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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

Vol. IX.

AUGUST 15, 1843.

No. 8.

WHISKY PUNCH.

For the Canada Temperance Advocate.

It is about six years since, that business required me to go to Coalesland, a village about three miles from Dungannon, and about 38 miles North of Belfast. I proceeded in the afternoon, and after completing my business was returning home, when arriving at the Drumgloss Colliery, I perceived a man dressed in the manner of a gentleman, leaning against the gate, sobbing, and rubbing his hands; supposing from his appearance that something was wrong, I advanced and inquired the cause of his trouble, but being unable to answer me, I conjectured the man must be drunk, and accordingly left him; but had not proceeded far, when I met a woman apparently out of her right mind, her hair flying about in a strange manner, and clapping her hands, as if in great distress; on enquiring the cause of her trouble, she involuntarily pushed on without answering my question; for the moment, I was at a loss to know to what to attribute the conduct I had just witnessed, both on the part of the gentleman and the woman, for it was now midnight; both evidently in distress, and neither answering the questions I had asked them; to me, it appeared somewhat unusual and unaccountable.

Being determined to find out the cause of all this, I proceeded after the woman, who now began to tear her hair out, and catching hold of her by the arm, demanded to know what was the matter, she turned round, and with a look, and expression of countenance, I shall never forget, said, in a hasty tone, "My God! don't you see the gentleman in the ditch, and his horse and gig on the top of him;" having run to the place to which she pointed, and looking down the precipice, I there perceived a splendid grey horse and gig, the horse struggling, as if drowning. I knew not what to do, to attempt releasing them myself were but useless, to remain idle would be culpable. I ran, with the greatest speed to the colliery gate, and commenced knocking and shouting with all my might, for assistance, and calling on the men to bring torches; in less than ten minutes about sixteen men might be seen running towards the place where they heard the shouting, each with a torch in his hand. I hastened them on to the spot where the scene had occurred, but no person appearing in the gig, we were for some time in hopes that all was not so bad as we expected, but one of the men having put his arm under the gig soon convinced us of the melancholy fact, that a man was underneath it, we immediately set to getting him out, which was no easy task, owing to the depth of water in the ditch, and the gig being so firmly bound; after some time we succeeded in recovering the body, which we conveyed to the nearest house, and after using our weak efforts, for some time, to restore animation, found it was all in vain, the vital spark having fled. It now came into my mind that the gentleman I had seen at the gate must be the deceased's companion; I accordingly went to him, for he was unable to leave his position, I enquired of him if he knew anything of the unfortunate affair; if he was travelling with the deceased, or knew his name, "O yes," said he, "that I am," he could say no more; I assisted him into the house, and placed him on a seat, and having again looked at the corpse, immediately recognised it as Mr. Samuel B——, of Cookstown, in whose house I had spent an evening, but a few days previous. M, feelings, at that

moment can be better imagined than described. I now felt myself bound to take an active and interested part, and proceeded, in presence of two others, to take an account of his cash, and other property on his person, we then saved the horse, and got out the gig, and after making some further arrangements, such as sending messengers to his family and friends, &c., I got a person to assist me in bringing Mr. M——, (deceased's friend) into Dungannon. A Coroner's Inquest was held the next day on the body of the deceased, and a verdict of accidental death was returned.

Mr. B—— was a resident of Cookstown, in which place he owned a great deal of property; his fellow traveller, Mr. M——, was a merchant in the same place, and having some business to transact in Dungannon, they, that morning, left Cookstown, at an early hour, for that purpose. Previous to their leaving home, Mrs. B—— expressed a wish that her husband would not go to Dungannon, as by writing his business would be done as well, but Mr. M—— assured her that nothing would happen him, and insisted on his going, adding that he would engage to deliver him to her, in the evening, all right, and, in a jesting manner, told Mr. B—— to get into the gig and come along.

They went to Dungannon, and after getting through with their business, dined with Mr. S—— at the Brewery. After dinner they drank a few glasses of whisky punch, and it being, by this time, eight o'clock, they left for the purpose of returning home (having nine miles to go). While their horse was getting ready at the hotel, they sat down to supper, after which, they indulged rather freely in drinking punch, and left about eleven o'clock, in a state of intoxication. They had only proceeded one mile when Mr. B——, who was driving, dropped his whip, Mr. M—— said he would get it, and leaped out for that purpose; in the meantime, the horse became restive, and Mr. B—— reigned him back, although he was cautioned about the danger of his situation, he continued pulling back, until one of the wheels went off the road, and all was capsized; Mr. M—— now seeing his helpless state, being quite unable to render any assistance himself, did not even attempt to give the least alarm, but stood nearly motionless, as described when I first saw him.

It appears that the woman spoken of had been near at the time, and saw all that had occurred, but the occurrence had such an effect on her feelings, that she became overpowered, and she too was unable to give any alarm.

The inquest was conducted in as private a manner as circumstances would admit of, it being the wish of the friends and relatives of the deceased, that it should not be made known to the world that the untimely and melancholy fate of Mr. B—— was occasioned by drunkenness.

R. D.

Cobourg, Feb., 1843.

The Opium-Trade and Christian Inconsistency.

The attention of the public has been powerfully directed of late to the evils of the opium trade, both from the platform and the press and in the beginning of April last the committees of the Wesleyan, Baptist, and London Missionary Societies, through Lord Ashly, petitioned the House of Commons to abolish the traffic. But these men who are so anxious to prevent the health and morals of the Chinese from

being destroyed by opium, have not a word to say against the greater destruction of lives and morals, and souls that is going on in their own country by the use of the equally pernicious, if not more deadly drug, alcohol. And why are these loud professors of religion "dumb dogs" on this important question? Is it because they themselves drink and love alcoholic liquors that they do not ask Parliament to interfere and prevent the bodies and souls of their fellow countrymen from being destroyed by the wicked traffic in intoxicating liquors? We fear some such unworthy reasons prevented them from being consistent and faithful. Were these eloquent advocates of the Chinese to attend to the scripture precept—"first cast the beam out of thine own eye and then shalt thou see clearly to pull the mote of thy brother's eye," and wash the blood of their countrymen from their skirts, then their exertions might be crowned with success. But so long as they drink and advocate the use of alcoholic liquors, monstrously perverting scripture to sanction their conduct, and make not the slightest rational effort to deliver their country from the curse of intemperance, politicians will continue to look upon all their declamations against opium as the mere cant of pharisees. They that would reform others must first reform themselves. Their monstrous inconsistency did not escape the notice of Sir Robert Peel, who, on the presentation of the petitions already referred to, remarked that, "We who are so delicate in this matter raised £3,400,000 a year by a revenue on the tobacco we smoked and chewed, exciting and stimulating us and this in addition to a duty on gin, spirits, brandy, and wine, luxuries which men who had no command over their appetites often used in great excess, and produced many disastrous consequences. We who raised £3,000,000 or £9,000,000 by the duty on barley alone, and £3,400,000 on a weed which many considered most noxious, would yet interdict the growth of opium in India, in order to preserve the morals, and take care of the health of the Chinese."

This castigation was as deserved as it was severe, and we hope it had a salutary effect upon the petitioners. Alcohol and opium are both noxious poisons, and till these benevolent men cease from using every description of alcoholic liquor, they cannot consistently say a word against the traffic in opium. Opium is a natural product of the earth; alcohol is not. If it be lawful to use alcohol or sell it, we should like to know how it is unlawful to traffic in opium. May not the one poison be as lawfully used in moderation as the other? And if it is proper to use, it cannot be wrong to sell either. Let not our readers mistake us. We are as decidedly opposed to the opium-trade in China, as we are to the traffic in alcohol at home. We deem both immoral, and will not cease to labour for their utter destruction. Our christianity teaches us to do the one, and not to leave the other undone.

We do not admire the reasoning of Sir Robert Peel on this occasion. His sophistical mode of arguing may agree with the maxims of politicians, but it is opposed to all sound morality, because we permit one evil at home, we are not entitled to inflict another abroad. Two blacks will not make one white.

Although Government, with the approbation of ministers of religion, and christians of all denominations, maintain the traffic in intoxicating liquors at home, which, it was admitted in Parliament on all hands, was producing evil as enormous as the opium trade abroad, that is no reason why they should not aid the Chinese in keeping opium away from their shores. Surely we may be beneficent to our neighbours although unmerciful to ourselves. But it is folly to expect that the present generation of politicians will regulate their actions by the precepts of christian morality. They generally seem to hold that what is profitable is right. Those who shoot and plunder their enemies, cannot be expected to love their neighbours. The growth of opium in India, and the manufacture and sale of intoxicating liquors at home, produce large revenues to the Indian and British govern-

ments, and neither will be suppressed till christians become consistent, and politicians moral.

Opposition to this anti-opium cry seems to have united all parties for a season. Even the *Examiner* and Sir Robert Peel are at one on this point. But as no party is guided by christian principle, their coalition need not surprise us. When it was going to serve a common political object to put Jesus to death, it is said that, "the same day Pilate and Herod were made friends together: for before, they were at enmity between themselves."

Government sees and admits the mighty evils which intoxicating liquors are daily inflicting on our miserable and godless population. Will government do its duty, and protect the people from this plague, by endeavouring to suppress the manufacture and sale of these liquors, and so remove the cause of the wretchedness? We believe it has no such intentions. It is remarkable that when politicians are asked to do good, or assist in any enterprise of peace or mercy at home or abroad, numberless and unheard of difficulties are placed in the way; but if money or men be wanted to aid a despot, or plunder the defenceless, the request is granted with scarcely a scruple. "Their feet are swift to shed blood—and the way of peace they have not known." They even make their vices an argument for not being merciful! Such may be political morality—the morality of British senators; but far different is the morality of Jesus. When governments become wise, and are guided by the unerring precepts of christianity they will no longer partake of the sin of making and selling intoxicating liquors at home, nor countenance the infamous opium-trade abroad. They will endeavour to give their subjects no opportunity of injuring themselves or hurting their neighbours; and will be always ready to assist friendly powers in every good work, they will love their enemies and do good to those that hate them.—*Scottish Tem. Journal.*

Give me back my Husband.

BY ELIHU BURRITT.

Not many years since a young married couple from the far 'fast anchored isle,' sought our shores with most sanguine anticipations of prosperity and happiness. They had begun to realize more than they had seen in the visions of hope, when in an evil hour, the husband was tempted 'to look upon the wine when it was red,' and to taste of it 'when it gave its colour in the cup.' The charmer fastened around his victim all the serpent spells of its sorcery, and he fell; and at every step of his rapid degradation, from the man to the brute, and downward, a heart string was broken in the bosom of his companion.

Finally, with the last spark of hope flickering on the altar of her heart, she threaded her way into one of those shambles where man is made such a thing as the beasts of the field would bellow at. She pressed her way through the bacchanalian crowd who were revelling there in their own ruin. With her bosom full of 'that perilous stuff that preys upon her heart she stood before the pander of her husband's destiny, and exclaimed in tones of startling anguish, 'Give me back my Husband!'

'There's your husband,' said the man as he pointed towards the prostrate wretch. 'That my husband! What have you done to him? That my husband! What have you done to that noble form, that once like a giant oak, held its protecting shade over the fragile vine that clung to it for support and shelter? That my husband! With what torpedo chill have you touched the sinews of that manly arm? That my husband! What have you done to that noble brow which he once wore high among his fellows, as if it bore the superscription of the Godhead? That my husband! What have you done to that eye, with which he was wont to 'look erect on heaven,' and see in his mirror the image of his God. What Egyptian drug have you poured into his veins, and turned the rumbling fountains of his heart into

black, bitter, and burning pitch? Give me my husband! Undo your basilisk spells, and give me back the man that stood with me by the altar.

The ears of the rumseller, ever since the first demi-john of that burning liquid was opened upon our shores, have been saluted, at every stage of his traffic, with just such appeals as this.—Such wives, such widows and mothers, such fatherless children as never mourned in Israel at the massacre of Bethlehem, or at the burning of the Temple, have cried in his ears, morning, nig't, and evening, 'Give me back my husband! Give me back my father! Give me back my boy!—Give me back my brother.

But has the rumseller been confounded or speechless at these appeals. No! not he. He could show his credentials at a moment's notice with proud defiance. He always carried in his pocket a written absolution for all he had done and could go on in his work of destruction. *He had bought a letter of indulgence—I mean a license!* A precious instrument signed and sealed by an authority stronger and more respectable than the Pope's. He confounded! Why the whole artillery of civil power was ready to open in his defence and support. Thus shielded by the ægis of the law, he had nothing to fear from the enemies of his traffic. He had the image and superscription of Cæsar on his credentials, and unto Cæsar he appealed; and unto Cæsar too his victims appealed, and appealed in vain.

Washingtonians! Need I say that you are the last court of these appeals! That the forlorn hope of the cause is now centred upon your exertions! How the strongest statues of human legislation have sunk into ridiculous impotence, when opposed to the progress of this mighty ruin! How have you found them mere characters written in the sand, compared with the sublime and eternal principles of that law which you have illustrated and enforced in this great work of philanthropy, the law of sympathy and love a law enacted in heaven, to fill earth with the perpetual sunshine of its bliss, and to make man the fellow of angels! And brethren, during your short experience, have you ever found this law of love an inadequate substitute for all the legal institutions of human wisdom.

Go on, then; carry out the principles of the gospel, until the world shall see their infinite aptitude for all the emergencies and relations of human life and society; until it shall induce that millennial consummation, when nations shall accept it as a substitute for human legislation, and abrogate the laws which produced and perpetuated such monstrous inequalities in the commonwealth of humanity.—*Total Abstinence.*

Out of the Decanter.

A wealthy gentleman, who lived leisurely, and drank profusely, was assisted out of his carriage one morning, in front of the office of a celebrated physician, and enquired of the servant in attendance if the doctor was at home; being answered in the affirmative, the wealthy gentleman hobbled in, supported on one side by a crutch, and on the other by his coachman, and took a seat. Directly the doctor made his appearance, and enquired the symptoms of the patient. The gentleman related his feelings as well as he could—stated that he could not sleep—could not walk—was continually oppressed with pains in the head—swellings of his eyes and legs, and finally every thing that "flesh is heir to" he was afflicted with. "What have you done for yourself?" enquired the physician. "Nothing—only dieted. I eat nothing but the coarsest food, and very sparingly of that; in fact my wife says I do not eat enough to keep a rat alive," replied the gentleman. "But," said the physician, "you drink enough to kill an ox, which is a great deal worse." "Oh, no—you are mistaken, sir, there. I do not drink more than I have for the last twenty years. That is not my disease, certainly. But where in the world, or how, I got these beautiful legs, I cannot divine." "I will tell you," said the doctor, "for I like to deal plainly

with all men. You got them out of a *brandy bottle*. Now, take my advice. Go home; eat more and drink less, and you will soon be well." "Doctor," said the wealthy man, "I thought you were a skilful physician; but I am satisfied of my mistake now. We live in an age of *innubug*. You have fallen into the channel, and by aping (I cannot consider it real) the practices of its most eccentric proselytes, you have gained an enviable name; but, sir, it will avail nothing with me—I am not to be duped. What is your charge for this *advice*?" "Five dollars." "There's your money—good morning." And the wealthy gentleman crawled back into his carriage, and was whirled out of sight in a moment. The sequel: The physician has since retired upon an ample fortune, and is now living, in a green old age, in the bosom of his family, surrounded with every comfort, and enjoying that quiet repose which makes age a blessing. The wealthy gentleman has tumbled from his high estate, and is now a poor, degraded, houseless, penniless, bloated drunkard, despised and pitied—alike a burden and disgrace to his friends. The grave will soon open to receive him, and his name will become a blank in the memory of man.

This is a history of but twelve short years. Let those who read it remember that a host of diseases are drawn "out of a decanter."

PROGRESS OF THE CAUSE.

The Anniversary meeting of the Toronto Temperance Reformation Society, took place 31st May last, when the following gentlemen were elected:—Jesse Ketchum, Esq., President; Rev. John Roaf, Rev. J. Richardson, Vice Presidents; Mr. James Leslie, Treasurer; Mr. A. Christie, Mr. E. F. Whittemore, Secretaries; with an executive committee of 10, and 5 Conveners of wards.

EXTRACTS FROM REPORT PRESENTED ON THE OCCASION.

Your Committee believe that it will afford pleasure to all interested in the progress of Temperance to learn, that the accession of Members to the Society during the past year has been fully equal to that of any previous year: 617 have been added to the general list, besides an increase of Juvenile Members, and a steady augmentation from the ranks of the 93rd Highlanders. The aggregation on the general list is now 2070. So large an increase to our numbers may surprise some, who, from the omission of the usual monthly meetings—which, from unavoidable causes, have been held much less frequently than your Committee could have wished—have thought that nothing was doing. While the larger and more general meetings have been omitted, the Conveners of several of the Wards have been exemplary in sustaining the weekly meetings, at which considerable numbers have signed the Pledge: and your Committee would not here neglect to express their admiration of the zeal of an un-official member residing eastward of the city, who has usually held monthly—sometimes semi-monthly—meetings, in his own immediate neighbourhood. For some time he laboured amidst many discouragements, but, ardent in the cause, he persevered, and latterly his exertions have been crowned with success. Between one and two hundred about the Don Bridge have thus been induced to reflect on the evils of drinking, and persuaded to lay aside the intoxicating cup; and there is good reason to believe, that, in a few cases, under a higher and holier influence, individuals have been led to "add to their temperance, godliness," and the other graces of the Christian life. The removal of a portion of the 93rd regiment from this city will, of course, decrease the number of military members; but your Committee rejoice in the reflection, that wherever those consistent, zealous, and intelligent "Highlanders" are stationed, there will be exerted a salutary moral influence in favour of Temperance and every other good work.

Temperance efforts throughout Canada are greatly paralyzed by the all but unlimited license granted to sell intoxicating liquors. The Magistrates—in whom the power of granting licenses is vested—with a few honourable exceptions, evince a greater willingness to aid and abet this ruinous traffic, than to limit and restrain it. In no one place, perhaps, from Gaspé to Fort Malden, have such facilities been extended to this business as in our own city, and the consequences have been truly

disastrous. Your Committee would gladly leave this subject untouched, but an anxious solicitude for the prosperity of this important and rapidly-increasing community compels them to be faithful. Early in the present year, just before the last term for granting licenses, your Committee memorialized the City Council on the large number of houses in all parts of the city engaged, by wholesale and retail, in the sale of alcoholic liquors, and advanced arguments to prove that the real wants of the community could not possibly require such an excessive supply. The discussion elicited thereby brought out a statement of facts connected with the course previously pursued in the granting of licenses, fully confirming the opinion generally entertained respecting it. The courtesy usually shown in such cases, of acknowledging the receipt of the memorial, was withheld in this; and your Committee only learned, by common report, that their memorial was referred to the Board of Aldermen appointed to examine the applications for licenses. There is reason to fear that the number of licensed houses was not in any degree diminished; and your Committee have only to urge continued vigilance on this point. It is a matter in which the whole community is concerned. Memorialize again the proper authorities. Let it be done respectfully, but firmly, in good season; and let all unite in the movement, and repeat it, until the city is cleansed and purified.

[We regret that the above notice of the operations of the Toronto Society, has, through oversight, been so long deferred.—ED.]

ST. ANNS, July 15.—The St. Anns Temperance Reformation Society held their first anniversary on the 11th inst., and notwithstanding it being in the midst of hay-time, a considerable number assembled, principally tee-totalers. The Rev. Mr. Steward presided, and the following gentlemen were elected office-bearers for the ensuing year:—John Morrison, *Pres.*; Robert Douglass, *Vice Pres.*; Henry Harrison, *Treas.*; William Johnson, and James Morrison, *Secretaries*; besides seven others, completing the Committee; the meeting was then addressed by the Rev. Mr. Steward, and Mr. A. McKay.

Extract from Report.—Our first Temperance Meeting was held on 13th July, 1842, when 31 names were obtained, and on the 19th of the same month this Society was organized; since which time 8 meetings have been held, and the total number of names obtained to the pledge, up to the present, is 105, of whom some have removed, and it has been the painful duty of your Committee to erase the names of a few; but your Committee feel happy in stating that there is still 95 good names attached to the pledge.—GEORGE BENNETT, *Sec.*

OTTAWA TEMPERANCE FESTIVAL.—*L'Original*, July 22.—Our Society held, on Thursday, the 20th instant, a Temperance Festival, in a beautiful grove, on the farm of Mr. James Murray, Longueuil. Part of the company had been waiting for some time, when the procession from Hawkesbury came in, with beautiful flying colours, accompanied by music.

Mr. John Pattee, President, took the chair, and the Rev. W. McKillican, from Breadalbane, opened by prayer, after which several appropriate resolutions were proposed, and eloquently supported, by Rev. Mr. Byrne, *L'Original*; Rev. Mr. Beynon, Longueuil; Rev. Mr. Metcalfe, East Hawkesbury; Rev. Mr. McGregor, *L'Original*; Rev. W. McKillican, and Mr. Bowles, Student of Divinity, Montreal.

At the close of the addresses, the Secretary read the pledge, and obtained five signatures. The entire party then sat down to partake of the refreshments, which were of the best quality, and in great abundance.

Credit is due to the Committee, as well as to Messrs Kirby and Murray, for their friendly attendance to the whole company. The entire proceedings of the day are acknowledged to have been unsurpassed. The speeches were excellent in the extreme. And we fervently pray that the tendency of our festival may be beneficial.—JOSHUA H. JOINSON, *Sec.*

KITLEY, July 24.—This society, which was formed in 1840, numbers at present one hundred and ninety members, fourteen of whom have been added the past year. Our magistrates are taking an active part in banishing from our community the deadly poison that so many take as a beverage, to assist their tottering frame down to the house appointed for all living.—A. McLEAN, *Secretary*.

Reformation amongst the Indians.

On Saturday the 24th July, being the festival of St. John the

Baptist, the Rev. Mr. Marcoux, Missionary, and the Resident Officer of the Indian Department, at St. Regis, agreeable to previous arrangements, joined about four or five hundred of the native inhabitants, in a Temperance Procession, with appropriate music, and 38 banners flying. After assembling in the centre of the village, they repaired to the church, where the Rev. Missionary delivered in the Iroquois language, an impressive discourse on the benefits which had already resulted, and would continue to result to them from a total abstinence from the use of intoxicating drinks. He reminded them that three years had elapsed since many of them had taken the pledge—that a few had kept it sacredly, whilst others had done so partially; but the greater number, had, like the dog, returned to his vomit. They were now called upon, one and all, to take the pledge, in doing which he felt it his duty to tell them, that he who intended piously to live a sober life, must neither, henceforth, drink beer, wine, nor any other intoxicating drink; after the Rev. Gentleman had closed his discourse, he called up to the railing, in front of the altar, first the British, then the American chiefs, and administered to them, severally, the pledge, giving to each individual a medal, and requiring, in return, an answer in an audible voice, assenting to the terms of the pledge, after which, the different bands, in their turn, both men and women, were called up in like manner; this ceremony being got through with, the church doors were thrown open, and the whole multitude marched out with the utmost order, and continued through all the principal streets, the four Grand Chiefs making suitable speeches, alternately, at the different turns. Having returned to the church, they were addressed in their own language, by the Resident Officer, and again by the priest, who told them, that this day had been selected in commemoration of that holy saint whose image was stamped on the medal which they had just received, to commence in earnest the good work of total abstinence, and that it should, in after ages, be regarded as the anniversary of the formation of a Temperance Association in St. Regis.

QUEBEC, August 1.—Mr. Mathison, late Quarter Master Sergeant, 70th Regiment, now at Quebec, has desired me to let you know, that there were seventy-three tee-totalers in that corps, upon their embarking at Quebec, and since their arrival in Britain he has had a letter, stating, that not one man has broken his pledge, by drinking on board ship, or since they landed in Britain.—Wm. SANDS, *Sergt.*, 70th Regt.

SWEDEN, &c.—The triumphs of temperance are not confined to the lands where the English language is spoken; they are spreading over the entire face of European society; rather, we may say, they are carrying comfort and joy to the families of the whole earth. In Sweden there are already upwards of fifty thousand pledged temperance members. We are told wherever, in that country, the work has been carried on by a clergyman, it has swept all before it. In one place, not a drop of liquor has been drunk, at any of the weddings, for sixteen months. In another, 290 stills have been stopped. The cause is rapidly progressing in Germany and Prussia. The society at Hamburg numbers about 650 members. Female societies have been formed in many places. Surely the philanthropists of this age labour not in vain!—*Scottish Temperance Journal*.

SANDWICH ISLANDS.—We stated some time since that the king of the Sandwich Islands had signed the total abstinence pledge. All his chiefs have followed his example. The king has since so much improved in his conduct and dignity, that the common people call him the "new king." The members of the Sandwich Islands society who break the pledge, for the first offence have their names erased in a public meeting called for the purpose; and for the second, are published in the native papers as common drunkards.—*Ibid.*

AN ACQUISITION.—The much esteemed Rev. Dr. Judson, the oldest missionary at present living in India, has joined our society. This beloved minister has been, for a long course of years, the pastor of a strict temperance (Burmese) church, consequently never united with any temperance association, but has now honoured us by becoming a member of our society.—*Journal South India Temperance Union*.

NEW ZEALAND.—The following is a cheering extract of a letter from New Plymouth, New Zealand, dated Sept. 1843:—"Half the people here are tee-totalers. We have just had a public holiday, and scarcely any one intoxicated."—*Temperance Advocate*.

MISCELLANEOUS.

DESTRUCTION OF THE RED INDIANS BY WHISKY.—Mr Catlin, an American artist who has travelled and sojourned among the Indians of North America for eight years, delivered two lectures illustrated by *living pictures*, in the City Hall, Glasgow, on April 4 and 5, and in the course of his first lecture made the following remarks to show the dreadful consequences of the introduction of whisky and other spirits amongst the red men:—"The white man came amongst them [the Indians], selling them spirits, containing the elements of destruction, and after they were gone, and he could whistle over their graves, he was wont to sit down to write the history of those whom he called the cruel savages of the west. These historical errors he was pained to say, had proceeded from the pens of some of the best writers of the day—from authors who had never been on the confines of the Indian's country. They were called naked and drunken; yet drunkenness was unknown amongst them till introduced by a set of white men desperately bent on making money. These men came amongst the children of the prairie with whisky, rum, powder, guns, tomahawks, and scalping knives; and the simple Indians, regarding the white man as wiser and better than he, and believing his representation that whisky was delicious, drank it, and drank destruction. These traders sold them whisky at from 10 to 32 dollars per gallon, and having excited a taste for the poison in the appetite of the red man he was soon reduced to poverty and wretchedness. Amongst every tribe, too, to which the white man came with his whisky kegs small-pox sooner or later appeared and carried them off by thousands and tens of thousands in a few weeks; and to use their own beautiful phrase, they were 'going fast on their way to the setting sun.' Twelve years ago the Pawnee tribe numbered 21,000; now by the ravages of this loathsome disease and whisky, they were reduced to 10,000, and there were five tribes who within a short period, had lost amongst them 35,000 persons. The more he saw of this people, and knew their wrongs, the more he became their friend. In their primitive state every man was a sober man for they manufactured no spirits in the wilds of North America. Every man was, therefore, by nature a *tee-totaller* till the white man brought his poison."—*Jour. Scot. Temp. Union.*

THE 44TH REGIMENT DESTROYED BY ALCOHOL.—The following extract of a letter which we find in the *Glasgow Chronicle* of 17th May last, proves that much of the destruction of life in the late horrid war in Afghanistan, and in particular the almost utter annihilation of the 44th Regiment, may in some measure, be attributed to *intoxicating liquors*:—"Camp Deesa, March 2, 1843. This morning a strange man came into camp, covered with hair almost naked, his face burnt very much. He turned out to be Lance-Sergeant, Philip Edwards [a Scotsman] of the Queen's 44th Regiment, who escaped at the general slaughter at Gumnuck, Afghanistan, and after travelling fifteen months in a southerly direction by the sun, he found his way into camp here, not knowing where he was, He says the 44th men *were all drunk, and could make no resistance*, and the Sepoys threw away their arms and were cut down.—*Id.*

[We wondered at the time, that a regiment of British soldiers should be so easily destroyed.—*Ed.*]

DIED BY DRINKING.—William Mac——, a manufacturer in Paisley, in respectable circumstances, and in the prime of life, died in a lamentable manner in a public-house there, on April 28. He had been drinking hard for some weeks previously, and on the Wednesday night before his death he was actually lifted out of the gutter by some *tee-totallers*. He had a brother killed by drinking some years ago. He is a victim to the tipping habits of the manufacturers of Paisley, not a few of whom have helped to prepare him for a drunkard's grave! *Many of them*, we well know, have gone to beggary and the grave by their notorious fondness for "pau", and other intoxicating liquors fashionable in the Causeyside, and we could point to several others that are hastening to the same fearful end. Oh that they would be warned by the destruction of their friends and pot-companions, and stop ere rum overtakes them and the grave swallows them up!—*Id.*

"WEE PAWS."—Something should be done to regulate or suppress these infamous shops that are spreading like a leprosy in the poorer districts of Glasgow. The keepers of them are jackals to the publican. They strip the poor of their rags, and fatten, like the foul vulture, on the corruption of society. The following horrid case, related to us by a very near relation of the party alluded to, will show better than anything we can say, the work-

ings of this nefarious system. A woman residing in Glasgow went to a well-known broker in Kirk St., a few days ago, while under the influence of liquor, stripped the child at her breast of its tartan frock, napkin, and shoes, handed them to his *humane and fair-dealing* broker, and received for the lot the sum of *one-penny*, which she immediately converted into *whisky* in the nearest public-house! We leave our readers to make their own reflections upon this shocking instance of female depravity and rapacious trafficking. It is but one of numberless similar cases that are daily taking place in this wicked city.—*Id.*

MEDICAL DISCUSSION ON TEMPERANCE.—Mr. W. Jeaffreson, surgeon, having thrown down the gauntlet to the Suffolk temperance society, offering to discuss the doctrines of *tee-totallism* with any person they might appoint, when that able champion of total abstinence, Dr. Lees of Leeds was chosen, and the two met in the Town Hall of Framlingham, on March 29. Dr. Lees opened the discussion, and ably exhibited the evidence that had convinced millions of the poisonous character of alcoholic beverages. Mr. Jeaffreson replied, but never attempted to grapple with his opponent's physiological evidence. Dr. Lees replied, and by a few questions speedily involved Mr. Jeaffreson in *confusion and contradiction*, who, mortified by his defeat, seized his hat and umbrella and abruptly left the meeting. Dr. Lees lectured on the subject on the following night, but the valiant surgeon declined another contest with such a giant. This defeat excited the wrath of the publicans and moderationists who mobbed and stoned the *tee-totallers* on the second night broke windows, and otherwise conducted themselves like the children of darkness. A report of this important discussion is published, we observe, at a cheap price.

SHIPWRECK AND LOSS OF LIFE BY DRUNKENNESS.—An appalling shipwreck with great loss of life took place at Hood's Bay, near Whitby, a short time since when all on board perished together with the life-boat's men who went to assist them except one. The Rev J. Jamieson says, the captain came to the vessel when drunk, and contrary to the owner's wishes, and the entreaties of his wife, ordered his tipsy crew on board and set sail. "Immediately after they left Shields, he went down in the cabin, and remained there in a state of stupor till the vessel struck upon Whitby Rocks. The crew (six men and two boys, besides the captain) *had drunk eight gallons of ale, besides spirits!*" The captain and crew were so drunk and stupid that they made no efforts to save themselves.—*Morning Herald.*

GRECIAN WINE.—Various writers of antiquity refer to the practice of mixing wine with resin, pitch, tar, myrrh, &c., and Columella, who lived about the beginning of the christian era, gives receipts in which he directs resin, tar &c. to be added to the wine to keep it from fermenting, or becoming alcoholic.

GOOD.—The Hon. Robert H. Morris, recently elected Mayor of New York, celebrated and signalled the event by subscribing the total abstinence pledge.

It is said that the worship of Juggernaut is nearly at an end, for want of sufficient votaries to draw his car. When will this be the case with regard to alcohol? The priests of the latter (distillers, rum-sellers, &c.) appear to be more zealous and successful than the priests of the former, and its votaries far more devoted.

PROGRESS OF VICE.—We have a short history of Abner Rogers, jr. now about to be tried in Boston for murdering the keeper of the prison, from which we learn that, while a boy, his parents neglected his education, and permitted him to roam about with a number of idle boys who infested the town of Newbury, Mass. He commenced his career with idleness; next he left the school and despised the instruction it afforded; then he scoffed at the admonitions of those who tried to guide him in the path to future happiness and honour as a man and a citizen; he despised all their counsels, spent his time with lazy boys like himself, who swore, chewed, drank rum, congregated in idle squads, and laughed at the wise boys of the village as they passed to school or to industrious employment. At the age of nineteen he was sent to prison for passing bad money, and from one step to another, he soon ascended the ladder of crime to where he now stands, on the utmost round, about to step off on the gallows, there to end his career at the early age of thirty. This is only one among a thousand instances of the danger of commencing to do wrong. When a boy once begins, no matter how small the beginning may be, he steps into a rail car on the top of a steep hill, down which he will run with fearful rapidity, and be dashed into destruction in an abyss of crime below.—*Salem Gazette.*

[We have a very great number of boys in Montreal who are following in Abner's steps.—*Ed.*]

Washingtonians.

Who would not listen and beware
Of being caught in Bacchus' snare,
And all his ills evade;
Such waste of health, and waste of time,
Such roads to misery, death, and crime,
By naught save him are made.

And who would still persist to drink,
Though nectar, if our brother sink
In all the depths of woe;
But, ah! 'tis not ambrosial sweets,
But rankest poison which completes
The drunkard's overthrow.

Come, let us in one phalanx meet
The drunkard's foe, nor once retreat
'Till we his woes relieve,
To usher in the golden age,
Which long shall brighten history's page
With victories we achieve.

Come, kindred hearts, let us arise,
And let our voices thrill the skies,
To aid a cause so fair;
Where is the man with heart so cold,
Who name and effort can withhold,
The echo answers where.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, AUGUST 15, 1843.

Tracts for the Times.—No. V.

WHAT DO YOU SAY MAKES VENDERS, IMPORTERS, AND CONSUMERS?

Intemperance frequently originates and accelerates the advancement of pauperism, crime, sickness, insanity and death. Broken hearts, bruised heads, dislocated limbs, unnatural appetites, broken constitutions, ruined reputations, domestic broils, public discord, premature death, and unending misery, are the fruits of the evil spirit made, bought, sold, imported and consumed in an age of moral reform and mental improvement; in a land of light and liberty, in the face of facts, arguments, and illustrations the most convincing, proving the impropriety and cruelty of making, importing, vending and drinking, intoxicating drinks. Notwithstanding the indefatigable exertions, the enormous sacrifices, the liberal donations, the earnest and eloquent appeals of temperance men, and the extensive circulation of temperance truth, the unparalleled prosperity of the pledge of total abstinence, and the unceasing prayer of God's people, made for the promotion of sobriety, the fires of many distilleries are unextinguished, the streams of death, issuing from many breweries and taverns are not yet dried up. When the persons who stand at the fountain head, and open the flood-gates of the burning current of alcoholic liquors, are entreated to assist us in arresting its blighting, blasting, withering, wasting progress, they hunt up apologies for the course they adopt, beneath the dignity of man to present. Reader do you manufacture, sell, buy, or use the cause of drunkenness? If you are interested in such a thirst-provoking, crime-progressing, curse-extending, body-killing, soul-destroying, heaven-daring occupation and practice, renounce them, do it immediately. Because, as a beverage, inebriating

drinks are needless and hurtful; they occasion and irritate disease, and render sickness hereditary,—they warp the judgment, scar the conscience, banish the affections, stain the character, corrupt the morals, destroy the soul, and dishonour God. Do you say you engage in the business for the purpose of obtaining a livelihood; surely you are not so constituted that others must suffer, become beggars and die, in order that you may be happy, grow rich and live. God has furnished mankind with brains and bones, capital that may be turned to good account, under any circumstances, in any part of the world. If you have sufficient physical and mental power to get a living in a brewery, or distillery, or bar-room, you can get a living in the work-shop or the field. Those whose actions turn on the pivot of correct principle will not come to want, nor their seed beg bread. Yet it would be more honourable to beg, and more commendable to starve, than to live on the price of iniquity. Suppose a crowd of sufferers should call on the man who dealt in the cause of their sorrow and anguish,—one asks him to educate his children, as the money intended for that purpose had been spent in his establishment, and his offspring were growing up indolent, ignorant, immoral, and impoverished,—another holds out a stump, and begs him to restore the lost limb,—another requests the restoration of his eyesight—another to be cured of disease—another to heal a broken heart—others to restore property, credit, and character—others to send back to them, sober, their parents, children, husbands, wives and friends, what would you think of the man who laughed at them, and told them that he invested his capital in a business which produced such results, for the sake of getting a living.

Do you say the law allows you—therefore you have a right to follow your present business. Such laws should be repealed, for they clash with the divine law. Because such a law exists in a Christian land, instead of palliating it aggravates the offence. In some countries slavery is legalized,—men are chartered, exchanged, bought, bequeathed, and held as property, according to law,—gambling is practiced, and human sacrifices are offered on the altar of superstition, according to law. In some countries prostitution is legalized. Virtue, honour, happiness, temporal and eternal, are sacrificed on the altar of passion, for the paltry price of a mean scanty living, and done according to law. Shall slavery, gambling, and prostitution be encouraged, because bad laws protect such practices. Suppose the man who urges the last named objection standing in the presence of his Maker, with a scrap of paper or parchment in his hand, with license written or printed on it, as an excuse for the ruin occasioned by his business—still will he hear, "Woe to the man who putteth the bottle to the lips of his neighbour," although it be done in a land where men may make themselves and others drunk according to law.

Do you say the Bible does not forbid such business and practice. The above quotation indirectly forbids it. The principles of the Bible, which commands us to love our neighbour as ourselves, and to do unto others as we would have them do unto us, forbid such conduct. The Bible says, "thou shalt not kill." It does not say thou shalt not kill with a rope, or razor, or knife, or pistol, or arsenic, or alcohol, or in five minutes, or five months, or five years, or by the multitude or single individual. It simply, plainly, and positively says, "thou shalt not kill." Intoxicating drinks do kill thousands of victims.

Do you say, if you do not deal in intoxicating drinks others will. As well might the thief say, if I do not assume the disposal of such and such property, the proprietor may make bad use of it, or lose it, or some other person may steal it. As well might the murderer say, if I had not killed the deceased he might have killed himself, or died a natural death, or some other person might

have killed him. The excuser, virtually, says, if I do not drive peace from society, love from the fire-side, health from the system, reason from her dominions, and victims to an untimely and loathsome grave, and a drunkard's hereafter, others will. Do right and others may copy your example, do wrong and they surely will. You must decide this question, not for others, but, for yourself. Do so now.

Do you say, you support the benevolent operations of the day with a liberal hand; that is right. But do you not do evil that good may come. Your business probably does more mischief in one day than your contributions can do, whilst you continue in the traffic. He who owns the silver and the gold, and the cattle upon a thousand hills, can accomplish his mighty purpose without such assistance. Is it right to rob Peter to pay Paul.

Do you say, it is a source of revenue. If it were, the source from which it flows is a sufficient argument for its prohibition. But it is not a source of revenue. It costs more than the amount received by the public chest, from such a source, to support the beggary, and pay judges, jurors, constables, sheriffs, and jailers, and the keepers of lunatic asylums, poor-houses, &c., than is derived from licensing men to make and sell the mainspring of bad debts, crime, and public and private difficulties.

Do you say, you would not sell other goods so readily if it were not for intoxicating drinks. A penny honorably earned is worth more than a pound, the price of sorrow and suffering. If men had the power, would it be right to import the yellow fever, the plague, and the Cholera, so that heirs might possess estates—grave diggers and coffin makers have employment—and merchants an opportunity to sell more funeral goods. Shall a man snatch bread from the lips of hungry innocence, and send men in droves to their cups, and bring on them the consequences indissolubly connected with intemperance, for the sake of selling more goods.

Do you say, you do not intend to do injury. Why not relinquish the business then, since it does injury. You do not wish to see your neighbours ruined in body and mind, and bring about the misery the arithmetic of an angel could not compute; but you intend to secure the three pieces of copper and the thirty pieces of silver. What shall it profit a man if he gain the world in such an occupation.

Do you say since men will have it, as you are a good man, you had better distribute it moderately among such men, for bad men might deal it out indiscriminately, merely to gratify a disposition to acquire property. On the same principle let the best of men circulate, moderately, counterfeit coin,—superintend, judiciously, the billiard table—help to pull, gradually, the car of Juggernaut, lay on, lightly, the lash of slavery—and assume the management of brothels.

Do you say, you do not sell to drunkards, so much the worse. You know, or ought to know, that "every moderate drinker is a drunkard's apprentice." If the unfortunate drunkard did not reform he would soon die, and the rising race would become a race of sober men. The practice of selling to sober men perpetuates intemperance, and the evils of intemperance.

Do you inquire what you must do with the stock you have on hand. Separate, if you can, the gill, glass, or gallon, which will produce the mischief; if you cannot do it, as you certainly cannot, throw it away; exercise the same magnanimity the primitive Christians did, who gathered their costly, but wicked, books together and burned them.

Do you say, your business promotes Agriculture. The most skillful and successful agriculturists are those who do not sell their grain to be converted into whiskey. The drunkard who spends

a few pence for whisky, if he becomes a sober, industrious, and economical man, he will be able to spend a few pounds for cheese, butter, beef, pork, and flour, which will benefit the farmer more than the few pence, worse than wasted, for whisky.

Without exhausting the subject I will here stop, and ask the maker, vender, and importer of intoxicating drinks, if he can pray for the prosperity of his business, or would wish to die engaged in it. If it must be wrong to make it must be wrong to sell, if it be wrong to sell it must be wrong to buy it, if it be wrong to buy it must be wrong to consume it.

G. W. BUNGAY.

THE RELIGIOUS TEACHERS OF BRITAIN AND INTOXICATING DRINKS.

The almost universal opposition of clergymen, whether established or dissenting, in Great Britain and Ireland, to Total abstinence, is the darkest sign of the times, for the future progress of the Temperance Reformation. Their hostile influence, which, in the aggregate, is indeed mighty, meets the advocates of temperance on all hands, and can only be neutralized by the power of Him who is wonderful in counsel and excellent in working.

The following extracts, from papers lately received, will give a most painful view of the case, but, we believe, a very true one, and we can only pray fervently that the Lord would enlighten the understanding of these, otherwise, excellent men, before they do more mischief, by sanctioning, that most potent engine of Satan the drinking usages of society.

The first is an extract of a letter from a gentleman in the West Indies, published, with a voucher for his veracity, in the *New York Evangelist*.

The subject of (tee-totalism) for a long time has been forgotten, and many who were once its friends, are now opposed to it, having returned to their wine, &c. There seems to be on the subject a most lamentable laxness of principle, a blindness and obtuseness of conscience, a devotion to appetite that grieves and shocks me. I know not to what the indifference to the subject may be ascribed, but of this I am sure—except rum can be kept from the people, they are ruined, and it never can be kept from them whilst their teachers use intoxicating drinks. If ever any proposition has been demonstrated this has been, in the history of the temperance cause.

The drinking usages of England have the sanction of royalty and nobility, and the moral influence of this is prodigious. There is a vassalage of men to authority and rank pervading all classes of English society, unknown in the United States. This must in some measure be broken up before the temperance cause, in the only aspect of it that deserves the name—total abstinence—can make much progress.

The Rev. _____ (a representative of one of the English missionary societies) is now on a visit to this island. In many respects his influence is happy, but he is a habitual wine-drinker, and ever ready to play off his wit against total abstinence.

The Rev. _____ (from Jamaica) went to England eighteen months since a *tee-totalist*, and has returned using wine freely, and not opposed to the use of ardent spirits, and opposing total abstinence most vigorously. He told me the leading ministers of the Independent denomination are using language like the following, which he quoted from the lips of a D. D.—"of all the *isms* that distract the church, I had rather any should come among my people than *tee-totalism*!"

Rum is doing a dreadful work here, though it is only beginning. The appetite is only forming, which will hurry the poor people to the depths of the drunkard's degradation.

The truth is, the use of intoxicating drinks is the great social sin of England. Its loathsome blotch is everywhere, and truly thankful will the friends of freedom have occasion to be, if it does not ruin the otherwise successful and grand experiment of West Indian emancipation.

The second is a strange fact, indeed, and is cut from the organ of the Scottish Temperance Union. We would like much to know the name of the Missionary Society referred to, that we might publish it for the benefit of *tee-totalers*, who cast their nuts into the Missionary Treasury.

A STRANGE FACT.—Mr. Beaumont, surgeon, Bradford, states that he had met a Captain Smith at Scarborough last summer who has sailed round the globe upon true temperance principles. He assured him that, by the adoption of the system, the health, comfort, and morals of his crew were greatly promoted. The only difficulty he had met with in carrying out this plan was on one occasion, when he had to take out a number of missionaries, who insisted on having wine, &c. as it was allowed by the managers of their society. Such wine-bibbing missionaries are a disgrace to christianity.

The third shows the most lamentable instance of wrong headedness which has come to our knowledge. The Professor EGAN, therein mentioned, was, in the days of the old sledge, perhaps, the most distinguished champion of the Temperance Reform; and we lament that he should have it in his power, to poison the minds of the future ministers of the Synod of Ulster, on the subject of drinking; we have, however, at least, one Professor of Divinity, nearer home, who is as strongly opposed to total abstinence.

BELFAST.—The persons who have joined the total abstinence cause here are chiefly mechanics and working men. The great body of the clergy, both protestant and catholic, stand aloof. There are about 500 public-houses still here, and as much drinking, it is said, as ever, among respectable young men and families, who continue to laugh at teetotalism. Dr. Edgar having persuaded most of the ministers and students of Ulster, who are taught divinity by him in the Royal College, that teetotalism is *anti-scriptural, infidel, and popish!*

The fourth is from an English temperance paper, and shows that the charity which suffereth long and is kind, is not to be exercised towards teetotalers. Some similar cases have occurred in Scotland.

INTOLERANCE.—Two ladies were lately expelled from a church in Torrington, Devon, for declining to drink intoxicating wine at the Lord's table. Feeling very uncomfortable in taking the drunkard's drink they had absented themselves for a short time from the communion, but desiring to remain in the church, they came to the determination to take the bread and refuse the wine. On the following Sabbath they passed the cup, but were so severely censured for so doing, that unwilling to grieve any one, they stated they would absent themselves entirely from the ordinance. At a special church meeting, a majority declared they "had committed a sin," and at a subsequent meeting it was "Resolved—That if our sisters, Susanna Teysey and Elizabeth Stoneman, manifest repentance, the church will gladly receive them; but if, at the expiration of a month, they continue impenitent, they will be considered as excluded from its communion. Signed in behalf of the church, George Cosens, minister; J. Langbridge, Jr., G. Heanes, G. Stoneman, Deacons." These two ladies had been faultless and useful members of the church for sixteen years.

The fifth is from the Organ of the Scottish Free Church, with remarks thereon by the *Journal of the Scottish Temperance Union*, and is a most painful proof of the extent to which religion may in the persons of its ministers and church judicatories, become impure and defiled, by sanctioning and practising the use, as a beverage, of intoxicating drinks. We are sorry to add, complaints about drinking ministers are, by no means, confined to Small Isles, but, were we to publish all that has been developed upon this subject, by the recent division in the Church of Scotland, few, or none, of our readers, in Canada, would believe the statements. With the religious or political controversy, we have, of course, nothing to do.

"MODERATE" MINISTERS.—The protestant incumbents of the parish (of Small Isles, composed of the small islands on the west coast of Scotland named Canna, Eigg, Muck and Rum) were in every instance, as we have said, moderates (*in church politics*) of the true Highland type—some of them men whose lives seemed to infect the very atmosphere of the place. After pursuing a course of the grossest debauchery, during the greater part of those twenty years in which a dominant moderatism pretended to try sque of its clergy for immorality, but convicted none, the last incumbent was deposed for *drunkenness*, when Evangelism had at

length risen into the ascendancy, and was actually in a state of *bestial intoxication* when brought up to the bar of the General Assembly to receive the final sentence of the church. There are strong facts; but facts they are; and in the great contest of *doing*, moderatism will find it alike impossible either to turn aside their edge, or neutralise their effects. An islander stated, that in the place he belonged to, "they had sermon once a month, or rather once every two months, for the minister was irregular in his visits. He used to come *half drunk*. When sermon was over, he always drank more, and then went away staggering and blind. I left and came to Small Isles, and there the minister was scarce ever sober at all, I had been in the way of hearing no other preachers; and all I knew of the gospel was, that it was something which two drunken ministers pretended to preach, but which neither they nor I understood." The church controversy as presented to our awakened Highlanders, involved just the practical question whether they should have ministers set over them who should *drink and countenance drunkenness*, or ministers who would care for their souls, and rejoice in their conversion. —Witness. [We hope the "Free Church" will keep itself free of the gross scandal of drunken ministers; but if the *drinking* of intoxicating liquors be carried on by its members, and elders, and ministers, in due time this seed will assuredly produce its appropriate crop of drunkards. There must be no more dinners in Royal Hotels to Moderators at 12s. a ticket, "wines included," and no more drinking "prosperity to the Free Church" in flowing bumpers. There is a good old law of the Church of Scotland on record, against the heathenish custom of toast drinking, which the Free Assembly would do well to re-enact. When it is proper to testify respect to good and great men by holding social parties, let them be given on a principle that will lend no countenance to drunkenness, which assuredly all those public dinners do, where christians drink wine and huzza like a company of fox-hunters. A public tea party, at a price so as to embrace poor as well as rich admirers, attended by thousands in place of hundreds, would certainly be a much grander testimony of respect, as it would be a more salutary example to set before a people proverbial for their drunkenness; and none but minds essentially vulgar, would undervalue it because of its cheapness.]

The opinions of the most gifted and respectable American travellers respecting the drinking propensities of the higher ranks in Britain, and more especially of the ministers of religion, next merit our notice. The recent *World's Convention*, on the subject of Slavery, held in London, was attended by a number of the best men in the United States—men who go for the abolition of all Slavery, whether inflicted by the lash, or by alcoholic drinks, and they appear to have been appalled, shocked, and we may add, disgusted with the amount of drinking, and the apathy or opposition to the Temperance Reformation, exhibited by the classes above alluded to.

Hear the following extract of a letter from the correspondent of the *New York Evangelist*—

"The truth is, Great Britain may have much that is excellent in individual character and social condition, and she may be, as a whole, in advance of us on the specific question of the abolition of slavery; but she is not up to us on the question of general freedom, or of general social advancement. She may well rebuke us for our slavery, and I would be among the last to say ought to weaken the force of that rebuke; but what with the relics of former barbarism, that meet you at every corner, and arrange society into layers or castes, as marked and impassable as they well can be, and above all, the wine-bibbing, and brandy-drinking, and beer-guzzling of her ministers, to say nothing of her nobility and people, she may well spare, I think, somewhat of the smiling self-complacency with which she sometimes administers that rebuke."

The most melancholy feature of all, however, is the silence of British religious writers, generally, on the evils growing out of the use of intoxicating drinks. Missionary writers, for instance, dilate upon the evils of war, slavery, and every thing that interferes with the progress of the Gospel of peace, except intemperance, and though they well know, that the intoxicating drinks brought by, so called, Christian ships, and the drunkenness of, so called, Christian sailors, are more to be dreaded than the cruelty

and idolatry of the heathen, yet their mouths are closed upon the whole subject, by the little drop they take themselves, or the fear of offending Sir T. F. B., or J. C., Esq., or a thousand other highly respectable men, who make or sell these drinks, or carry them to the heathen in their vessels. As a most striking instance of this bowing the knee to Baul, we would point to that popular and, otherwise, excellent work, the "Martyr of Erromanga."

By an article in another column it will be seen, that the leaders of religious opinion are wide awake to the evils caused by the use of opium, and seek to rescue a nation, calling itself Christian, from the sin and shame of supplying that baneful drug to those who love it; but they *are not*, they *cannot be* ignorant that alcohol, in its multifarious forms, destroys multitudes of human beings, as well as opium, and that its ravages are amongst their own brethren and neighbours. Why, therefore, do they not bear a clear testimony against this destroyer, as well as the other? The only reason that can be assigned for this strange inconsistency is, that they use alcoholic drinks themselves, and many of their leading church members manufacture or sell them; and the inference is unavoidable, that if they chewed or smoked opium in moderation, or if their leading supporters trafficked in it, the trumpet would give forth an uncertain sound on this subject, also, or rather no sound at all. It is such fearful inconsistencies as these that arm the scoffer with his strongest arguments. Alas! that they should be found so prominently among the ministers of the cross.

Religious teachers of Britain, and all ye who every where love the Lord Jesus Christ, it is time, it is more than time to awaken from this delusion on the subject of intoxicating drinks, before your names become a bye-word and a reproach amongst all who love consistency, and admire self-denial. Great and good men, generally speaking, ye are, let not this blot remain on your otherwise, we believe, unsullied characters.

N. B. This number of the *Advocate* will be sent to many ministers in Great Britain and Ireland, who are respectfully requested to peruse and circulate it.

We cut the following from an able contemporary, to shew ministers in what estimation their consistent adhesion to the principles of the Temperance Reformation is held. Why will so many continue to prefer their beer, wine, and brandy, to the progress of that reformation?

THE CLERGY AWAKE!—A Ministerial association for the suppression of intemperance was formed at Montreal lately. The members sign the long teetotal pledge. The following ministers are members:—Henry Esson, William Taylor, Caleb Strong, Henry Taylor, and David Dobie, Presbyterians; J. J. Carruthers (Theological Professor), Henry Wilkes, William McKillean, and R. Miles, Congregationalists; and William Squire, and H. O. Crofts, Methodists.—*Journal Scottish Tem. Union.*

OPEN AIR MEETINGS.

Open Air Temperance Meetings have been held on the Wharf, in this city, every Saturday evening for five weeks past, at which the attendance has been very encouraging, and the attention displayed somewhat remarkable. At one of these meetings Dr. SEWELL'S colossal representations of the human stomach were exhibited and excited much interest; and a considerable accession of members to the society has resulted from the whole effort. At first a number of tavern keepers mingled with the crowd, laughing and talking loud, and one of them undertook to question the speakers. They appear, however, to have found the close and searching appeals made to their conscience rather disagreeable, for latterly they have abandoned the field entirely to the Teetotallers.

We heartily recommend the plan of holding Open Air Meetings to our friends throughout the country.

THE RACES.

Those saturnalia of Satan, the Races, are to begin this day with all their accompanying drunkenness and debauchery, and probably sudden and awful deaths. Who that loves God, or who that loves man, will sanction them by his or her presence? We hope no teetotaler. "Surely in vain is the net spread in the sight of any bird."

Persons in Britain, wishing to subscribe for the *Advocate*, will please send 2s. to the Office of the West of Scotland Temperance Union, 43 Queen Street, Glasgow, for which they will be supplied with the *Advocate*, for one year, free of postage.

The procession at Williamstown only consisted of about one hundred individuals, instead of four hundred, as erroneously printed in a former number.

EDUCATION.

Directions for the Attainment of Useful Knowledge.

(Continued from page 106.)

III Among all these observations write down what is most remarkable and uncommon; reserve these remarks in store for proper occasions, and at proper seasons take a review of them. Such a practice will give you a habit of useful thinking; this will secure the working of your souls from running to waste; and by this means even your looser moments will turn to happy account both here and hereafter.

And whatever useful observations have been made, let them be at least some part of the subject of your conversation among your friends at next meeting.

Let the circumstances or situations in life be what or where they will, a man should never neglect this improvement which may be derived from observation. Let him travel into the East or West Indies, and fulfil the duties of the military or the mercantile life there; let him rove through the earth or the seas, for his own humour as a traveller, or pursue his diversions in what part of the world he pleases as a gentleman; let prosperous or adverse fortune call him to the most distant part of the globe; still let him carry on his knowledge and the improvement of his soul by wise observations. In due time, by this means, he may render himself some way useful to the societies of mankind.

Theobaldino in his younger years visited the forests of Norway on account of trade and timber, and besides his proper observations of the growth of trees on those northern mountains, he learned there was a sort of people called Fins, in those confines which bordered upon Sweden, whose habitation is in the woods; and he lived afterwards to give a good account of them and some of their customs to the Royal Society for the improvement of natural knowledge. Putcoli was taken captive into Turkey in his youth, and travelled with his master in their holy pilgrimago to Mecca, whereby he became more intelligent in the forms, ceremonies, and fooleries of the Mahometan worship, than perhaps any Briton knew before; and by his manuscripts we are more acquainted in this last century with the Turkish sacreds, than any one had ever informed us.

IV. Let us keep our minds as free as possible from passions and prejudices; for these will give a wrong turn to our observations, both on persons and things. The eyes of a man in the jaundice make yellow observations on every thing; and the soul tinctured with any passion or prejudice diffuses a false colour over the real appearances of things, and disguises many of the common occurrences of life; it never beholds things in a true light, nor suffers them to appear as they are. Whosoever, therefore, you would make proper observations, let self, with all its influences, stand aside as far as possible; abstract your own interest, and your own concern from them, and bid all friendships and enmities stand aloof, and keep out of the way, in the observations that you make relating to persons and things.

If this rule were well obeyed, we should be much better guarded against those common pieces of misconduct in the observations of men, viz. the false judgments of pride and envy. How ready is envy to mingle with the notices which we take of other persons! How often is mankind prone to put an ill sense upon the actions of their neighbours, to take a survey of them in an evil position,

and in an unhappy light! And by this means we form a worse opinion of our neighbours than they deserve; while at the same time pride and self-flattery tempt us to make unjust observations on ourselves in our own favour. In all the favourable judgments we pass concerning ourselves, we should allow a little abatement on this account.

V. In making your observations on persons, take care of indulging that busy curiosity which is ever inquiring into private and domestic affairs, with an endless itch of learning the secret history of families. It is but seldom that such a prying curiosity attains any valuable ends; it often begets suspicion, jealousies, and disturbances in households, and it is a frequent temptation to persons to defame their neighbours: some persons cannot help telling what they know; a busybody is most liable to become a tattler upon every occasion.

VI. Let your observation, even of persons and their conduct, be chiefly designed in order to lead you to a better acquaintance with things, particularly with human nature; and to inform you what to imitate and what to avoid, rather than to furnish out matter for the evil passions of the mind, or the impertinencies of discourse and reproaches of the tongue.

VII. Though it may be proper sometimes to make your observations concerning persons as well as things the subject of your discourse in learned or useful conversations; yet what remarks you make on particular persons, particularly to their disadvantage, should for the most part lie hid in your own breast, till some just and apparent occasion, some necessary call of Providence, leads you to speak to them.

If the character or conduct which you observe be greatly culpable, it should so much the less be published. You may treasure up such remarks of the follies, indecencies, or vices of your neighbours as may be a constant guard against your practice of the same, without exposing the reputation of your neighbour on that account. It is a good old rule, that our conversation should rather be laid out on things than on persons; and this rule should generally be observed, unless names be concealed, wheresoever the faults or follies of mankind are our present theme.

Our late Archbishop Tillotson has written a small but excellent discourse on evil speaking wherein he admirably explains, limits, and applies, that general apostolic precept, "Speak evil of no man," Tit. iii. 2.

VIII. Be not too hasty to erect general theories from a few particular observations, appear nees, or experiments. This is what the logicians call a false induction. When general observations are drawn from so many particulars as to become certain and indubitable, these are jewels of knowledge, comprehending great treasure in little room: but they are therefore to be made with the greater care and caution, lest errors become large and diffuse, if we should mistake in these general notions.

A hasty determination of some universal principles, without a due survey of all the particular cases which may be included in them, is the way to lay a trap for our own understandings, in their pursuit of any subject, and we shall often be taken captives into mistake and falsehood. Niveo in his youth observed, that on three Christmas days together there fell a good quantity of snow, and now hath writ it down in his almanac, as a part of his wise remarks on the weather, that it will always snow at Christmas. Euron, a young lad, took notice ten times, that there was a hard frost when the wind was in the north-east; therefore, in the middle of the last July, he almost expected it should freeze, because the weathercocks showed him the north-east wind; and he was still more disappointed, when he found it a very sultry season. It is hasty judgment that hath thrown scandal on a whole nation, for the sake of some credible characters belonging to several particular natives of that country; whereas all the Frenchmen are not gay and airy; all the Italians are not jealous and revengeful; nor are all the English overrun with the spleen.—*National Education* by J. SIMPSON.

MOTHER'S DEPARTMENT.

The Mother's Difficulties.

BY REV. JOHN S. C. ABBOTT.

The remarks which have already been made are so obvious, that one is led to inquire, why is family government generally so defective? Why do so few succeed in obtaining prompt obedience? There are many causes operating to produce this result. The

rules of discipline may be simple and plain, and yet many motives may influence us to shrink from enforcing them.

1. *One great obstacle is the want of self-control on the part of parents.* How few persons are there who have gained that conquest over self, which enables them to meet the various vicissitudes of life with calmness and composure! How few are there who are not, occasionally at least, thrown off their guard, and provoked to the exhibition of excited and irritated feeling! And can a mother expect to govern her child when she cannot govern herself? Family government must most emphatically begin at home. It must begin in the bosom of the parent. She must learn to control herself; to subdue her own passions; she must set her children an example of meekness and of equanimity, or she must reasonably expect that all her efforts to control their passions will be ineffectual. A child gets irritated and strikes his sister; and the mother gets irritated and whips the child. Now, both mother and child have been guilty of precisely the same crime. They have both been angry, and both in anger have struck another. And what is the effect of this sinful punishment? It may make the child afraid to strike his sister again; but will it teach that child that he has done wrong; that it is wicked to be angry? Can it have any salutary effect upon his heart? He sees that his mother is irritated, and thus is he taught that it is proper for him to be angry. He sees that when his mother is irritated she strikes; and thus is he taught that the same course is proper for him. The direct effect of the punishment is to feed the flame and strengthen the inveteracy of passion. In such a course as this there is no moral instruction, and no salutary discipline. And yet a mother who has not conquered self, who cannot restrain the violence of her own passions, will often thus punish. When we see such a mother with passionate and turbulent children, no second question need be asked why they are not gentle and obedient. And when we reflect how very seldom it is that we see an individual who may not be occasionally provoked to act from the irritation of the moment, we cannot wonder the family so often presents a scene of uproar and misuse.

This self-control, at all times, and under all circumstances is one of the most important and most difficult things to be acquired. Many parents have, from infancy, been unaccustomed to restraint and they find a very great struggle to be necessary to smother those feelings which will sometimes rise almost involuntarily. But we should ever remember that this must be done, or we cannot be faithful to our children. We must bring our own feelings and our own actions under a system of rigid discipline, or it will be in vain for us to hope to curb the passions and restrain the conduct of those who are looking to us for instruction and example. There will many cases occur which will exceedingly try a mother's patience. Unless naturally blest with a peculiarly quiet spirit, or habituated from early life to habits of self-government, she will find that she has very much to do with her own heart. This point we would most earnestly urge, for it is of fundamental importance. Anger is temporary insanity. And what can be more deplorable than to see a mother in the paroxysm of irritation, taking vengeance on her child? Let a mother feel grieved, and manifest her grief when her child does wrong. Let her, with calmness and reflection, use the discipline which the case requires. But never let her manifest irritated feeling, or give utterance to an angry expression. If her own mind is thus kept serene and unimpassioned, she will instruct by example as well as precept. She will easily know, and more judiciously perform her duty. And the superiority of her own conduct will command the respect and the admiration of her children. And until this is done it will be impossible for a mother to enforce the rules of discipline, simple and obvious as those rules are.

2. *Another great obstacle in the way is the want of resolution.* It is always painful to a parent's feelings to deprive a child of any reasonable enjoyment, or to inflict pain. Hence we are ingenious in framing apologies to relieve ourselves from this duty. Your child does wrong, and you know that he ought to be punished; but you shrink from the duty of inflicting it. Now of what avail is it to be acquainted with the rules of discipline, if we cannot summon resolution to enforce those rules? It will do no good to read one book and another upon the subject of education, unless we are willing, with calm and steady decision, to punish our children when the occasion requires. It is this weak indulgence, this wretched refusal to perform painful duty, which has ruined thousands of families. A mother will sometimes openly remonstrate with a father for punishing a stubborn child. She will call him cruel and unfeeling, and confirm her child in his wilfulness, by her wicked sympathy and caresses.

What can be expected from such a course as this? Such a mother is the most cruel and merciless enemy which her child can have. Under such an influence he will probably grow up in wretchedness, but to heap still bitterer curses upon the mother who bore him. You can do nothing more ruinous to your child; you can do nothing which will more effectually teach him to hate and despise you; you can do nothing which will, with more certainty, bring you in sorrow and disgrace to the grave, than thus to allow maternal feelings to influence you to neglect painful but necessary acts of discipline.

I would ask the mother who reads this book, if she has not often been conscious of a struggle between the sense of duty and inclination. Duty has told you to punish your child. Inclination has urged you to overlook its disobedience. Inclination has triumphed; and your child has retired victorious, and of course confirmed in his sin. Be assured that thus, in your own heart, lies one of the greatest obstacles to your success; and until this obstacle be surmounted, every thing else will be unavailing. It would by no means be difficult to fill this volume with cases illustrative of this fact, and of the awful consequences resulting.

An English writer gives a most appalling account of two instances in which fatal consequences attended the strong excitement of fear. Says he, "I knew in Philadelphia, as fine, and as sprightly, and as intelligent a child as ever was born, made an idiot for life, by being, when about three years old, shut into a dark closet by a maid-servant, in order to terrify it into silence. The thoughtless creature first menaced it with sending it to 'the bad place'; and at last, to reduce it to silence, put it into the closet, shut the door, and went out of the room. She went back in a few minutes, and found the child in a fit. It recovered from that, but was for life an idiot. When the parents, who had been out two days and two nights on a visit of pleasure, came home, they were told that the child had a fit, but they were not told the cause. The girl, however, who was a neighbor's daughter, being on her death-bed about ten years afterwards, could not die in peace without sending for the mother of the child and asking forgiveness of her. Thousands upon thousands of human beings have been deprived of their senses by these and similar means.

"It is not long since that we read, in the newspapers, of a child being absolutely killed (at Birmingham, I think) by being thus frightened. The parents had gone out into what is called an evening party. The servants, naturally enough, had their party at home; and the mistress, who by some unexpected accident, had been brought home at an early hour, finding the parlor full of company ran up stairs to see about her child, about two or three years old. She found it with its eyes open, but fixed! touching it, she found it inanimate. The doctor was sent for in vain; it was dead. The maid affected to know nothing of the cause; but some one of the parties assembled discovered, pinned up to the curtains of the bed, a horrid figure, made up partly of a frightful mask! This, as the wretched girl confessed, had been done to keep the child quiet while she was with her company below. When one reflects on the anguish that the poor little thing must have endured before the life was quiet frightened out of it, one can find no terms sufficiently strong to express the abhorrence due to the perpetrator of this crime, which was, in fact, a cruel murder; and, if it was beyond the reach of the law, it was so, and is so, because, as in the cases of parricide, the law, in making no provision for punishment peculiarly severe, has, out of respect to human nature, supposed such crimes to be impossible."

CHILDREN AND YOUTH'S DEPARTMENT.

"The Traveller"—Caverns.

(Continued from page 108.)

Traveller.—I had at last reached the great grotto of Antiparos, and was altogether dumb with astonishment. From the immense roof, thousands of icicles of white marble were suspended, some of them ten feet long. From these hung down festoons of leaves and flowers of the same substance, dazzling the sight with their brightness. The sides of the cavern were also of white marble, representing trees rising in rows one above another, mingled with garlands. The floor was paved with crystals of red, blue, green, yellow, and other colours, interspersed with icicles of pure white marble, which have apparently fallen from the roof. The great depth of the cavern from the surface of the ground, the impressive silence, the bright glare of the torches, the lightness, pu-

rity, and delicacy of the roof and walls, the splendour of the glittering floor, with the general blaze of insufferable radiance which filled the place, altogether bewildered me; so that I must say, of all the caverns I have yet visited, the Grotto of Antiparos is the most remarkable.

Gilbert.—I should think so indeed; if I wanted to hide myself, that is the very place where I would go.

Traveller.—It will be a much better plan to do nothing wrong, and then you will have no occasion to hide yourself; for though, in that case, you might be concealed from man, you could not escape the all-seeing eye of God. What say the words of holy Scripture? "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Psal. cxxxix. 8—10.

Earthquakes.

Edmond, Gilbert, and Leonard Lovel were quite as much interested in the traveller's account of the caverns of the earth, as they had been with the narrative of the mountains and precipices. That which is wonderful usually makes a much deeper impression on the minds of young people, than that which is instructive; therefore, in his descriptions of mountains, precipices, and caverns, the traveller had been surrounded by a more attentive audience than he would have been, had he treated on less striking subjects. Edmund used frequently to boast of having been at the top of Malvern Hill; Gilbert was accustomed to speak of a terrible precipice on the edge of a marl pit, which he was once near falling down; and little Leonard was in the habit of telling how he had been in a sand hole full twenty or thirty feet under ground; but the account given by the traveller had wonderfully extended their ideas. Nothing could now be talked of but Dhawalagira, the Dangerous Pathway, and the Cavern of Antiparos.

The day after the account of the caverns had been given, Gilbert, whose ears were very quick, caught a few words about earthquakes, which fell from the traveller as he walked round the garden with Mr. Lovel. This information was soon communicated to Edmund and Leonard, and in a little time the trio surrounded their entertaining and instructive visitor, with the request that he would tell them all that he happened to know about earthquakes.

The traveller was of too kind-hearted a disposition to refuse their request; so seating himself in the very arbour in which he had so much amused them with his narrative of mountains, he, with a good humoured smile, began thus:—

"You must not expect so minute an account of earthquakes, as I gave you of mountains, precipices, and caverns; for this simple reason, that I have never myself witnessed the effect of an earthquake. However, having read of the principal earthquakes which have taken place, and having conversed with some who have endured the terrors of a convulsion of the earth, I will do my best to gratify your curiosity.

"Earthquakes are supposed, by different people, to arise from different causes. Some ascribe them to water confused in the earth, some to fire, and others to air; and, for aught that we know to the contrary, they may be produced by the union of all three. It is very probable that what produces a burning mountain, would produce an earthquake, if no irruption took place; but though we may reason on the subject, it is what, at present, we cannot understand.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

We must, therefore, leave with Him the secrets which he has not revealed. It is enough for us to know that an earthquake is the work of his hands. He looketh on the earth, and it trembleth: he touches the hills, and they smoke."

Edmund.—Does the earth always open in an earthquake?

Traveller.—No; though this is sometimes the case. Among the most common signs and effects of an earthquake are the following: a rumbling sound; a violent agitation of the sea; a spouting up of the waters; a rocking of the earth; and a sudden shock like an explosion of gunpowder.

Gilbert.—How terrible!

Traveller.—An earthquake may certainly be considered as the most fearful expression of Almighty power with regard to the world we inhabit; and the circumstance of its rarely occurring,

renders it the more impressive. We think but little of those things that take place every day, however wonderful they may be.

Who ever dwells, in thought profound,
On His almighty power;
Who makes the mighty world turn round
A thousand miles an hour?

And yet this is the case every hour of our existence; but I must proceed. We read of an earthquake in ancient times, by which thirteen cities in Asia Minor were destroyed.

Edmund.—Thirteen cities! What do you think of that, Gilbert?

Gilbert.—Why, I think that earthquakes are ten times worse than precipices.

Traveller.—The city of Antioch was once destroyed, with a great part of the surrounding country; and, about three hundred years after that, it was again overthrown, with the loss of forty thousand of its inhabitants.

Gilbert.—If earthquakes were to come often, all the people in the world would be swallowed up.

Traveller.—A third time the city of Antioch was visited; for, in sixty years after the former earthquake, it was once more overwhelmed, with sixty thousand people.

Gilbert.—I have heard of earthquakes, but I never thought that they were half so dreadful.

Traveller.—The celebrated colossal statue, at Rhodes, was thrown down by an earthquake; and, between six and seven hundred years ago, the principal cities of Syria were destroyed. South America has been, at all times, subject to earthquakes of great violence. In the year 1638, Father Kircher, who was on his way to visit Mount Etna, and who had landed in Calabria, heard a stunning sound, the noise resembled that of an infinite number of chariots driven furiously forward, and he was thrown to the ground. The tottering of towers, the crash of falling houses, and the cries and groans of the miserable sufferers almost terrified him out of his senses.

Edmund.—I do not at all wonder at that. It would have terrified the boldest man in the world.

Traveller.—He left the place, and landed the following day at Rochetta, but was obliged to fly, for in half an hour the greater part of the town was overthrown.

Gilbert.—What a narrow escape!

Traveller.—He afterwards landed at Lopizium, but the earthquake still continued, and so shook the ground, that he caught hold of the shrubs near to support him. He thought of going to Euphemia, which was at no great distance; but, turning his eyes towards the city, he saw nothing but a dark terrific cloud, which seemed to rest on the place. When the cloud passed, the city was totally sunk. All was a scene of desolation, and Euphemia was no more to be seen. This earthquake occasioned devastation for two hundred miles along the coast of Italy.

Edmund.—A whole city swallowed up at once!

Traveller.—The earthquake in Jamaica, in 1692, was of a dreadful description: in the space of two minutes the town of Port Royal was buried in a gulf forty fathoms deep. Lisbon, the capital of Portugal, has been visited with many earthquakes, but that which took place in 1755 was by far the most terrible. I had much rather tell you of events of a more cheerful, character, and I wish you had asked me to speak on a livelier subject than that of earthquakes.

(To be Continued.)

AGRICULTURE.

Agricultural Facts and Testimonies.

We think our readers cannot fail to be deeply interested with the following Extracts from the "Reports of Special Assistant Poor-Law Commissioners, on the Employment of Women and Children in Agriculture," just "presented to both Houses of Parliament, by command of Her Majesty." Excellent evidence is here supplied as to the superiority of teetotalism in agricultural labour, and the numerous blessings attending the adoption of its principles. Mrs. Britton's evidence is peculiarly touching. Cider drinkers especially are invited to read the evidence.

The Report of ALFRED AUSTIN, Esq., one of the Assistant Commissioners, thus introduces the evidence.

"In Somersetshire, and I believe in some parts of Devonshire also, the practice prevails of paying boys' wages partly in Cider, from their first going out to work. From seven, eight, or nine years old, a child is accustomed to drink two or three cups, (a pint or a pint and a half) of strong, rough cider a day. I have already alluded to the cider truck, when speaking of women, but in the case of boys there is a mischief beyond the ordinary evils of this species of truck. The boy is taught to love drink from his earliest age, and a few years so confirm him in the taste that he rarely, if ever, gets rid of it in after life. The greatest and commonest vice of the agricultural labourers is drinking, to which may be ascribed much of the extreme poverty and wretchedness that is met with amongst them. Were it not for the money spent in drink, I believe that the majority of them could command more commodious dwellings and more animal food for themselves and families than they have at present. The effect of the habit of drinking is to counteract any benefits from increased earnings. The labourer whose family has the most limited means of subsistence, does not drink; he cannot afford it: but the frequenters of the beer-shops are the labourers the aggregate earnings of whose families, if properly spent, would not only secure them against want, but even place within their reach many comforts now nearly unknown to the labourer's cottage. Drunkenness practically renders higher wages of no avail, for the surplus of wages, above what is absolutely required for the lowest state of subsistence of the family, is spent at the beer-shop. The ordinary pretence, in support of this petty truck in cider, is, that the labourer cannot work without drinking several pints a-day. I doubt the truth of this assertion, from the statements I frequently heard in opposition to it. Upon this subject the testimony of Mr. Somers, the Vice-chairman of the Bridgewater Board of Guardians, and two of his labourers, is instructive."

Mr. SOMERS, of Othery, Somersetshire, Vice-chairman of the Bridgewater Union, examined.

"Women employed in the hay harvest generally work from 8 till 7; they like the work: it is not very labourious. Women of all ages are employed, and as many of them as men. They get during that time 4s. a-week, and two or three pints of cider a-day.

Boys are less employed on pasture than on arable farms. On pasture farms they do little odd jobs, but on arable lands they keep off birds, drive the plough, see after the cattle morning and evening, and plough, according to their ages. They are generally employed at nine years old; their hours are from six to six, except just in winter, and then from between seven and eight till four or five.

At first they get 3d. a-day and a pint of cider, then 8d. a-day with three half-pints of cider, and then the regular wages of men. Between these periods the wages go on increasing pretty regularly, but it depends upon the boy, and sometimes the master; a younger boy is sometimes worth more than an older. At first their work is always light, not at all calculated to do them any hurt.

A practice affecting the condition of the labourers, and which cannot be too much condemned, is the paying part of the wages of the men, women, and even boys, in cider. It is generally said by the farmers the work cannot be done without cider, but I can produce practical proofs to the contrary. I myself have totally abstained from cider, beer, and all other spirituous drink, for the last six years, and during that time have worked as hard in farm labour as any of the men I have employed. I have some labourers who have also abstained from such drinks for some time. They work quite as well as the men who drink, and in all respects are quite as well in health. They and their families are much better also. In consequence of such abstinence I give them the regular wages in money paid by other farmers, but instead of the cider I give them a potato-ground of about half an acre, from which are got about 120 bags of potatoes, of 120 lbs. each, per annum. I dress the land for them, and haul the potatoes when dug up; the labourers find and plant the seed, they keep the ground clean, and dig the potatoes. It is nearly all done, however, by their wives and children. Thus, instead of consuming a part of their wages in drink, as is generally the case, my labourers I am speaking of, at the end of the year find themselves with a large stock of potatoes on hand, which, in addition to contributing very much to the support of the family, enables them to keep and fat a pig, which again pays their rent. These are clear and

practical proofs of the benefit to the labourer of abandoning the system of paying or making up his wages in cider. He himself, his wife, and family, are all much better off in a physical point of view—very much better off; and in a moral point of view, there is no comparison to be instituted between a sober labourer and one who drinks. If no more cider were drunk than in the fields, and allowed by the farmer, the consequences are bad enough; but the habit of drinking, so general amongst the labourers, arises out of, and is in a great degree fortified by, this practice of the farmer paying wages in the manner mentioned. As soon as a boy begins to work at 9 years old, he is encouraged to drink by the farmer, and from that time the habit gains ground, and it is nearly impossible to eradicate it afterwards. I consider the practice of giving a young man cider, in lieu of higher wages, to be the great cause of the prevalence of the vice and drunkenness in these counties."

GEORGE SMALL of Othery farm-labourer, examined.

I am a farm labourer, am married, and have six children. I am 39 years old. I work for Mr. Somers. I left off drinking cider, beer, and all other strong drinks, about five years ago. At the end of 12 months I took to drinking again. I soon left it off again, and have never touched anything of the kind since, now more than four years.

I have always done all sorts of farm work. I have laboured hard, but I find my health now just as good as when I used to have cider. I don't find any difference. I can work just as well as those that drink. Last summer I mowed with two men from four in the morning till eight at night; it was job-work. They drank; I did not. They drank a gallon and a half each, but I did my share of the work, the same as their's, quite as well as they did. We were paid in money 3s. 4d. during the mowing. They drank their cider, and I had my potato-ground at home. I have gone on in this way for four years. They call me all kinds of names, and laugh at me for not going to the cider shop, but I laugh at them, and ask them if they have paid their rent as I have?

Mr. Somers pays me as much as other labourers get, only instead of the cider he lets me have half an acre of potato-ground. I wish all masters did as Mr. Somers does, I think if the labourers didn't drink so much, they and their families would get more to eat. I generally get 1 lb. of bacon a week, sometimes a little bit of meat, but seldom. We drink tea and coffee, and at dinner treacle and water. I keep two pigs now; sometimes when I kill a pig I keep a piece for myself.

It is eight years since I had any relief from the parish; if I had been in the habit of drinking, my family would have been in rags. I am sure the liquor would have been doing me no good, but without the potato-ground we could not have gone on. I think the liquor is a matter of form.

I went to work when I was nine years old. I have had 1s. a-week and three cups of cider a-day. If I had a boy out at work, I had rather the cider was turned into cheese. It is a bad thing for the young boys to learn to drink as they do; it is as bad with girls nearly. My eldest daughter is eighteen years old. The summer before last, she went out to harvest, and had half a gallon of cider a-day. The farmers think people work harder with so much cider. I don't think they do. Women are often intoxicated at the end of the day, and young men and women, in drinking all this cider, get together in a very improper way.

DANIEL COX, of Othery, Somersetshire, farm-labourer, examined.

"I am a farm-labourer. I am forty years old. I am married, but have no children. I work for Mr. Somers; he gives me no cider, but 1s. a-week instead. I don't think cider averages to the farmer more than 1s. a-week for a labouring man; but it costs 1s. 6d. to buy at the shop, and the farmers reckon it at that. The 1s. a-week in money I think much better than the drink, which is soon gone. I never buy cider, and only drink, if given to me at odd times, but very rarely. I used to have cider for part of my wages, but since I worked for Mr. Somers I have not had any. Next year Mr. Somers is to let me have half an acre of potato-ground; that will be instead of the 1s. a-week he now gives me for the cider. That will give me 100 bags of potatoes, which will be enough for myself and my wife, and a pig, and also for seed.

I can work now just as well as when I used to drink cider. I find no difference. This summer I mowed without cider; it was task work, and I mowed as well as any of them that drank.

We all mowed an acre and a half a-piece a-day. They drank as much as 3d. in cider; I saved that every day. I ate just what they did. Labourers drink much more than they want, generally.

I now live a little better than I used to do. Of course I am better off than a man with five or six children. I have a better cottage to live in. I pay £5 a-year rent, but there is a little garden in which I grow a few potatoes and cabbages.

Boys get their half-pints of cider a-day nearly always; it certainly helps them to swallow their crust, but I think a piece of cheese would be better, and do more good with bread, than half a pint of cider. It would perhaps cost the farmer a little more; cheese to the farmer is dearer than cider, but not if cider is bought at the shop."

Mrs. BARRON, wife of — Britton, of Calne, Wiltshire, farm-labourer, examined.

"Formerly my husband was in the habit of drinking, and everything went bad. He used to beat me. I have often gone to bed, I and my children, without supper, and have had no breakfast the next morning, and frequently no firing. My husband attended a lecture on tee-totalism one evening about two-years ago, and I have reason to bless that evening. My husband has never touched a drop of drink since. He has been better in health, getting stouter, and has behaved like a good husband to me ever since. I have been much more comfortable, and the children happier. He works better than ever he did. He can mow better, and that is hard work, and he does not mind being laughed at by the other men for not drinking. I send my eldest boy to Sunday school; them that are younger go to the day school. My eldest boy never complains of work hurting him. My husband now goes regularly to church, formerly he could hardly be got there."

The impression left more distinctly upon the mind, by the perusal of these reports, is, that "Tee-totalism must be the basis of every intelligent and well considered effort for the improvement of our Agricultural population, and for the amelioration of their condition." Let every patriot support the temperance cause!

Gardening. From "Means and Ends."

BY MISS SEDGWICK.

Gardening is one of the pleasures which grows out of a love of nature, and ministers to it. The culture, of flowers has been one of the favorite employments of females, ever since Eve went forth to her morning labors "among sweet dew and flowers."

Labour is so dear, and men so scarce in our country, that unless our females will take into their own hands the rearing of flowers, small fruits, and the more delicate vegetables, all but the rich must do without them—a sad alternative!

Is it not a fact, that the dinner-table in many of our farmers' families has, for the greater part of the summer, no vegetables but potatoes upon it, when there is ample garden-ground and females in the house, who would be the better for spending an hour or two out of doors every day? How many farmers' gardens have strawberry beds? It is mortifying in these days of improved cultivation, to see our little front yards overgrown with coarse grass, with here and there an old scrawny woody, lilac, or perhaps, a few straggling neglected rose-bushes. These little court-yards, now mere waste ground, might be made to lend beauty, grace and fragrance to the merest hovel of a house.

Miss Mitford, who, among other accomplishments, for which she is far-famed, is a most accomplished cultivator, has, in her last work, incidentally introduced a description of a portion of her garden-wall, which, at the risk of making my young friends blush for their own neglect, I am tempted to quote. The little domain attached to Miss Mitford's cottage is, if I have been correctly informed, not more extensive than an average farmer's garden! "I know nothing so pretty," she says, "as the manner in which creeping plants interweave themselves one with another. We have, at this moment, a wall quite covered with honeysuckles, fuchsias, roses, clematis, passion-flowers, myrtles, scobea, acrima carpis, lotus spermus, and marandia Barclayana, in which two long spays of the last-mentioned chamber have jutted out from the wall, and entwined themselves together like the handle of an antique basket. The rich profusion of leaves, those of the lotus spermus, comparatively rounded and dim, soft in texture and color, with a darker patch in the middle, like the leaf of the old gum geranium, those of the marandia so bright and shining, and

sharply outlined—the stalks equally graceful in their varied green, and the roseate bells of the one contrasting and harmonising so finely with the rich violet flowers of the other, might really form a study for a painter. I never saw any thing more graceful in quaint and cunning art, than this bit of simple nature. But nature often takes a fancy to outvie her skilful and ambitious handmaid, and is always certain to succeed in her competition."

You may be discouraged by an array of flowers new to you, and of others, the myrtle and passion-flower for instance, which will not endure the rigor of our climate. But there are beautiful plants enough that will, exotics and natives

If there is no cultivator within your reach who will give you seeds, and slips, go to the woods and get the flowers that nature has so profusely sown there. The laurel (calmia,) the wild honeysuckle, (azalia,) and the sweet brier grow all over our hills. The most beautiful species of the clematis grows like a common weed along our river-courses, and all the varieties of the orchis, the brilliant cardinal, (lobelia,) and flowers, more than I can name, are scattered over even our cold northern states.

Girls of fourteen, some girls of twelve years, are perfectly competent to the weeding of straw-berry beds, training grape-vines, tying up lettuces, transplanting tomatos and cauliflowers, and the entire culture of flowers and shrubs.

A basket of strawberries is a gift fit to offer a princess, a benefaction to bestow on an invalid, and a resource for hospitality in a frugal household. How cheaply earned is such a luxury?—cheaply! the labor that produces it is paid ten-fold in the health and cheerfulness of the labourer.

The time spent in embroidering pocket-hankerchiefs and handkerchiefs, will cover your gardenbeds with strawberries, and fill them with flowers, and adornment of paradise—then, my dear young friends, estimate the worth of each, and choose your occupation.

WHITE CARROTS.—The *N. E. Farmer* informs us that B. V. French, Esq. of Braintree, Mass, raised the past season, over 22 tons per acre of White Carrots, on ground not particularly well prepared for roots. He attributes this great crop principally to the use of the subsoil plow on the land the previous season.

NEWS.

PROGRESS.—The Free Scotch church receives the hearty sympathy of the friends of religious freedom in England. The Independents and Wesleyans have congratulated them, and contributed liberally to sustain the enterprise. Upwards of a million of dollars are said to have been subscribed already, to enable them to build churches, found seminaries, &c. The number of clergymen who have given in their adherence, is now 470; and the prospects are, that this will be increased to at least 700. Eighty young men have commenced preparatory studies for the ministry. It is also said that the church is about to send a deputation to America, to solicit aid. They will meet with a most cheerful reception, and receive the sympathy and assistance of all evangelical Christians and lovers of freedom.—*Evangelist.*

The Canada Wheat Bill has passed both Houses of Parliament and received the Royal Assent.

Notwithstanding the favourable appearance of the crops, a sudden rise of near 10s. per quarter had taken place in wheat.

The Revenue for the quarter exhibited a trifling improvement in the Customs and Excise—together, about a quarter of a million. The effect of the Income Tax was shewn in an increase of a million and three quarters on the quarter.

Puseyism continues to excite the greatest interest, and publications for and against it appear in great numbers.

A considerable number of Orangemen in Ireland have sent a friendly address to Daniel O'Connell. Repeal meetings and Repeal rent still go on briskly; but all fears of collision with Government appears to have subsided.

The crops are stated to be very fine in all parts of Canada, and in several, harvest has commenced.

Murders of the most cruel and atrocious kind have been committed on Thomas Kinnear, Esq., of Thornhill, near Toronto, and his house-keeper, the servant man and servant girl of the deceased are in custody for the crime.

Pardons have been granted to several more of the exiles implicated in the disturbances of 1837.

It is said that the Provincial Parliament is to meet next month. The Immigrants arrived, to 5th instant, are this year 16,741, against 36,603 to the corresponding period of last year.

FUGITIVE SLAVES.—There existed some apprehension at the time of the meeting of the Anti-Slavery Society, that the article providing for the surrender of runaway slaves, might be observed in reference to slaves escaping from the United States to Canada, but this has been set aside by Lord Ashburton publicly declaring that "a slave arriving in the British territories never can be claimed, or rendered liable to any personal service."

CANAL ACROSS THE ISTHMUS.—The project which has been so long mooted, and which ought long since to have been carried out, of joining the Atlantic and the Pacific, by a canal across the Isthmus of Darien, has been at length undertaken by a firm whose ample resources and public spirit afford a guaranty for its speedy and practical completion—Messrs. Barings, of London. The Canal, it is stated, will be completed in five years.

PRESBYTERIAN MARRIAGES.—It will be remembered that the courts of England decided that mixed marriages, performed by Presbyterian ministers, were invalid. This decision has produced the expected consternation in the North of Ireland, where Presbyterians are numerous. In the General Assembly, a committee was appointed to draw up a series of resolutions and petitions to both Houses of Parliament, on the subject. The resolutions were presented and adopted, and a deputation was appointed to proceed to London, and take active steps to procure redress.

Monies Received on Account of

Advocate.—P. M'Ilroy, Bytown, 3s 6d; W. Biggar, Huntingdon, 1s; R. Hutchison, New Edinburgh, 3s 6d; J. L. Greene, Waterford, 10s; D. Matheson, Embro, 10s; W. Brough, Brockville, 10s 6d; J. Lockwood, Brighton, 3s 1½d; J. G. Freel, Newmarket, 10s; W. L. Copeland, St. Catharines, 10s.; Sundries, Montreal, £1 2 6d.

Arrears.—J. Chamberlain, Abbotsford, £2; Mr. Dunbar, Montreal, 2s 6d.

MONTREAL PRICES CURRENT.—Aug. 14.

| | | | |
|----------------------|------------------|-------------------------|------------------|
| ASHES—Pot | 23s 6d | LARD— | 4½d a 5½d p. lb. |
| Pearl | 25s ½d | BEEF—Mess | \$12 |
| FLOUR—Fine | 26s 6d | Prime Mess | \$9½ |
| U. States | 27s 6d | Prime | \$7½ |
| WHEAT— | 5s 6d | TALLOW— | 5½d |
| PEASE— | 2s 3d per minot. | BUTTER—Salt | 4½d a 5½d |
| OAT-MEAL | 8s per cwt. | CHEESE— | 3d a 5½d |
| PORK—Mess | \$14 | EXCHANGE—London ½ prem. | |
| P. Mess | \$11½ | N. York | ¾ |
| Prime | \$10 | Canada W. ½ a 1 | |

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 Depôt, Montreal, and containing the necessary remittance.

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

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, who e 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.

THE SUBSCRIBER has received a fresh supply of Grey Domestics, Twilled Shirtings and Ticks, Cotton Yarn, Cotton Wick, Batting and Wadding, which he offers for sale by the package, or smaller quantity, at very low prices.
JOHN DOUGALL.

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.

JAMES R. ORR.

Montreal, May 19, 1843

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; Woolleron 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, 18s 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 Almanacs 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.

—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.

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.

FIFTY ADDITIONAL LIBRARIES have also been received, varied from former supplies, which will be furnished to Poor Schools on the usual Terms. As many of those just received are already promised, to prevent disappointment, an early application will be necessary.

The Canada Sunday School Union holds no supervision over any School, further than that a Report from such School is required annually. (See Circular.)

Application to be made (if by letter, post paid,) to Mr. J. C. BECKET, Recording Secretary, or to Mr. J. MILNE, Depository, McGill Street.

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.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

BY WILLIAM BROWNLEE.

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

PROVISION STORE.

THE lower part of the premises occupied by the Subscriber, (entering from St. Joseph Street, and Commissioners' Street opposite the Steamboat Wharf) is now devoted to the sale of Provisions, chiefly consignments. The following articles are now on hand, to which the attention of Dealers and Families is respectfully requested:—

| | | |
|----------|--------|--------------|
| PORK, | BACON, | HAMS, |
| LARD, | BEEF, | BUTTER, |
| CHEESE, | FLOUR, | INDIAN MEAL, |
| OATMEAL, | PEAS, | APPLES, |

and a variety of other articles.

—ALSO,—

An assortment of SUGARS, TEAS, COFFEE, and other Dry Groceries, together with SALT, and various kinds of SALT FISH.

JOHN DOUGALL.

Montreal, Aug. 1, 1843.

N. B.—Samples of Leather just received from a Tannery in the Country.

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, Whitby, a complete set of Reading Books, for the use of Schools and Private Families.

Montreal, June 28, 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, FRESH, and FLOWER SEEDS. Assorted boxes for Contry Merchants constantly on hand.

WILLIAM LYMAN & Co.
St. Paul Street.

Montreal, Jan. 10, 1843.

GOVERNMENT EMIGRANT OFFICE, MONTREAL.

THE undersigned GOVERNMENT AGENT at this Port, for forwarding the views and intentions of the EMIGRANTS from Great Britain and Ireland, takes this opportunity of advising all such persons as may require FARM SERVANTS, MECHANICS, LABOURERS, ARTIFICERS, and others, to forward to his office a concise statement of the number required, the rates of Wages to be paid, a probable period for which they may be wanted, with prices of Provisions, and usual Terms of BOARDING and LONGING in their vicinity—and at the same time to furnish such other information on the subject as may be considered of general utility to Applicants for Employment.

JAMES ALLISON,
Agent.

Montreal, June 15, 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. 23 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.