glow would become a restless fever—the same sense of comfort would be ecstatic folly—the same energy would be madness—the same confidence would be incapability of shame, and the same self-satisfaction would be the same glorious exultation of the intemperate in his own disgrace.

It is painful—it is repulsive to enter into these minute descriptions, on a subject which it would be a privilege to be enabled to forget, and to forget for ever. But it is due to that subject that it should be fairly treated, and it is due to the honored friends of the temperance cause, that their views and their principles should be clearly understood. Let us regard it then in another light.

We have, most probably, all witnessed the effect of nitrous oxide upon the human system; or if any have not, I may speak of it as that kind of gas which, when inhaled produces the effect of immoderate laughter, with extraordinary excitement of the animal frame and spirits, so that the person thus stimulated exhibits the most ridiculous behaviour. Now suppose the same individual, who had made this exhibition of himself in the evening, was come the next day to transact any serious business with you, having inhaled only a very small portion of the same gas, only just enough to make him feel more comfortable than he did before, would you not consider him less sane, less rational, and less safe in every way, than if he had not breathed the gas at all? Unquestionably you would; and in exactly the same proportion as it had made him feel more comfortable, you would be convinced it had disqualified him for the occupations, the reflections, and the duties of a man. I do not say that he would be wholly disqualified. Far from it. He himself would be more lively, more ready, and more confident of himself in every way. But would he in reality

be more competent, and more deserving of the confidence of others? Most assuredly not; and you see in an instant in this case, that a perfectly wise man would not trust himself to breathe, though but in a small quantity, what was capable of confusing, and even maddening, his brain.

Again, let us ask of a Christian philanthropist whether, if he had committed to him the sovereignty of some newly discovered island, for the government of whose inhabitants he had to make laws, which should influence the character and welfare of those people through successive ages; if also they had hitherto lived in total ignorance of the use and properties of intoxicating liquids—Let us ask whether, thus situated, and taking into account all the good, and all the evil already done in other countries, by the introduction of such knowledge, he would deem it benevolent or wise to introduce such indulgences amongst the people over whom he ruled, and for whose virtue and happiness here, and hereafter, he was necessarily so deeply responsible.

Surely there are few who would not answer to this question, "No. Let my people go on in their ignorance of this incentive to passion and to vice. It is enough for me to govern them aright, without inventing a new enemy to their welfare in this artificial and extraordinary means of excitement; and lest my own example in using such means myself, even in moderation, should induce them to use it to excess, I will cheerfully endure the inconvenience of removing what is to me an innocent enjoyment, esteeming it a privilege to do so for the sake of those who are weaker and more ignorant than myself."

If, then, such would be the language, and such the decision of every sincere well-wisher to the human race, should not the same feeling operate at least as powerfully in a country already suffering from this fatal knowledge, in all its domestic, social, and political interests? And though, happily for us, it is not left to any single individual to make laws for our government in this or any other respect, it is surely not too much to ask,—why the same principle which would induce the absolute sovereign to give up his own use of so dangerous an indulgence for the sake of his people, does not operate with the enlightened Christian, so as to call forth the exercise of his influence to the utmost extent in the same benevolent cause?

Once more, let us try the subject in a different point of view. There is much talk in the present day of the wonderful effects of mesmerism; and without entering into the merits or demerits of the question at large, we will suppose for an instant, that all the cases we read of are substantiated by sufficient proof. If however, while we believed this mysterious agency to have been the means of removing or suspending certain maladies, we knew beyond a doubt that it had been the cause of death to many, of madness to more, and of misery to all upon whom it operated to excess; if no one either could tell exactly how far its operation was safe; but all could perceive that it had a peculiar tendency to lead people on in their exercise of it, from one step to another, until reason was finally overthrown, and folly and vice unscrupulously committed under its influence; should any of us in our senses, seeing and knowing all this, be willing to introduce the practice of mesmerism into our families, even when exercised to a very trifling extent? Should we desire to make it a part of our social enjoyments; or should we not rather, considering the immense amount of evil it was capable of doing, in proportion to its good—*seeing too that the good was to the body, and the evil to the mind*—should we not rather dismiss the system altogether from our own practice, as unworthy the countenance of prudent and responsible beings?

Yes, already we are startled at the practice of this strange art in our hospitals; and although guiltless of having produced any deterioration in the morals of the happiness of the people, already we look with suspicion and fear upon

that strong mysterious sleep to which its subjects are consigned, though no instance has yet occurred of its iron chains being riveted for more than a certain length of time, depending entirely upon the will of the operator. Such, indeed, is the character of mesmerism, with all its acknowledged harmlessness, that I much question whether the practice of it as a social amusement, even to a moderate extent, would be deemed a justifiable indulgence amongst rational and serious people; yet thousands upon thousands of such individuals allow themselves to partake every day, and in their most pleasurable and unguarded moments, of an indulgence far more difficult to limit in degree, and immeasurably beyond all that is yet known of mesmerism in the danger of its results.

It is true that, on the plea of health, of comfort, but more especially of habit, wine has already obtained dominion over our land, while mesmerism is but a stranger to our shores, and justly a suspected one; but if on the ground of its being likely to do more harm than good, and particularly moral harm opposed to physical good, we discountenance the one; how, on the same ground, can we find a pretence for cherishing the other? The very fact that intoxicating drinks can only in the highest use do good to the body, while they have proved themselves most fatally deleterious to the mind, ought of itself to be sufficient to make the Christian philanthropist pause, in order to weigh the subject carefully, impartially, and with reference to the Divine law, which teaches us that the soul of man is above all calculation precious in the sight of his Maker.

One of the most potent arguments in favour of the use of wine, as it has operated practically upon society, and especially upon young men of hopeful talent, is, that some of our most popular writers, as well as our most distinguished men of genius, have been addicted to the use of it, in a measure far exceeding the bounds of moderation. It is a lamentable fact, that such has been the case; but whatever may be the fascination which popular applause has thrown around the public career of such men, we need only look into their private lives, to see how far they were in reality, from being objects worthy either of envy, or of imitation.

No; these are not the men whom after ages regard as the benefactors of their race; and even if they were, what dark and gloomy chronicle shall tell of the numbers now without a name, of equal or superior genius to them, but with less ability to exercise that genius, not in consequence, but in spite of, such habits of excess? And, after all, it is the number of men of talent which makes a nation great, and wise. It is not here and there a genius flashing in a century of ignorance. I repeat, such men are not the pillars we depend upon for the intellectual and moral dignity of our nation. Startling, brilliant, and eccentric, their course resembles only that of the fiery comet—a blaze in the heavens—a wonder to the eyes of men. Yet how different from the milder planet, or the fixed and constant star, to which the traveller turns with trusting heart, and by which the mariner steers his trackless course along the mighty deep!

It is to men of deep thought, of patient labour, and, above all, of steady mind, that society owes the greatest blessing, which it is the privilege of enlightened intellect to impart; and, in order to preserve that steadiness of purpose, that fixedness of resolve, and that supremacy of the mind over the body, which are essential to the efficient working out of any great and lasting good, it has always been found necessary to lead a temperate and abstemious life, both as regards bodily indulgence, and animal excitement.

And if this is necessary for superior minds, in order to their beneficial exercise for the good of the community at large, it is at least equally so for common minds, as a means of preserving them from those follies and inconsistencies which are sufficiently called forth by the ordinary course of social and worldly affairs. It would seem, however, that the generality of mankind are so fortified against the evils,

perplexities, and dangers of this life, by the wisdom of the serpent and the harmlessness of the dove, that they can afford to risk the consequences of perpetually adding to the stimulus which incites to sensation and to action, just so much as they take away from the calm judgment that is so often needed to control our feelings, and to teach us how to act aright. Hence an endless catalogue of evils, arising from the miscalculations, oversights in business, hasty conclusions, intemperate expressions, weakness under temptation, and general subservieney of principle to inclination, amongst men; while amongst women the sad consequences of the tell-tale tongue, the sudden impulse, and the wilful act, have been scarcely less calamitous. To women especially the excitement of society alone is often enough, and too much for the equanimity of minds over which there has been exercised no habitual control; and, after the accustomed means of increasing that excitement have been freely, though not according to the opinion of the world too freely used, how many through the long, dull, weary morning hours have to look back with shame to the confused and busy scenes of the previous evening, amongst which the dim, but certain witness of their own folly stands forth conspicuous, as if to warn them against ever venturing upon the same unguarded course again!

But it would require volumes to detail even the most familiar instances arising from this practice as it prevails in society, impregnating with its poison the secret springs of feeling, and stimulating to all those little acts, thoughts, looks, and words which constitute the beginnings of evil, and which may justly be compared to sparks applied to a long train of mischief, including the practice of every kind of selfishness, duplicity, and too often bad faith. Would that peculiar look, for instance, have been given? Would that word have passed the fair speaker's lips? Would that strange eccentric act have been committed had no artificial stimulus been used? Oh, woman! reckless woman! how often has thy character received a bias, and thy whole life a shade, from the consequences of some rash purpose conceived without a thought of harm, and acted upon from the sudden impulse of a moment! How often has the friend of thy bosom been wounded, the love of years destroyed, and shipwreck made of happiness and peace, from the mere indulgence of transient inclination too impetuous for reason to control! And yet under circumstances of peculiar temptation from the excitement incident to society, woman is the first to place herself in peril by voluntarily adding to the stimulus, of which she has already more than her natural prudence can restrain.

Thus, then, we venture to trifle with the immortal mind; thus we presumptuously dare to ruffle the calm of that bright mirror which ought to reflect the image of Divinity!

But there is another view of this subject which has proved a very conclusive one with me, and no doubt with many others. After a person has partaken even sparingly of intoxicating stimulus, I cannot believe that he is in so suitable a condition to pray as he was before; and yet the habitual frame of the Christian's mind should be such, as that he may be ready at any hour, or at any moment, to offer up those secret appeals for Divine sanction, guidance, and support, without which we cannot expect to be kept in safety, in our going out, or coming in—when we begin the day, or when we lie down to sleep at night. Besides which, there are all those momentary little occurrences of daily life by which we are surprised into evil more frequently than by obvious temptations—those sudden questions which we sometimes cannot answer without a secret prayer that our lips may be kept from speaking guile—those trials of temper, and those tests of principle, against which we have need to fortify ourselves by watchfulness as well as by prayer. And how is it possible we should be so constantly and entirely on our guard as we might otherwise be, whilst under the influence even of the slightest degree of this kind of stimulus?

There are but few persons, I should suppose, who would think of preparing themselves for the duties of public worship by the use of wine; yet, if there be one situation in which we are less in danger from temptation than all others, it may reasonably be said to be when Christian friends go up to the house of God in company. He to whom the secrets of all hearts are laid bare—He knows that even here the busy mind has enough to do to call in its wandering thoughts, and keep them fixed upon the words of the preacher, or upon the supreme object of adoration. But if here, when surrounded with all that can remind us by association and habit of the solemn purpose for which a serious, and apparently united, community of immortal beings are met—if even here, while the truths of the Gospel are laid before us, while prayer and praise are ascending from the multitude around, we are unable to control the faculties of the mind so as to bring them under subjection to the solemn requirements of the great duty of public worship, what must be the difficulty of exercising a suitable control over our thoughts and actions when not reminded of these things, when surrounded by worldly or thoughtless companions, when associating with the world in its stirring, importunate, and necessary avocations, or when mixing, so far as Christians can mix, with its pleasures and amusements.

In addition to the duties of public worship, there are those of private devotion—there is the reading of the sacred Scriptures, the prayer of the family, and the prayer of the closet; and how often must these be attended to at a time when the bodily frame is exhausted, and when, consequently, temptation is strong upon those who are addicted to such habits, to supply with momentary stimulus the enfeebled energies of the mind. What, then, I ask, and I would ask it kindly and solemnly, is the nature of those prayers which are offered up under such stimulus? Are they not often mere words, compiled from a set of familiar phrases, with which the heart has no living or present sympathy? And though to the mere formal hearer they may exhibit no perceptible deficiency, He to whom they are addressed knows well that they have little to do with that worship, which he has expressly declared to be acceptable only when offered *in spirit and in truth*.

There are social and convivial meetings often held at the houses of religious people; and far be it from me to wish that it should be otherwise. Far be it from me to attempt to throw a shadow over what I am happy in believing is the brightest aspect of human life—the path along which the Christian walks humbly with his God. Individually I have perhaps rather too strong a tendency to think that religious people should, above all others, understand the science of rational enjoyment, and exhibit before the world the important truth, that even earthly happiness may be innocently, cordially, and thoroughly enjoyed. In this very enjoyment, however, there is excitement enough for the safety of what ought to be the habitual frame of the Christian's mind, in the meeting of friends, in the freedom of social converse, and, above all, in the exhilarating and delightful sensation of uniting, heart to heart, and hand to hand, with those whom we love and admire, in one great one common, and one glorious cause.

There is sufficient excitement, too, occasioned by the general advocacy of this cause, by the public meetings and the thrilling eloquence so often heard on these occasions—there is excitement enough in all this, and sometimes too much, for the even balance of the Christian's feelings and temper, without the addition of artificial stimulus applied to the animal frame, which at best produces only a transient accession of energy, to be followed by a lassitude and exhaustion unknown to those who never use such stimulus.

I am, however, one of those who believe, that in the sight of God, our habitual and secret feelings are of as much importance as the energy we carry with us into public effort. I believe that the ranks of the blessed in an eternity of happiness will be filled up, not by those who

have merely moved others in a righteous cause, but by the meek and humble followers of a crucified Saviour, whose consistent walk on earth has been in conformity with his precepts, and under the guidance of his Spirit. It is not what we *do*, but what we *are* that we must be judged by in the great day of account; and it is therefore the Christian's duty to examine every motive, to watch every act, and to control every impulse, so that his private as well as his public life shall be acceptable in the Divine sight.

Were this not the case—were it lawful or expedient for the Christian to throw the whole energy of his mind and body into one great public effort, and to leave nothing for his private hours, for his family, or for the religion of his closet, but nervous irritation, weariness, or senseless sleep, I should be willing to allow that the use of stimulants might be favorable to such a course of action. Indeed I am but too well assured, that many extraordinary instances of oratorical power, many startling flashes of brilliant genius, and many single efforts, almost supernatural in their force and their effect, have been produced under the influence of this kind of excitement. But who has followed the individuals from whom such extraordinary action emanated, home to their families or their closets? Or, having so followed them, who would pronounce upon their condition there as being that of happy men—of men whose daily and hourly conduct constituted one continued homage to the purity, the holiness, and the benignity of their Creator?

No. I appeal to common sense, to experience, and to observation of the world in general, whether the individuals thus occasionally wrought upon by artificial stimulus for a particular and transitory purpose, are not, of all mankind, the least enviable in their private experience and habits, the most irritable in their feelings, and the most weary of life and its accumulated ills?

Just in proportion then as the religious professor allows himself to approach to this extreme, his private life and the secret history of his religious character become stamped with an impress fearfully at variance with the calm purity, the clear intelligence, and the high spiritual enjoyment which constitute the Christian's happiest foretaste of the blessedness of the heavenly kingdom.

Such observations, however, belong only to the theory of this dangerous practice. Facts, awful facts, attested by ministers of every religious denomination, are not wanting to assure us, that of the causes of religious declension now prevailing in the world, the drinking usages of our enlightened country, have been the most fatal in their consequences.

The author of "Ant. Bacchus," himself a minister of religion, and one who has spent no small amount of time and talent in the investigation of this subject, has the following passage in his valuable work, and I know not how I can more appropriately close this chapter.

"Let us look round our congregations, and enumerate those opening buds of promise which have been withered and blasted, and let us inquire also into the influence which destroyed our hopes, and the peace and respectability of the offenders, and we shall find that in ninety-nine cases out of a hundred, these drinks have been the remote or proximate cause. I have seen the youthful professor, whose zeal, talent, respectability, and consistent piety, have promised much to the church and the world, led on from moderate to immoderate draughts, in the end become a tippler, dismissed from the church, disowned by his friends, himself a nuisance to society, and his family in rags. I have seen the generous tradesman, by whose zeal for the Gospel, and at whose expense too the ministers of religion have been introduced into a destitute village, and eventually a house erected for God, and a flourishing church formed, himself excluding himself by his love of strong drink. Would to God these instances were solitary! But, alas! they are not. Almost every church and every minister have to weep over spiritual hopes blasted, and Christianity outraged by these drinks.

"We must here also observe, that if but one member of the church had backslidden, if but one angel of the church had fallen, or but one hopeful convert had been lost, through the use of alcoholic drinks, the thought that *only one* had been betrayed and corrupted, ought to make us resolve to abstain. The consideration that what had destroyed one might injure many, would, were not our hearts more than usually hard, prompt us to vow never to touch or taste again. But we have not to tell of one but of many

that have been ruined. The hopeful ministers of the sanctuary who have fallen are not a few. And as to members and young people of the highest promise, who have been lost to the church through this practice, these might be counted by thousands."

Such are the words of one of the most zealous advocates of total abstinence; and I give them in preference to my own, because I should be sorry to presume upon any right I may have as a private individual, to interfere with the habits, or question the judgment of those, who, thinking differently from myself in this respect, faithfully fill the high station of ministers of the Gospel. Of them, and of religious professors in general, all I ask is, that they would give the subject their cordial and serious consideration, while they ask how many the force of their example might possibly preserve from the fatal consequences of this insidious habit. The question has now become one which can no longer be put from us as unworthy of examination, without a dereliction of duty. With the result of such examination I have nothing to do. *Let every one be fully persuaded in his own mind, remembering that full persuasion can only be the result of serious, persevering, and impartial inquiry.*

PROGRESS OF THE CAUSE.

AMSTERDAM, July 21.—Sir—I take the liberty of presenting you the respectful salutations of a great number of my countrymen, who have resolved to renounce the poison of distilled liquors, to their temperance brethren in America. Long since the cause of temperance had reported the most signal victories on the other side of the ocean; and some voices might be heard, some publications appeared in Holland to commend the raising of similar institutions at home; but, for many years, all efforts seemed to slipwreck on the supine indifference of the greater number, the long inveterate habits of intemperance among the labouring class, and an inconceivable sympathy for that sort of national industry which so unhappily employs, or rather wastes its capital, in producing alcoholic liquors. But a few months ago a fortunate change took place; and in several towns, such as Amsterdam, Rotterdam, Utrecht, Haarlem, &c., and other parts of the country, associations were formed, at first to check the abuse, but soon to promote the entire abstinence from strong liquors. The directors of each have resolved to join, as correspondents, into a society of abstinence throughout the whole kingdom, the centre of which is at Haarlem, where the general President, Mr. Egging, M.D., resides. The statutes of both the General and Amsterdam associations, are, as much as possible, like those of the English and American Temperance Societies. As the institution, though daily extending itself, is only in its infancy, we do not, as yet, presume to furnish any statistical supplies for the American Temperance Union's yearly reports, which excite universal interest among the friends of temperance in this country. It is, at present, only with a desire of entering into a correspondence with you, that we presume to offer you the copies of the Statutes of the Amsterdam Association, and of the first Prospectus of the General Society; requesting you to favour us henceforth with the more interesting publications issued from the American Temperance Union. We hope that such a correspondence will excite the emulation of our own countrymen, and be a source of happy feelings to the friends of temperance in other climes. Please to accept the sincerely felt respectful consideration with which I am, Sir, your most humble servant.—T. HEUSKERS, *Correspondent Secretary of the Amsterdam Temperance Society.*

PARIS, Sept. 1.—My dear Sir,—Under the apprehension that I might give you incorrect opinions if I attempted to inform you of the state of the cause of temperance in Great Britain before I had surveyed the ground somewhat thoroughly, and thus misled, I have hitherto written nothing; but my conclusion is that a silent change is taking place there among all classes—that much less intoxicating drink is used than formerly—that it is not considered a breach of decorum, in any man, in any place, to refuse the glass; and those who continue to use the article are restrained by a sense of propriety, a regard to health and various other considerations, to be more moderate in their libations. Many of the best men are tea-totallers—but the mass of the upper, and I may add of the middling classes, think water, pure water, not made for man to drink, and injurious to health as well as comfort. The physicians, as a body, do not by example or otherwise proclaim, as have Doctors Warren, Mussey, Alden, and a host of other men of high professional skill, that intoxicating drinks are never useful to men

in health, but on the contrary they declare that the fogs of the climate render stimulants needful for them.

The clergy in too many instances adopt the opinions of their physicians, and how can temperance prevail, rapidly, with such counteracting causes? When they are assured that men enjoy better health who use no alcoholic drinks, they shake their heads, and say, "we have tried it for three weeks, or three months, and it almost killed us." With such flimsy objections they satisfy their own consciences, and thus the benefit of example in the two classes, who under God did most to promote the cause in its earlier stages in America (the physicians and the clergy,) is not felt in Great Britain. Some noble examples among both there are, among whom Rev. W. Jay, of Bath, Rev. James Sherman, of London, and Dr. Lovell, of London, stand prominent. I have seen Father Mathew, and found him the honest, open-hearted, whole-hearted friend of genuine temperance which we have supposed him to be. He is doing good in England, though it is a very different soil from Ireland to cultivate. He is indefatigable, and no man can see and hear without admiring and loving him. His object is simple—to win men to temperance—and the blessing of many who were ready to perish has come upon him, and will follow him, may it be at some distant period, to the tomb. Very sincerely, your friend,—JOHN TAPPAN.

CANADA.

FARMINGVILLE, Oct. 21.—Being appointed by the Conference of the M. E. Church to the Elizabethtown Circuit, I have now travelled once round, and made some inquiries in reference to the cause of temperance. I find that the friends have been active, and that there is need now of renewed activity, though the cause is still alive. I speak for myself, I intend to be engaged in this matter. There are now seventy preachers in connexion with us; we are all tea-totallers, and tea-total lecturers, and ready to engage against King Alcohol.—JOHN T. WILSON.

MISCELLANEOUS.

WORTHY OF EXAMPLE.—The political parties in Mobile have agreed, through a committee appointed for that purpose, that no drinking houses shall be opened pending the election, in that city, by either party, at the expense of the party.

A Maine Temperance Society is about being formed in Boston. The success to it which has attended the Manners Society of this city, now enrolling 14,000 seamen.

"HONOUR TO WHOM HONOUR IS DUE."—We are informed that there is not a place in the village of Rensselaerville in this county, where intoxicating liquors are sold, and that the *last rum-seller has signed the pledge*. This is encouraging to the friends of the cause, and should stimulate them to renewed efforts. Let the friends of temperance in every village and town throughout the state and country, say as they said in the village of Rensselaerville, "It can and must be done," and with corresponding efforts, alcohol will soon be routed from our borders. Try it, friends.—Recorder.

OREGON.—We see it stated, that the entire community of emigrants in Oregon, have, by common consent, abandoned the use of ardent spirits, and excluded them from their settlements. There is some hope of a colony begun on such principles. The Hudson Bay Fur Company second these efforts heartily, and efforts are now making to induce the Russians on their side, to adopt the example, and do away with the use of that traffic of the abominable thing.

We would like to know how a man feels on going to bed at night, after having spent a whole day behind a counter, mixing and selling drams? People generally, as they pull off their clothes for a night's rest, like to look back and find that they have spent the day to some good purpose. They sleep the easier for it. How can a bar-tender? How does he contrive to banish the thought from his mind.—"This whole day I have done nothing but pour out liquors, and mix up stuff to make men drunk. I took more than one nap that was wanted at home for bread. Not a man went out of the bar-room, that was not worse than when he came into it. How long am I to keep up such a life as this? Shall I actually die in the business of selling grog?"—*Am. paper.*

AN INCIDENT WORTH RECORDING.—Some two years ago, when Pollard and Wright first traversed the State of New York, waking up the inhabitants to the value of the temperance reformation as they had not been before, a town of considerable importance, off

from their line of travel, sought the aid of these reformed men, but not being successful, it was proposed that they should raise up one from among themselves; as if this could be done without some miraculous interposition. The conception was a bold one, and was promptly carried out. A proposal was made to a most degraded, drunken lawyer, to come into a public meeting and describe the beauties of rum-drinking, and give reasons, if he had any, why the young men of the place should follow in his footsteps, or why they should keep off from his track. He consented. The plan drew out a great concourse. Still unreformed, and without thought of reformation, he spoke more than an hour, telling the whole story of the drunkard. A deep impression was made, and fifty signed the pledge, and he among them. From that moment he was in great demand throughout that and the neighbouring counties, and was instrumental in reclaiming a large number of miserable drunkards, and obtaining more than 14,000 signatures to the pledge. He is now a leading lawyer and magistrate in the town, a hopeful Christian, and most vigilant promoter of the temperance reformation. Could all the signal providences by which this work has in the last two years been advanced in our country, be collected together, they would form a most interesting and instructive volume. He has promised us some account of his labors in driving rum from Northern New York.—*Journal American Temperance Union.*

CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*Macnight's Translation.*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, NOVEMBER 15, 1843.

VOLUME X. OF ADVOCATE.

Several judicious and highly respected friends in the country, have represented to the Committee, that the interests of the *Temperance Advocate* suffer most materially from the season of the year at which the Volume is made to begin, viz., 1st May:—

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

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

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

These considerations induce the Committee, after mature reflection, to close the present volume of the *Advocate* with the 15th December number, and commence the 10th Volume on the 1st January, 1844. To such as have subscribed for a year from the 1st May, the new volume will, of course, be sent up to that period, whether they continue to subscribe or not, so that there will be no breach of faith with them, seeing that for their subscription they will receive the paper for one whole year, viz., 24 numbers, and in that year there will be one complete volume.

To new subscribers, of whom we hope for a large accession, the price will be 3s. 6d. per annum, in advance, beginning 1st January; and to old subscribers, who have paid till 1st May, 1844,

the additional price will be 2s. 4d., to entitle them to receive it until first January, 1845. This additional sum, we hope all our present subscribers will remit during winter, when it will, as we have seen, be much more easily done than if deferred till May next.

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

GRATUITOUS DISTRIBUTION.

Communications from zealous and respected friends in many parts of the Province have been received, disapproving of the gratuitous distribution of the *Advocate* to Ministers and Teachers, for the following reasons:—

1st. The expense is great, and the funds raised for Temperance purposes are not able to sustain it.

2nd. A great number of those who receive it are openly opposed to the Temperance cause, and not a few positively intemperate, so that the publication, instead of being welcomed and used profitably, is often treated with scorn and destroyed.

3d. The distribution has continued for several years, so that all who are open to conviction may be supposed to be convinced already, and there is no reasonable hope of convincing the others.

4th. Such as are aware of the importance of a Temperance paper will find ways and means to procure it themselves, and if they do not, it is, properly speaking, the business of local Temperance Societies to supply the ministers and teachers within their respective bounds.

On the other hand, it is thought that ministers and teachers who have adopted Temperance principles are well deserving of this mark of attention and respect, and that no money is better laid out than that which statelyly furnishes them with information and arguments, which, in a thousand ways, they can turn to advantage in the advocacy of the cause: whilst to the shame of the country, be it spoken, many are so poor that they cannot even afford the price of the *Advocate*, and if the business of supplying them were left to local societies, it is not likely that it would be generally done. Again some think that it is even of more importance to send the *Advocate* to ministers and teachers who "take a little," than to ten-totallers, as it is supposed their consciences must be touched sooner or later.

Under these circumstances the Committee have resolved that they will not pledge themselves in any manner, respecting the gratuitous distribution of the tenth volume, (commencing first January next) but be guided, in a great measure by the amount of support they receive from the country as to the course they will adopt.

To our fact, however, we cannot shut our eyes, viz.: that the expense of the whole measure, about £150 annually, is the merest trifle to the "Empire Province" of Canada, and not worthy for one instant to be considered as counterbalancing the good to be expected from the measure in question. Countries, not nearly so populous nor possessing so many natural and acquired advantages, have, in all ages of the world, sustained immense expenditures, in raising magnificent public edifices, supporting luxurious monarchies and aristocracies, or in carrying on costly and ruinous wars, from all which burdens the people of Canada are free; and it will appear that such freedom tends rather to selfishness than to enlargement of soul, if we cannot raise £150 per annum to spread Temperance truths amongst the public instructors of the people.

REPLY TO "VERITAS."

The words of Paul, "If thy brother be grieved with thy meat," &c. Rom. xiv. 19, are as applicable to drink as they are to meat, and in effect the same thing is said of wine in verse 21. By all then who admit the inspiration of Paul, it must be admitted, that

all who would prove themselves the children of God, and the friends of man, are bound to abstain from drinking wine, or using any other thing, as long as their doing so grieves or stumbles their brethren. And who will say that their love and self-denial ought to stop here, or that they are not bound to regard the welfare, temporal and eternal, of all men. And if their drinking at their own table is wrong, must it not, on some accounts, be more so at the Lord's Table? Where or when will men show a tender regard to the honour of God and the good of men, if not there? Some may say that the quantity taken at the Lord's Table is so small that it can do no harm. But it ought to be known, that the quantity drank, by good men, at any table, is, in our respect, of little consequence; it is their drinking any intoxicating drink, and thereby countenancing, and adding respectability to a ruinous custom, in which the evil and mischief consist.

It is awful that anything which is an abomination in the sight of God should be highly esteemed among men, and that Christians and Christian ministers should help to make it so. And if God loves or hates things, or practices, according to the nature and amount of their effects, (and who will venture to say that he does not?) then how much must he abominate the use of all intoxicating drinks, no matter by what name they go. It is the effects they produce that render them dangerous, and the use of them hurtful.

Some may say that nothing but the fermented juice of the grape is wine. But this is an assertion so important, and involving or leading to such serious consequences, that it ought to be accompanied with proof or evidence: for who will say that it is self-evident, and needs nothing to make it more so. Is it not improbable that Jesus Christ would appoint two things as emblems of spiritual blessings—the one nourishing and daily used; the other, not only *useless*, but *poisonous, bewitching, and ruinous*? (for who will say that intoxicating drink of any kind is essential or useful to life?) Is it not improbable that he would appoint a liquid which he knew had ruined many, and against which he had warned men—Prov. xxiii. 31; and which he knew would continue to ruin millions more, filling the earth with madness, pollution, crime, and woe,—destroying far more than all other poisons put together—and above all, destroying both soul and body forever? If the assertion that Christ appointed such a thing for such purpose, needs strong proof, and clear strong proof, I know not what does. We have no more reason to think that he appointed fermented wine in the Supper, than that he used fermented bread at the Passover; either of which would be contrary to his own law, which he came to fulfil. How could either of them be in the house of a consistent Jew at the time of the Passover? yet we have every reason to think that it was in the house of such a Jew that Christ instituted the Supper.

And it ought to be kept in mind that the contents of the cup given to the disciples is not called *wine*; it was something to be drank not to be eaten. Whatever, then, men may choose to call wine, has nothing to do with the question, *What ought to be taken at the Lord's Table?* The most that any can contend for, is, that it be the "fruit of the vine." If any contend for more than this, be more specific than this, they go beyond apostolic authority. If then we can get the fruit of the vine, or the juice of the grape, unpolluted by the presence of alcohol, ought we not to prefer it?

Is it not going too far to say, Nay, but it must have alcohol in it—especially when we consider that most of the trash to be had under the name of wine, is a vile compound of whisky, water, and various poisonous ingredients. If men were to search for something that would be utterly improper as an emblem of spiritual

blessings, flowing through the atonement of Christ, could they find or invent any thing more suitable than this?

I was led into these thoughts by the objection mentioned by VERITAS, and I need not add that his objection is just; in my ears it sounds oddly to call upon men to give up all intoxicating drink *except at the Lord's Table*. What has the Lord's Table to do with intoxicating drink? I wish to remember that it is important to speak to, or of, good men, who differ from us, with love and respect. The truth is to be spoken in love; but we are to distinguish between respect to men, and respect for the errors which we think they hold.

I will just add, Mr. Editor, that the richest are not always the most liberal. There are some poor "whose deep poverty abound unto the riches of their liberality." The same may be said of some who are very rich in their mental stores; but they are very parsimonious in imparting of their riches. If these Omegas would contribute according to their ability, your pages would be crowded with important matter, so that you should have no need nor room for any thing from

OMICRON.

MODERATE DRINKING, VS. DRUNKENNESS.

It is a serious question, whether the various, and widely spread miseries which men bring on themselves in this world, and that to come, are chiefly to be ascribed to drunkenness, or to what is called moderate drinking. Some may consider this a very foolish if not an absurd question. They will be ready to say, how can moderation in the use of any thing ruin men? Moderation which good men plead for and practice, did not Ministers preach and print for many years back, and do so at present, in favour of it? They did so—they preached, and wrote against drunkenness, but not for entire abstinence; therefore, it was, at least, virtually in favor of moderate drinking; and accordingly moderate drinking prevailed, and drunkenness followed. And all their efforts to suppress this monstrous and shameful evil, were as unavailing as the efforts of the Egyptians to oppress the children of Israel. The more they oppressed them the more they multiplied. Their labor was very ineffectual in keeping men from becoming drunkards, and still more so, and necessarily so, in recovering such. It may justly be doubted whether this (with some) favorite doctrine of moderation has ever recovered one drunkard.

To solve the above question, let us suppose a case, which, alas! is a very common one. A young man keeps company with the respectable part of the drinking class, and takes a little for company and custom sake. He abhors drunkenness, and despises drunkards. He continues to act in this manner, and gradually drinks a greater quantity, and drinks more frequently—becomes more fond of and feels a desire for it—does not despise drunkards so much as formerly, but, on the contrary, can sit down with some of them, for the sake of others who are present. By and by he sits down with a jovial party, he likes the company, and now likes the drink. They are drinking healths or toasts. He deliberately takes one glass after another, with pleasure; and partly from love to the company, and partly love of drink, continues till he is drunk for the first time. Now this young man is in a sad case, he has, for the first time, unfitted himself for the proper discharge of every duty, every virtue, and prepared himself for such crimes as Satan and his own depravity, and circumstances may tempt him to commit; that he does not continue ever after in this awful state is not owing to any thing good in him, no thanks to him for his recovery. He has despised the authority of God, and disgraced human nature,—committed a crime unfitting him for heaven, an^d deserving hell, and which, if not repented of, and

pardoned, will bring him thither. In a word he shows he is become blinded and hardened—that his moral powers are already in a fearful degree destroyed! Now to what are we to ascribe this ruthless and daring depravity, evidencing so much moral ruin? Not to drunkenness, for this man was never drunk before. Nothing I think but the most obstinate prejudice, can refuse to ascribe it to moderate drinking. It was this that rendered the taste of the drink agreeable, which to every one at first is the very reverse; it was this that led him into the haunts of vice, and rendered them familiar and agreeable, and initiated him into such company, darkened his understanding, and seared his conscience, and so prepared him for such a crime; and having thus far overcome the obstacles which God has placed in the way to hell; and being thus prepared, it is easier, if grace prevent not, to go the rest of the journey, than it was to come thus far. He has now reached a part of the way, where the descent is more steep, rendering his downward course more easy, and returning more difficult,—his inclination to drink, and other evils, drawing and goading him along—and the voice of God in his word, in providential dispensations, in conscience, and every other principle of resistance become in the same proportion more weak. This is the work and fruit of moderation. And now I am willing to leave it to any person who has considered the subject, or may yet consider it, to answer the question, whether the ruin connected with, and following the use of, intoxicating drink, is to be chiefly ascribed to drunkenness or to moderation?

OMICRON.

WORLD'S CONVENTION.

The Committee of the Montreal Temperance Society invite societies throughout the Province of Canada to consider the propriety of sending a Delegate to the World's Temperance Convention, to be held in London in June next. They also request each society, in the event of approving the measure, to name the individual they wish to send, and the proportion of the expense for which they are willing to pledge themselves. The whole expense of one delegate would probably be from £90 to £100 currency—and pledges should be made, with the understanding, that whoever has the greatest number of votes should be first requested to act, and should he decline, the next, and so on; but no sum pledged to be withheld upon the plea, that the particular individual desired by the society has not been deputed.

It may be asked whether there would be value received for so much money, and this question we must leave societies to decide, certain it is Conventions on this and other subjects have done, and are likely to do, immense good, and it would be somewhat strange were the civilized world to be represented at the Convention in question, and Canada to leave herself out.

PUBLIC MEETINGS.

The common manner of getting up Temperance Meetings, where speaker after speaker rises without definite end or aim, but to say something about the evils of drinking, or the benefits of total abstinence, is not perhaps the best calculated to improve the speakers, interest the hearers, or illicit and enforce truth—and it has been thought that a series of questions might, with profit, be proposed by each society for discussion at their stated meetings, through the winter, one to be discussed in all its bearings on each meeting night. The questions might be such as the following, or many others, that a little reflection will suggest, and it will at once be seen how rich in argument and illustration they would prove, and how much their discussion would be likely to extend correct opinions concerning important points:—

1. Is the traffic in intoxicating drinks immoral?

2. Does what is called moderate drinking or drunkenness do most harm?

3. What is the duty of Government, with respect to the traffic?

4. Does the Bible sanction the use, as a beverage, of alcoholic or intoxicating drinks?

ANNUAL PRAYER MEETING.

Remembering the hallowed season that was enjoyed by the members of the temperance societies, who engaged in a simultaneous prayer meeting, on the first Thursday of December last year, the Committee of the Montreal Temperance Society respectfully invites the societies of the Province to hold a concert of prayer for the Divine blessing on the temperance cause, on the evening of the same day this year.

The Annual Prayer Meeting of the Montreal Temperance Society, will take place on Thursday the 7th of December, in the First Congregational Church. All friends of the cause are invited to attend.

EDUCATION.

What is Idleness?

"Here," said I to my class of Sunday Scholars, as I held a little book in my hand, "this is for the child who can give me the best answer to the question, What is idleness?" "I can," answered one; "if you say we are to learn our lessons, and we come to you and don't know any of them, and have had nothing to prevent our learning—that is idleness." "I can," continued another; "you tell us to come clean, and neat, and tidy, and if instead of that, our Gupets and frocks are torn, though we have had time to mend them—that is idleness." "I can," said a third little creature; "if you tell us we are to be here at nine o'clock, and we loiter about and do not get here till ten—that is idleness." Several of my young ones were silent, and I asked if any one had any thing else to say. "Yes, ma'am," replied an elder girl; "I know that what my school-fellows have said is idleness, is so; but there is another kind beside that. We know that we are to be up early in the morning, to pray for a blessing on the instructions we are to receive, to ask a blessing also on our minister and on our school, to read a chapter in the Holy Bible and to be in time for prayer with our teachers; but if we waste the sacred morning in bed and do not rise in a proper time—that is idleness."

When this answer was finished, a peculiar seriousness spread over the whole class, and each one seemed to say, "Verily, I am guilty of this thing;" yet the eyes of all were attentively fixed on the book. I paused for a minute and then delivered it into the hands of the last mentioned girl, for she I considered, had answered the best.

And now, my young friends, what say you of this idleness? Are there no traces of it in your conduct? Do you always aim at saying your lesson well? Do you wish to appear neat and tidy? Do you always seek to be in time and to attend to what your minister says? And, above all, do you pray for a blessing on your teachers, and search and study the words of eternal life? If you do all this, I will not call you idle: but if, upon looking into your hearts, you find you are guilty; O arise, be up and doing, be idle no more and may the God of all grace enable you, by his grace, to "be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi. 12.)—*Youth's Friend.*

Of enlarging the capacity of the Mind.

Waits on the Mind.

There are three things which in an especial manner go to make up that amplitude or capacity of mind which is one of the noblest characters belonging to the understanding.

1. When the mind is ready to take in great and sublime ideas without pain or difficulty.

2. When the mind is free to receive new and strange ideas, upon just evidence, without great surprise or aversion.

3. When the mind is able to conceive or survey many ideas at once without confusion, and to form a true judgment derived from that extensive survey.

The person who wants either of these characters may in that respect be said to have a narrow genius. Let us diffuse our imaginations a little upon this subject.

1. That is an ample and capacious mind which is ready to take in vast and sublime ideas without pain or difficulty. Persons who have never been used to converse with any thing but the common, little, and obvious affairs of life, have acquired such a narrow or contracted habit of soul, that they are not able to stretch their intellects wide enough to admit large and noble thoughts; they are ready to make their domestic, daily, and familiar images of things the measure of all that is, and all that can be.

Talk to them of the vast dimensions of the planetary worlds; tell them that the star called Jupiter is a solid globe, two hundred and twenty times bigger than our earth; that the sun is a vast globe of fire above a thousand times bigger than Jupiter, that is, two hundred and twenty thousand times bigger than the earth; that the distance from the earth to the sun is eighty-one millions of miles; and that a cannon bullet shot from the earth would not arrive at the nearest of the fixed stars in some hundreds of years; they cannot bear the belief of it, but hear all these glorious labours of astronomy as a mere idle romance.

Inform them of the amazing swiftness of the motion of some of the smallest or the biggest bodies in nature; assure them, according to the best philosophy, that the planet Venus (i. e. our morning or evening star which is near as big as our earth), though it seems to move from its place but a few yards in a month, does really fly seventy thousand miles in an hour; tell them that the rays of light shoot from the sun to our earth at the rate of one hundred and eighty thousand miles in the second of a minute; they stand aghast at such sort of talk, and believe it no more than tales of giants fifty yards high, and the rabbinical fables of Leviathan, who every day swallows a fish of three miles long, and is thus preparing himself to be the food and entertainment of the blessed at the feast of Paradise.

These unenlarged souls are in the same manner disgusted with the wonders which the microscope has discovered concerning the shape, the limbs, and motions of ten thousand little animals, whose united bulk would not equal a pepper-corn: they are ready to give the lie to all the improvements of our senses by the invention of a variety of glasses, and will scarcely believe any thing beyond the testimony of their naked eye without the assistance of art.

Now, if we would attempt in a learned manner to relieve the minds that labour under this defect:--

1. It is useful to begin with some first principles of geometry, and lead them onward by degrees to the doctrine of quantities which are incommensurable, or which will admit of no common measure, though it be never so small. By this means they will see the necessity of admitting the infinite divisibility of quantity or matter.

This same doctrine may also be proved to their understandings, almost to their senses, by some easier arguments in a more obvious manner. As the very opening and closing of a pair of compasses will evidently prove, that if the smallest supposed part of matter or quantity be put between the points, there will be still less and less distances or quantities all the way between the legs, till you come to the head or joint; wherefore there is no such thing possible as the smallest quantity. But a little acquaintance with true philosophy and mathematical learning would soon teach them that there are no limits either as to the extension of space or to the division of body, and would lead them to believe there are bodies amazingly great or small beyond their present imagination.

(To be Continued.)

MOTHER'S DEPARTMENT.

Guard against too much Severity.

By pursuing a steady course of efficient government, severity will very seldom be found necessary. If, when punishment is inflicted, it is done with composure and with solemnity, occasions for punishment will be very infrequent. Let a mother ever be affectionate and mild with her children. Let her sympathise with them in their little sports. Let her gain their confidence by her assiduous efforts to make them happy. And let her feel, when they have done wrong, not irritated, but sad; and punish them in sorrow, but not in anger. Fear is a useful and a necessary principle in family government. God makes use of it in governing his creatures. But it is ruinous to the disposition of a child, exclusively to control him by this motive. How unhappy must be

that family where the parent always sits with a face deformed with scowls, and where the voice is always uttered in tones of severity and command! Such parents we do see. Their children fear them. They are always under restraint in their presence; and home becomes to them an irksome prison, instead of the happy retreat of peace and joy. But where the mother greets her children with smiles; and rewards their efforts to please her, with caresses; and addresses them in tones of mildness and affection, she is touching those chords in the human heart which vibrate in sweet harmony: she is calling into action the noblest and the loveliest principles of our nature. And thus does she prepare the way for every painful act of discipline to come with effectual power upon the heart. The children know that she does not love to punish. In all cases in which it can be done, children should thus be governed by kindness. But when kindness fails, and disobedience ensues, let not the mother hesitate for a moment to fall back upon her last resort, and punish as severely as is necessary. A few such cases will teach almost any child how much better it is to be obedient than disobedient.

By being thus consistent and decided in government, and commencing with the infancy of each child, in all ordinary cases great severity may be avoided. And it is never proper for a parent to be harsh, and unfeeling, and forbidding, in her intercourse with her children. The most efficient family government may be almost entirely administered by affection, if it be distinctly understood that disobedience cannot pass unpunished. I cannot but pity those unhappy children who dare not come to their parents in confidence and love; who are continually fearing stern looks and harsh words; and who are consequently ever desirous to get away from home, that they may enjoy themselves. Every effort should be made to make home the most desirable place; to gather around it associations of delight; and thus to form in the mind of your child an attachment for peaceful and purifying enjoyments. This will most strongly fortify his mind against vice. And when he leaves the paternal roof, he will ever look back with fond recollections to its joys, and with gratitude to those who made it the abode of so much happiness. In future years, too, when your children become the heads of families, they will transmit to their children the principles which you have implanted. Thus may the influence of your instructions extended to thousands yet unborn.

How little do we think of the tremendous responsibilities which are resting upon us; and of the wide influence, either for good or for evil, which we are exerting! We are setting in operation a train of causes which will go down through all coming time. Long after we have gone to our eternal home, our words and our actions will be aiding in the formation of character. We cannot then arrest the cause which our lives have set in progress, and they will go on elevating immortals to virtue and to heaven, and urging them onward in passion, and sin, and woe.

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Cataracts.

"Do come a little farther," said Leonard Level, looking up in the face of the traveller, and pulling him by the hand; "for you have not seen the great oak tree, at the corner of the clover field. It is worth going a mile to see the old oak!"

"Nor have you yet spoken to old Jasper Collins, at the thatched cottage?" added Gilbert. "Jasper is such a nice old man?"

"No, nor sat on the bench under the willow tree," cried out Edmund; "so you must please to come a little farther up the hill, for the bench is a very pleasant place indeed."

Now, though the old oak was certainly well worth seeing, though Jasper Collins was a worthy old man, and though the bench under the willow tree was a very pleasant seat, yet it was neither to sit on the bench, nor to see Jasper or the oak tree, that Edmund, Gilbert, and Leonard most wanted to get the traveller to the top of the hill. The truth was, that old Jasper's garden commanded a view of the mill-pool fall, sufficiently near to see it very distinctly and sufficiently distant not to be incommoded by the noise it made. This, then, appeared to them to be the very place to sit and listen to the traveller's account of cascades and cataracts. After a great deal of playful pulling and coaxing they succeeded in getting to the thatched cottage, where old Jasper sat on a seat near the door, leaning forwards a little on a staff, and

looking at his bee-hives, where the industrious little insects were very busily engaged in storing up their sweets.

Old Jasper had not much hair on his head, and that little was as white as snow. The furrows of age were deeply graven on his brow, and a staff was necessary to support his steps; yet there was a calmness in his face, and a brightness in his countenance, when speaking of serious things, which showed that the troubles of this world had not deprived him of his hope of that which is to come.

"You are leaning upon your staff," said the traveller to him; "but I trust that you have a still stronger staff to lean upon, even the promises of God."

"An old man, like me, would be badly off, sir, if he had no better staff than this," replied Jasper, lifting up the piece of ash that he held in both his hands. "This may do very well to bear up for a time the poor crazy body, but when a man's flesh and heart fail him, he needs a support that will be the strength of his heart, and his portion for ever." "It is an excellent thing," said the traveller, "when we draw near the grave, to have a bright prospect beyond it; and that I trust, is your case." "Blessed be God," replied Jasper, "through mercy, it is as you say: if we are destitute of Divine grace, the glory of this world is of little value; but when God gives us the hope of everlasting life in his Son Jesus Christ, even death and the grave may be looked at without fear."

Old men are usually fond of talking, and when the topic is a favourite one, out of the abundance of the heart their tongues will speak; how long, therefore, old Jasper might have kept up the conversation, if left alone with the traveller, is uncertain; but Edmund, Gilbert, and Leonard manifested some impatience, and did not feel happy till they had got the traveller fairly seated on the old bench beneath the willow tree, in the garden of Jasper Collins.

"This is, indeed, a sweet prospect," said the traveller, looking around him. "The mountains in the distance, the village in the valley, with these go-diy elm trees, and the winding brook, and the cottages, form a fine picture. What a magnificent oak tree that is in the field adjoining!" "Ay," said Leonard, "that is the oak tree that I spoke of." "How bright the sun is reflected from the church weathercock," continued the traveller; "and what waterfall is that yonder, that catches the eye with its white foam? I thought before, that I heard something rumbling in my ears." "That is the fall at the mill-pond," said Gilbert; "but I dare say that you have seen waterfalls ten times as large as that."

The traveller admitted this to be the case; when Edmund besought him to enter, at once, on his description of cataracts. "Oh, Oh," said the traveller, "I could not make out why you were so very anxious to get one here; but I begin to suspect that a plot has been laid against me; however, I will agree to your request."

"Having been a wanderer the greater part of my life, and delighting much in solitary places, I have mused by many a waterfall, and gazed with wonder on many a foaming cataract. In every county in England there are waterfalls of different degrees of interest. Some of these in course of time you may perhaps see, but whether you will ever visit those of other countries is a more doubtful matter. In Northumberland, Cumberland, and Westmoreland, during the rainy season, the mountains present a picturesque appearance, on account of the many currents of water that come tumbling from their heights. Near the lake of Windermere, there is a fine cataract which most people go to see who visit Ambleside. Some years ago, a tree grew, hanging over the principal fall, and in that tree I once enjoyed a treat in looking down on the raging foam below me."

Gilbert.—I remember, that you once got into a tree that hung over a fearful precipice.

Traveller.—Yes I have been far too rash in such situations. In South Wales, after descending a rock to a frightful depth, I approached a cascade which, though by no means large, attracted much attention, as the common people of the place would have it that the hole at the bottom was unfathomable. The shelving rocks were very slippery as I approached the terrible hole.

Leonard.—Ah, if you had once fallen in there, you would never have been able to get out again.

Traveller.—I had got within half a dozen yards of the hole, when my feet slipped from under me, and away I went, sliding from rock to rock, till my legs splashed into the hole.

Edmund.—What a situation to be in! How did you manage?

Traveller.—By clinging to a rugged part of the rock I escaped

without further damage; but the accident did me good, and made me much more careful in future.

Gilbert.—I dare say it did; it would have been no joke to have tumbled into such a hole as that.

Traveller.—In Devonshire, near the spot where the river Tamer receives the small river Lid, there is a fine fall of water, which descends a hundred feet at once.

Gilbert.—A hundred feet! Why, Edmund, it must be ten times as deep as the fall yonder.

Traveller.—It runs from a mill, and after a course, on a descent of nearly a hundred feet from the level of the mill, reaches the brink of the precipice down which it leaps and dashing against a part of the cliff, rushes from it in a wider cataract, till, at length, it falls into a foaming basin at the bottom.

Leonard.—I would give ever so much to see that waterfall.

Traveller.—At a place called Devil's Bridge, in the county of Cardigan, there is a fall of water still more remarkable. As you pass over the bridge, the river rushes through a rift in the rock, a dark chasm, a hundred and fourteen feet below you. When I first visited the place, it was at midnight, and, as I leaned over the bridge, I heard the rushing flood below me; but it was too deep to be seen, when so little light was in the sky.

Gilbert.—I would not have been there, in the middle of the night, on any account.

Traveller.—The next morning I examined the place well. The river is so pent up in its deep-seated bed, and the roar of its chafed waters is so furious through the gap in the earth, that it is fearful to look upon. About forty yards from the bridge, it is projected down a fall of eighteen feet; its next leap is sixty feet; after that it rushes down a rock of twenty feet more; and then, bursting through the enormous fragments that vainly restrain its wild career, it leaps at once down a fourth precipice of one hundred and ten feet; making, in the whole, two hundred and eight perpendicular feet. It is to this we add a hundred and fourteen feet—the height of the bridge above the first fall, it will show at once the perpendicular depth, from the bridge to the bottom of the last cascade, to be three hundred and twenty-two feet. If you should visit this place, you will find enough to occupy and interest you for a week. Here is a ravine a hundred feet deep; there is a mountain a thousand feet high; and yonder is a rushing torrent, throwing itself from rock to rock, raging, foaming, and bursting through all impediments, till it finds its way to the broad channel at the bottom of the crag.

Gilbert.—I should much like to see the place; but Devil's Bridge is a very ugly name for it.

Traveller.—True, it is an ugly name and very likely it was given by a thoughtless person. We never should jest with anything awful or serious. You will never find people whose minds are deeply impressed with Divine things, willfully taking God's name in vain, on the one hand, or indulging in light conversation respecting the evil one, on the other; both these courses are inconsistent with Christian seriousness and sobriety. In Scotland, the Fall of Fyers, near Loch-Ness, is a vast cataract, which rushes into a darksome glen of a stupendous depth. There is a rude bridge thrown across the gap through which the water rushes. This bridge is formed with the trunks of trees covered with sods, and has a very romantic appearance. As I stood upon it, and gazed on the flood raging at an awful depth below me, I thought on the tremendous consequence of a fall from such a place. The river Keith, in Perthshire, has in one part, a very considerable cataract, and the noise of it is truly deafening to all who approach it. The Grand Cataract, too, of the river Kukulug, and the Cascade of Glamma, are very striking; particularly the latter, which being situated amidst the obscurity of woody hills, has a character of great sublimity.

Edmund.—Well, it is wonderful where so much water can all come from.

Traveller.—There is a prodigious cataract formed by the Shannon, which is the largest river in Ireland;—but I must hasten on, and speak of the falls of water in other countries, or you will be keeping me here all day.

Gilbert.—I want to hear about the foreign cataracts in those great rivers which you described to us; they must be very great.

Traveller.—Gazing on a cascade, or a rushing torrent, has, before now reminded me of the tumultuous life of a wicked man, full of strife, clamour, and destruction. On the other hand, the smooth river sweeping serenely through the meadows, and gliding into the ocean, has brought to mind the life of a holy man useful

in its course, tranquil in its close, and peacefully losing itself in eternity;

In virtue's tranquil course
Still onward calmly glide—
And shun the sudden plunge
Of vice's stormy tide.

Edmund.—I will try to remember that remark, whenever I look on a rushing torrent, or a gliding river.

Traveller.—At no great distance from the city of Gottenburgh, in Sweden, the river Gotha rushes down from a prodigious high precipice, into a deep pit, with a terrible noise. It is customary to float trees down the river, which are intended to be used as masts of ships. These are turned over by the force of the fall and driven so far under water, that they do not rise again until a quarter of an hour, and sometimes half an hour afterwards.

Gilbert.—We have often sent sticks down the waterfall yonder, but they always come up again to the top of the water in a minute.

Traveller.—The mountainous country of the Alps abounds in waterfalls. The Fall of the Staub-Bach, in the valley of Lauterbrunn, is estimated at nine hundred perpendicular feet. The torrent Evanson, descending from Mount Rose exhibits a still greater fall, and that is again exceeded by a cataract of the river Orca.

Edmund.—Such waterfalls must look as though they fell from the clouds.

Traveller.—Persons who live in England can have little conception of the magnitude of the falls in mountainous countries. The cataracts of the Nile are of great extent, for the river runs through abrupt and precipitous countries. One fall, by way of eminence, is called the Cataract of the Nile. The river is, in this part, confined between two rocks, and runs into a deep trough, with great roaring and an impetuous velocity. The cataract presents itself amid groves of beautiful trees, and as the sheet of water which falls in rainy weather is half-a-mile in breadth, and at least forty feet deep, you may imagine to yourselves, as well as you can, what an imposing spectacle it is to look upon.

Edmund.—A waterfall half a mile wide! What a deal of foam there must be at the bottom of it!

Traveller.—The Cataract of the Mender much delighted me, for, though a large fall of water is always an object of great interest, it is doubly so when in a secluded situation, and when surrounded by bold and picturesque scenery. The Cataract of the Mender is the source of the river which bears the same name. As I climbed up the rocky steep on one side of the fall, the sound was truly terrible. An amphitheatre of wondrous beauty drew my attention, and I entered it as a kind of fairy land. Huge craggy rocks rose, covered with pine trees, apparently to the very clouds. These trees grew in every possible direction, sometimes crossing each other among a variety of evergreen shrubs, while enormous plane trees waved their vast branches above the torrent. The whole of the face of the rock was clothed with moss; evergreens, hazels, plane trees, oaks, and pines decorated the place. The sun was bright overhead, the torrent white as snow beneath, and a naked fearful precipice on one side seemed to raise its head to the skies. I had a hymn book in my pocket, and, through my voice was drowned by the stunning noise of the cataract, I could not help chanting aloud a verse or two, for my heart was full of gratitude to Him who had so liberally spread his wonders abroad in the earth.

“Come let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.”

The Marble Cascade, so called because the mountain down which it falls is almost wholly composed of marble, lies about three miles from Terni. The precipices around are of a stupendous kind; and the river, which descends a perpendicular depth of three hundred feet, is divided into many parts by the rocks on which it falls. A continual vapour ascends from the bottom of the cataract, which waters the neighbouring valley with a perpetual shower.

Gilbert.—There are not two alike among all the cataracts that you have mentioned. I never thought that there could be such a variety in them.

Traveller.—Variety is one of the greatest charms of nature. The Grand Cascade of Anio, near Tivoli, flows down the edge of a precipitous rock, and its waters have hollowed out at the bottom

grooves of various shapes and sizes, so beautifully picturesque, that hours might be pleasantly spent in tracing them. On the opposite bank of the river, the woody steep presents a most romantic scene, varying at every point of view from which it is seen. And I can almost fancy that I hear the thunderings of one of these great cataracts echoing among the rocks, which might be imagined to be cleft asunder to give a free passage to its waters. The thunder of the fall, the trampling of the horses and mules which pass near the hallooing of the passengers, are all echoed in different directions, some six or seven times over, with a noise so deep and wild, as to strike the traveller unaccustomed to them with terror. The report of a gun or pistol is echoed in claps of thunder. One of the falls of this place, called the Non of Arpena, is estimated to exceed a thousand feet.

Leonard.—What a number of falls you have seen!

Traveller.—When I was in Africa, that part of the world so famous for wild beasts, noxious reptiles, and burning sands, I visited a waterfall of great beauty at Waterfall Mountain. Almost all European travellers, who proceed from Cape Town to the interior of Southern Africa, visit this enchanting spot. The great chain of mountains, which runs from north to south through the colony of the Cape of Good Hope, divides into two branches; one runs to the southwest, while the other stretches out in a northerly direction. At the end of this latter branch is the Waterfall Mountain. I climbed up the broken rocks, opposite the fall, to an amazing height, and, standing at the top, looked down upon the rushing cataract opposite me.

Gilbert.—Ay that is the way I should always look at a cataract; for then you must see it to the best advantage.

Traveller.—But it often happens that there is no rock to climb opposite a waterfall, so that this plan cannot always be adopted. The cataract at Waterfall Mountain is more than eighty feet in depth, and perhaps about thirty or forty feet wide; and though it is comparatively, much inferior in size to many I have seen, yet from its position, and the scenery around, it is a most delightful spectacle to gaze on. The falls of the Missouri, the Montmorency and the Niagara, are famed all over the world. The Missouri is a river in North America, fed by a great variety of streams. In one part its waters are broken into successive rapid falls, torrents, and cataracts of different depths, and of every variety of form. This continues for a length of between two or three miles, so that a lover of waterfalls may here find amusement for a month. The river Montmorency empties itself into the great river St. Lawrence. The boundless forests and desolate hills, which it approaches in its course, are in some degree enlivened by the sound of its shallow currents, broken cataracts, and sweeping torrents. From the middle of April to the end of May, its waters roll with increasing rapidity, swollen by the melting of the snows at the breaking up of winter. Vast fragments of the horizontal rocks are forced from their position, and swept along by the rushing violence of the stream.

Leonard.—If a man were to fall in such a river, he would be drowned in a moment.

Traveller.—In one place the river forms a grand cascade, throwing itself from a rock two hundred and fifty feet high into the profound abyss below, where the boiling stream rages and foams with perfect fury. The effect from the summit of a cliff is awfully grand. The depth of the fall, the brightness of the water, its swiftness through the air, the clouds of rising vapour, assuming the prismatic colours the gloomy precipice crowned with woods, and the spreading of the stream after the fall, to the breath of fifteen hundred feet, all add to the imposing effect of this celebrated cataract.

Gilbert.—Well, I always thought the cascade yonder was a very nice fall of water, but the cataracts that you have described make it a mere speck; however, it is the best that we have got within many miles of us therefore we must not leave off admiring it.

(To be Continued.)

AGRICULTURE.

On the Management of Cows.

Having formerly kept a large number of cows, I observed many amongst them that dried up their milk so early in the fall, at they were not profitable, while others, with the same keeping, gave milk in plenty until late in the season. I likewise have

often heard my neighbors observe, that some of their cows, though very good in the fore part of the season, dried up of their milk so early, that they were unprofitable, and they should have to put them off; I accordingly thought it expedient to find out the cause, if possible: and when I brought to mind the ways that some of my young cows had been kept and milked, I attributed the cause to the milking of them the first season they gave milk; and by many experiments since, I have found that young cows, the first year they give milk, may be made, with careful milking and good keeping, to give milk almost any length of time required, say from the first of May to the first of Feb. following, and will give milk late always after, with careful milking. But if they are let to dry up of their milk early in the fall, they will be sure to dry up their milk each succeeding year, if they have a calf near the same season of the year; and nothing but extraordinary keeping will prevent it, and that but for a short time. I have had them dried up of their milk much past that time in any succeeding year. In 1820, I had two heifers, which had calves in April, and after getting them gentle, I set a boy to milk them for the season, (which is often done the first season on account of their having small teats;) he was careless, and dried them both off in August. Although I felt satisfied I should lose the greater part of the profit of them afterwards, yet I took it upon me the following year to milk them myself, and give them good feed, but too no purpose. I could not make them give milk much past the same time they dried the year before. I have two cows now that were milked the first year they had calves, until near the time of their calving again and have continued to give milk as late ever since, if we will milk them.—*R. Woodward, of Suffolk.*

Garden Seeds.

As success in gardening depends much on good seeds, a few hints on raising, gathering and preserving them may be of importance to the young and inexperienced gardener. Plants intended for seed should be carefully cultivated during their whole existence and especially while their seeds are ripening. They should also be located in such a manner, as that those of the same species cannot intermix and produce deteriorated varieties. To prevent mixing, they must be set at considerable distances apart, as even Indian corn has been known to mix at the distance of three hundred yards. It is utterly impossible to preserve varieties of cucumbers, melons, squashes, pumpkins &c. in their purity, if they are permitted to flower and ripen their seeds in the same garden—the seeds of two varieties of the same species of plants, should not, therefore, be attempted to be raised in the same garden at the same time. It is this disposition to mix and degenerate that renders it difficult for seedsmen to raise a complete assortment of seeds on their own grounds, unless they are very extensive.

The most luxuriant and perfect plants, and such as arrive at maturity the earliest in the season, should be selected for seed. They should be permitted to remain in the garden until the seed is perfectly ripe; and should then be gathered and cleaned in clear weather. If any moisture remains, they should be exposed to the rays of the sun until they are perfectly dry, and then be put up in bags or boxes and secured from the depredations of rats, mice and insects, and the action of severe cold. As a general rule, new seed is to be preferred to old on account of its germinating quicker and producing a more vigorous growth; but good seeds, gathered and preserved in the foregoing manner, will retain their vitality as follows:—

Asparagus,.....	4	Marjoram,.....	4
Balm,.....	2	Melon,.....	8 or 10
Basil,.....	2 or 3	Mustard,.....	3 or 4
Beans,.....	1 or 2	Nasturtium,.....	2 or 3
Breets,.....	3 or 10	Onion,.....	3
Borage,.....	2	Parsley,.....	5 or 6
Cabbage,.....	6 or 8	Parsnip,.....	1
Carrot,.....	1 or 2	Pea,.....	2 or 3
Celery,.....	6 or 8	Pumpkin,.....	8 or 10
Corn,.....	2 or 3	Pepper,.....	5 or 6
Cress,.....	2	Raddish,.....	6 or 8
Cucumber,.....	8 or 10	Rec,.....	3
Caraway,.....	4	Ruta Baga,.....	5
Fennel,.....	5	Salsafy,.....	2
Garlic,.....	3	Savory,.....	3 or 4
Leek,.....	3 or 4	Spinage,.....	3 or 4
Lettuce,.....	3 or 4	Squash,.....	8 or 10
Mangel Wurzel,.....	8 or 10	Turnip,.....	3 or 4

Some gardeners prefer old seeds of cucumbers, melons, squashes, &c. &c. to new on account of their running less to vices and producing larger crops of fruit: but on this point we cannot speak experimentally. The vitality of seeds is easily tested, and the ought never to be sown, in any considerable quantity, without it. When divested of their covering, such as will germ late will sink in lukewarm water, while such as have lost their vitality will float on the surface.—*Silk. Cult.*

Wheat.

At the late meeting of the British association, Mr. Richardson, the enterprising traveller, and writer of several valuable works on the natural history of North America, stated that about Hudson's Bay, wheat ripened in seventy days from the time of sowing; and Humboldt asserts that only ninety days are required, in South America. Here, what is called winter wheat, requires ten months and sometimes employs twelve, in a single crop; and spring wheat is rarely cut short of six months from the time of sowing. Cannot this period be shortened? We think so, by the introduction of wheat from the point of the farthest north where it is produced in perfection, and then by great care in selecting the earliest plants for seed, a constitutional tendency to early ripening would be created. There can be no doubt that the seeds of a plant early arrived at maturity, seek to become so likewise when sown; and that even under unfavourable circumstances, it requires successive generations to cause it to recede from the condition of the parent. It is well known that winter wheat sown in the spring will not arrive at maturity the same season; if it would, a great obstacle to the culture of wheat in some sections of our country would be done away; certainly in those places where fall snow wheat is liable to be frozen out during our severe winters. We understand that some experiments have been made to do away the obstacles to raising winter wheat when sown in spring, and that the results were very satisfactory. It is to be regretted that no account of these experiments have been laid before the public, and we hope if this notice should meet the eye of any one acquainted with the process adopted, they will at once give this journal a history of the proceeding, with its success or failure. There can be no doubt, we think, but that wheat, mixed up with a small quantity of earth or sand, and slightly moistened with water, and prepared the fore part of winter by placing it where it could be at such a temperature that active vegetation could not commence, but the wheat remain as late sown wheat sometimes does, without sprouting until spring, would, if snow early in the spring before it sprouted, produce a crop as surely as the ordinary spring wheat, and with this advantage, that the crop would possess all the qualities of the best winter wheat. If some such method could be adopted, combining the qualities of winter wheat, with the certainty of spring wheat, a great step in the prosperity of many parts of our country would be gained.

Frozen Potatoes.

As it is probable from the severity of the cold, and the small quantity of snow, that many potatoes buried in the fields, if not those in cellars, will be frozen, it may be well to give at this time the methods recommended by the celebrated agriculturist Dallas, in the French publication *Bibliothèque Universelle*. Mr. Dallas considers them in three states; first when they are slightly touched by frost; second, when the outer portion of their substance is frozen; and third, when they are frozen throughout.

In the first case he says nothing more is necessary than to sprinkle the potatoes with lime to absorb the water formed under the skin, which unless done will speedily occasion their complete decomposition. In the second instance he causes the potato to be pared, and thrown for some hours into water slightly salted.

The thoroughly frozen potato should be boiled, and mixed with bran or meal, as food for swine or cattle.

Curing Hams.

I have heard complaints from people that had tight brick smoke houses, that their hams did not smoke well, and consequently did not keep in summer. I think I have discovered the whole secret. I have for twenty years used a tight brick smoke house, but have a hole near the roof of four inches square, through which passes a large volume of smoke, and with it all the vapor that is extracted from the meat by the heat of the fire. I stopped the hole last winter, and found my hams to be wet whenever the fire had gone out; the confined vapor became condensed and settled on the meat

and walls, until the next fire rarified it again. After a month I thought of the stoppage, removed it, and the hams were soon dry and seasoned, and as good in September as in April.

Parsnips--A Field Crop.

The labor and mode of cultivating the parsnip are about the same as those of the carrot. The parsnip produces a large crop, its average product being rated at 21 tons the acre, and that of the carrot at 12 tons. The parsnip also contains a far greater proportion of saccharine matter than does the carrot, is grateful to the palate of farm stock, and is greatly conducive to their fattening. It possesses another advantage over the carrot, in its hardness—it may be left in the ground till spring and not be injured by the frost. In the Island of Jersey it forms a regular part of the field system. The roots are fed in a raw state to the hogs and horned cattle; and the flesh of the former they are said to render delicately white, and the benefit derived from the latter is in the opinion of many growers, nearly equal to that obtained from oil cake, in point of the weight of flesh, and so superior in flavor that in the island it always commands the highest price. Cows fed upon them during the winter months are said to produce butter of a color and flavor equal to that of the most luxuriant grasses. In Jersey 25 pounds are given daily to the cows with hay, and the cream is more abundant than from an equal quantity of milk and the cows differently fed—seven quarts producing as much as 17 ounces of butter.—*Yankee Farmer.*

NEWS.

IRELAND.

Mr. O'Connell, and his son, Mr J. O'Connell, were arrested October 14th, upon warrants issued by Judge Burton, for conspiracy and other misdemeanors. The event occasioned very great excitement in Dublin, and hundreds were assembled about the head police-office, making anxious inquiries.

It appears that before the arrest, a mass meeting had been notified to be held at Clontarf. Just before the time arrived, the government issued a proclamation, forbidding the meeting. It was loudly urged that the late notice was designed to be a trap for those who would have no opportunity to know of the prohibition. But O'Connell instantly published a card, earnestly urging the people not to assemble. It had the effect to keep multitudes away, though a large number were gathered, notwithstanding.

It is now said that Sir Robert Peel has determined to appoint a commission to make inquiries in Ireland, and upon their report, measures are to be brought forward, at the opening of the next session of Parliament, of a conciliatory character.—*New York Evangelist.*

ENGLAND AND WALES.

The revival of trade continues the theme of general congratulation. The cotton market is more active than it has been for years.

The Rev. Dr. Pusey has returned to Oxford, with his health quite restored.

The Welsh rebellion still continues. The trial of some of the Rebeccas was going on at Swansea; meantime the demonstrations against the toll-gates have reached Radnorshire and Brecknockshire. At Rhayder they assembled on the 10th, to the number of 200, and, armed with guns, pick-axes, and other instruments, razed the toll gates at the entrance of the town to the ground. The materials they threw into the Wye, but did not interfere with any other property. On the road from Presteign to Kingston there are three gates within three miles; and between Presteign and Hay, seven gates in twenty one miles, all of which are payable. The Rebeccas have given notice that they will destroy all these gates,—and they will probably redeem their threats.—*Id.*

SCOTLAND.

The establishment party, probably afraid of the odium which the oppressive conduct of the Duke of Sutherland, in refusing to rent in his whole domain, a spot for the erection of a free church, addressed a letter to his Grace, through Hon. Fox Maule, desiring him to retract his prohibition. The Duke has replied, and persists in his determination.

Meanwhile the zeal and energy of the Free Church party is constantly augmenting. A Mr. Swanson, a free minister has opened a chapel on the waters. He has constructed what he

terms a floating manse, in which he proposes to preach, the oppression of Dukcs notwithstanding.—*Id.*

CHINA.

Very important intelligence has been received from China. The treaty concluded upon last year has been fully ratified by the Emperor, and a tariff of the most liberal and favorable character has been agreed upon between the Chinese commissioners and the British plenipotentiary. The treaty which the Emperor has ratified is most important, as placing the commerce of two powerful nations upon a settled and permanent basis. Large reductions are made in the shipping charges, and great reductions in the import duties upon British manufactures and productions.

The British plenipotentiary has issued a proclamation, opening the five ports of China to the trade of all nations; but whether other nations are to be permitted to have consuls at the ports, is not decided. Thus, at last, is the exclusiveness of that strangely interesting country overcome.—*Id.*

SPAIN.

The affairs of Spain continue in a most deplorable state. One military re-action after another—"treachery destroying treason, and mutiny repaying the suborner." The conspirators who overthrew Espartero appear to be quarrelling about the division of the spoils. It is not at all improbable that the regent may yet return, like Napoleon from Elba. The people of that distracted nation, deceived and betrayed by military adventurers, must needs feel by this time the necessity of a strong and responsible government, to maintain private right and public justice.—*Id.*

GREECE.

The Revolution in Greece has perfectly succeeded. Without a drop of blood, or any violence, the people have secured invaluable privileges. The King and Queen now ride through the streets of Athens daily, receiving the cheers of the populace. The new government, having the confidence of the people, works to admiration.

It is said that the revolution which has just taken place at Athens has created a lively sensation in Constantinople, it being looked upon as the commencement of similar movements, which may eventuate in the entire dismemberment of the Turkish Empire.—*Id.*

A tribe of Christians, residing in the mountains of Syria, called Nestorians, have been nearly exterminated by the Mahomedans.

UNITED STATES.

The report that Texas is about to abolish slavery, under the auspices of Great Britain, has awakened an extraordinary zeal among American slave-holders to annex that province to the United States.

By a statement recently put forth, it appears that fifteen millions of yards of cotton goods have been shipped from the ports of the United States for the China market, whilst in the same time only twelve millions of yards of similar fabrics have been known to be despatched from British ports for the same destination.

CANADA.

Resolutions have been passed by large majorities in both houses of Parliament in favor of Montreal as the Seat of Government.

Bills have been introduced by the ministry to exclude office-holders from Parliament, and to diminish the salaries of public officers, their own among the number. Some strange developments have been made respecting the Marriage License Fund, amounting to upwards of £4200, which it seems has, hitherto, been all appropriated among a few officials, with the exception of £161. The matter has been rectified. The Speaker of the Legislative Council has resigned, and a considerable number of the members protested against reconsidering the Seat of Government question, and retired from the Council in a body.

Monies Received on Account of

Advocate.—J. Read, S. W. River, 2s 6d; Bugle Major Smith, 43d, Montreal, 15s; Capt. Hilliard, Montreal, 1s 8d; W. L. Copeland, St. Catharines, 2s 6d; S. P. Girty, Gosfield, £2 1s 8d; J. Teachum, Victoria, 3s 6d; J. Henderson, Bytown, 3s 6d; Sundries, Montreal, 12s 6d.

Advocate, X, vol.—Capt. Hilliard, Montreal, 7s; H. Smithard, Grenadier Guards, London, 3s 4d.

Donations and Subscriptions.—John Bell, Perth, £1 5s.

MONTREAL PRICES CURRENT.—Nov. 15.

ASHES—Pot 25s 0d	LARD— 4 1/2 a 5d p. lb
Pearl 27s 0d	BEER—Prime Mess tierce \$13
FLOUR—Fine 26s 6d	Do do bbls . \$7
U. States 26s 6d	Prime \$5
WHEAT— 5s 4d	TALLOW— 5 1/2 d
PEASE— 2s 3d per quart	BUTTER—Salt 4d a 6d
OAT-MEAL 7s 6d per cwt.	CHEESE— 3d a 5 1/2 d
PORK—Mess \$13 1/2	EXCHANGE—London 1/2 prem.
P. Mess \$11 1/2	N. York 2
Prime \$10	Canada W. 1/2 a 1

PROVISIONS AND GROCERIES.

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

JOHN DOUGALL.

Montreal, Nov. 1, 1843.

CANADA SUNDAY SCHOOL UNION.

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

Montreal, May 1, 1843.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.

Montreal, May 1, 1843.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

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

Montreal, June 28, 1843.

CANADA TEMPERANCE ADVOCATE.

NINTH VOLUME.

DEVOTED to Temperance, Education, Agriculture, and News, is published semi-monthly on the following

TERMS:—

To Subscribers in Town, 2s. 6d. per ann.
To do. do. Gt. Britain & Ireland, . 2s. stg. do.
To do. in the Country, (including postage) 3s. 6d. do.
All strictly payable in advance.

TERMS FOR ADVERTISING.

Advertisements, not inconsistent with the object of the paper, will be inserted, and charged as follows:—

First insertion, not exceeding ten lines, 5s.
Subsequent insertions, do. do., 2s. 6d.
Above ten lines, first insertion 0s. 6d. per line
do. do. subsequent do. 0s. 3d. per do.

All Orders and Communications to be addressed (post paid) to R. D. WADSWORTH, Agent, Temperance Depot, Montreal, and containing the necessary remittance.

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

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,

Depository.

Montreal, May 1, 1843.

THE Subscribers offer for Sale:—

- 10 tons Fine Vermont Red Clover Seed
- 12 do White Dutch “ “
- 600 minots Timothy or Herds Grass “
- 100 lbs. Fine Yellow Onion “
- 250 do Cabbage (assorted kinds) “
- 1500 do Turnip “ “
- 1000 do Fine Red Onion “

Together with their usual assortment of GARDEN, FIELD, and FLOWER SEEDS. Assorted boxes for Contry Merchants constantly on hand.

WILLIAM LYMAN & Co.

Montreal, Jan. 10, 1843. St. Paul Street.

HAMILTON TEMPERANCE COFFEE AND EATING HOUSE,

Two doors East from Buchanan's Wholesale Store, King Street

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

N. B. Good Stabling.

WM. TAYLOR.

Hamilton, October 1, 1843.

JOHN SMITH,

CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

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

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

Montreal, May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT,

EXTREMELY LOW FOR CASH.

NO. 9, 11th concession, SOMBRA, 200 acres, No. 9, 12th concession south half 100 acres; (on the River Sydenham, well timbered with White Oak) No. 100, 9th concession, MALDEN, 195 acres; No. 3, 1st concession, MALDEN, (part about 40 acres) near the town of Amherstburgh; No. 22, 5th concession, GOSFIELD (part about ten acres) in the village of Colborne; No. 21, 6th concession, COLCHESTER, 200 acres. Apply to J. & J. DOUGALL, Amherstburgh, or to CHARLES BABY, Esq. Sandwich.
May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

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

Amherstburgh, May 1, 1843.

J. & J. DOUGALL.

CURE FOR CONSUMPTION.

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

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

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

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

WILLIAM BROWNLEE.

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

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

JAMES R. ORR.

Montreal, May 19, 1843.

THE SUBSCRIBER has just received, by the vessels in port, a select assortment of Fancy and Staple Goods, Straw Bonnets, &c., also a complete assortment of Writing Papers, which he offers at low prices.

Montreal, May 19, 1843.

JAMES R. ORR.

TEMPERANCE DEPOT,

No. 31, Saint Francois Xavier Street.

THE Committee of the Montreal Temperance Society have placed their Stock in the hands of their Agent, who will at all times execute orders with promptitude: it consists of—

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

R. D. WADSWORTH,

Agent Montreal Temperance Society.

Montreal, May 1, 1843.

CARPET AND SHAWL WAREHOUSE.

THE Subscriber having recently enlarged his Premises, and fitted up a New Show Room, would call the attention of the Public to his large and choice assortment of CARPETINGS, and SHAWLS, of the newest and most fashionable styles.

The above Goods being Consignments from the Manufacturers, will be sold at very low prices.

The Subscriber has also on hand a general assortment of DRY GOODS, which he will dispose of at the lowest rates.

JOHN DOUGALL,

St. Joseph Street, near the Steamboat Wharf.

Montreal, August 1, 1843.

FOR SALE BY

R. D. WADSWORTH.

TEMPERANCE Hymn Book. 6d. 7½d. & 9d
Roll Books for Temperance Societies 2s. 6d., 5s., 7s. 6d
Sewall's Drawings of the Human Stomach, 6s. 3d., 8s. 9d.
Cold Water Army Dialogues. 1s. 0d.
Temperance Almanacks for 1843. 0s. 4d.
Memoir of Father Mathew. 1s. 3d.
History of Tee-totalism 0s. 7½d.
Apology for the Disuse of Intoxicating Drink . . 0s. 7½d.
Parsons' Wine Question Settled 2s. 0d.
First Manual for Tee-totalers. 0s. 2d.
Bacchus 10s. 7½d.

Temperance Seals, Wafers, Letter Paper, &c., &c.

NEW BOOKS.

THE Subscriber has just received a select assortment of Publications, amongst which are the following:—

Moffatt's Africa, Duff's India, Martyr of Erromanga, Jethro, Mammon, Decapolis, Brown's Concordance, Sacred Lyre, Cowper's Poems, Thomson's Do., Grey's Do., Sanford and Merton, Pilgrim's Progress, Esop's Fables, Reed's Geography, Taylor's Ancient and Modern Histories, Gleig's England, Watt's on the Mind, Cobbett's French Grammar, Youat's Diseases of Cattle, &c. &c. &c.

—ALSO,—

Buckingham's, "Canada and Nova Scotia."

A Selection of Chamber's Publications, including information for the people, complete.

An assortment of Stationery.

—AND,—

A variety of Bibles, Testaments and Psalm Books.

JOHN DOUGALL.

GALL'S KEY TO THE SHORTER CATECHISM.

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

This is a valuable assistant to all Presbyterian Sabbath School Teachers, and should be in every Presbyterian family.

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

The Subscriber has also on hand the ASSEMBLY'S SHORTER CATECHISM, with or without PROOFS; BROWN'S FIRST CATECHISM; GALL'S INITIATORY CATECHISM; the SUNDAY SCHOOL TEACHER'S GUIDE &c. &c.

JOHN C. BECKET.

May 15, 1843.

204, St. Paul Street.