

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

C. K. Stewart

THE CANADA TEMPERANCE ADVOCATE.

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. XI.

AUGUST 1, 1845.

No. 15.

CONTENTS.

The Rising Tide.—Continued from page 211.

Hardening Influence of the Traffic.—From an Address by J. B. Gough.

Convention at Detroit.—Action on Temperance.

MISCELLANEOUS.

POETRY.—*The Inebriate's Wife to her husband.*
Thou'rt the Man.

EDITORIAL.—*A Scotchman and the Banner.*

Letters from Messrs Lillie and Christie.

Cash for Corn.

Memorial to the Free Church.

EDUCATION.—*Rollo Philosophy.*—Air, Chap. vi. Ballooning.

Mary Laudie Duncan.—Continued from page 222.

The Education of our Daughters.

Mutual Dependence of Men.

The Advantages of a Book, &c. &c.

AGRICULTURE.—*Preparing Butter for the London Market*
News, Prices Current, Advertisements, &c.

THE RISING TIDE.

BY MRS. ELLIS.

(Continued from Page 211.)

The life of the gay man is, in fact, a system of self-indulgence, of self gratifications, of self-worship. The miser, in his dispised and isolated sphere, has no power to prey upon the happiness of society. The privations he imposes, extend no farther than himself; and, if no other individual shares in what he gains, he is alone in the punishment he inflicts. But the dissipated man has a wider influence, because he is the hero of society in its worst state. He has therefore the power to disseminate the seeds of evil in a degree proportioned to his popularity; and in the same measure as he is beloved, he is capable of inflicting misery. He knows that he can do this, and he does it still. He knows that he is the cause of floods of burning tears, and while he weighs them against one intoxicating draught, it is self-love that prompts him again to hold the sparkling poison to his lips, and to let the tears flow on.

But to return to our story. The father of Ralph Kennedy saw, from the point of land on which he stood, that three or four fishermen were gathered together on one particular part of the sand, and he knew from the number of persons who hastened towards the spot, that they had found the body of his lost son. It was not in his nature to connect himself with a crowd, especially on such an occasion. He therefore returned, silently and alone, to his own dwelling, where he gave the necessary directions to his only domestic, and then shut the door of his chamber, and listened for the footsteps of those who should bring home the dead. They were long in coming; and the servant had time to make ready a little parlour, considered more particularly as her master's own apartment, for it was here he used to keep his books, and here he used to sit through the midnight hours, waiting and watching for his son's return, it having been his custom never to allow any other person to be disturbed by his late hours.

While these preparations were going forward, Grace Dalton walked silently home with her aunt and cousins; when, on passing a cottage at the outskirts of the village, it suddenly occurred to her that help might be wanted in the house of mourning, and, stopping back a few paces, she entered the dwelling of a poor woman who was in the habit of attending on such occasions.

Like most persons in her situation of life, the woman began immediately to descant upon the character of the deceased, adding her present testimony to her past forebodings, that it "would come to this." She always "knew it would come to this." With many wise and moral observations, which Grace considered rather ill-timed, and therefore reminded her that the unconscious object of her remarks was now dead, and it became all who were left, to forget and forgive.

"As to forgiving," said the woman, "I don't know that there's much of that needed, unless it is the injury done to my poor boy, who has never been the same since that young man came to our house; for what with his jokes, and his songs, and his good-humoured laugh, and"—

"He used to come here, did he?" asked Grace, with a sudden glow of colour in her cheek, to which it had long been a stranger.

"Oh? yes, Mrs. He would sit here every after evening, when our Ann was at home; and the poor girl takes on so. I am sure if he had been our equal, we could none of us have been more sorry; for he never seemed above being one of us, as I said before when Ann was at home."

Poor Grace! She thought she had suffered enough before; and now this woman was unconsciously mixing drops of bitterness with the draught which she had not yet begun to feel was one of healing. And thus it must ever be with those who associate themselves in their affections with what is contrary to the nature of virtue and religion. It is not vice alone which, under such circumstances, must appal them; vulgarity must also repel, for there is no refinement—let poets and romancers say what they will—there is no true refinement in a vicious life.

Grace Dalton, though simple in the extreme, was yet highly-minded where her sense of delicacy was concerned; and when the daughter of this poor woman returned from the beach sobbing, and making as much display as possible of her grief, Grace felt too much offended to permit her to remain another moment in the house. She was even going without having fully discharged her errand, but suddenly recollecting her own words—"he is dead now, those who are left, ought to forget and forgive,"—she turned back and requested the woman to make haste to the house of Mr. Kennedy, to offer her services there, and by no means to linger if they should not be accepted.

Notwithstanding the dreadful calamity which had so recently taken place, it did not so nearly touch the family of Mrs. Falkland, but that all was peace that day within her dwelling. Falkland, wearied out with excitement, had retired to rest; and by the time their evening meal was prepared, he was able to join his mother and sister once more around the social board.

The fierce gale of the morning had then died away; and when the moon rose, and shed her silvery light over the rough promontories that stretched away towards the sea, George Falkland and his mother sat again on the rose-covered balcony, their hands clasped together in that expressive silence, which conveys more meaning to the heart than the most eloquent words. His sister, too, was there, and Grace Dalton; and all looked towards the sea except Grace, who seemed to be teaching the elements where it ought to climb, though her small hands trembled so that she could scarcely guide its fragile twigs.

Never are the beloved of the family circle so dear as when recently escaped from danger; and Mrs. Falkland and her daughter looked with affectionate interest at the noble youth who he'd a hand of bath, and then at the wide sea, whose ruffled waves could still be heard retreating in the distance, and their hearts yearned over him as over a treasure newly found, or just redeemed from loss.

The subject of their separate thoughts were the same—the awful night that was past; when, another wave of that angry flood

ing? what right had she even to be seen to weep? for what were the Kennedys to her?

While she was thus occupied, while she trod with gentle step about the house, and felt that she had an errand or duty there, she was comparatively happy. She could even pass the door of that silent room, though she had done this as seldom as possible; but now that all was ready, that the grave claimed its own, and the sacred charge must be resigned, she felt a strange sinking of the soul, a sense of forlornness in her unpitied grief, under which her spirit failed; and having occasion to follow the servant into the room where the father sat alone beside the closed coffin, she lingered there a moment, to see if she might not be permitted, though silently, to mingle her sorrow with his.

(To be Continued).

Hardening Influence of the Traffic.

The following relations were made by Mr. Gough at the Anniversary of the Temperance Union:

In one of the quiet towns of Mass. a young lady, the only child of her parents, who had an accomplished education, and all the charms of modest beauty and noble intellect, went to a rum-seller, who was daily enticing her father to drink, intending soon to possess his snug little farm. She told him that he was not only destroying her father, but bringing ruin and disgrace on her and her mother. O, he said, she would soon be married, she need not trouble herself. She replied, she never would; she could never involve in their shame one that she loved; she would never leave her mother; but would work with her own hands, and every day bring him the amount of the money he now received of her father; if he would sell him no more. She entreated him with tears. But, with an infernal leer, he asked the poor girl if she would say to her father that she had requested him to sell him no more. Her eyes flashed—and reason reeled. 'You are not a man!' said she. She is now a maniac in the Worcester Asylum!

A poor old lady in another eastern town, who formerly lived in affluence, had a husband and two sons, who gave themselves up to intemperance. One day the father and sons were drinking at a tavern, with others like themselves, when a icarse passed by the door. One of the sons swore, with an idiot grin, that he would be the next who rode in that carriage!—the next morning he was found dead with his face in a muddy pool of water, not large enough to drown a cat. In view of this awful judgment, the mother wrote a petition to the rum-seller, entreating him to sell her husband and remaining son no more liquor. This petition, under such circumstances, one would think, might have melted the heart of stone. But the rum-seller cut it up, and rolled it into matches, which he put in a tumbler and set on a shelf; and every time the old man or his son came into the bar-room, he would give them a cigar and hand down the tumbler of matches to light it, till they were all consumed; and then he boasted that he had made the husband and son burn up the pious petition of the old woman.

A poor widow in Oxford, Mass., had an only child, Frederick. He was a kind, generous hearted boy; but in that beautiful town, where intemperance formerly made its fearful ravages, he was insensibly drawn within the circle of the awful vortex. Frederick became a drunkard and a vagabond. To spare the feelings of her he had most tenderly loved, and still in some degree revered, he wandered away she knew not where. After an absence of some years, in which he suffered all the poverty and misery of a drunkard, he was persuaded by some philanthropist to sign the temperance pledge. The next morning, he soberly considered his condition, and fearing the tremens, his heart yearned for the sympathy and fostering care of his pious mother. He set out on foot, a journey of forty miles; and when he arrived in Oxford, was worn out with fatigue, his nerves trembling for want of the accustomed stimulus. At this moment his mother, mourning for her son, opened her Bible and read of the young man cutting himself among the tombs. She said it was her Frederick, and she would go up stairs and pray for his deliverance and return. As she was in the act of taking her Bible, he looked into the window and saw her; but feeling that he made but a sorry appearance to stand before his honored mother, he thought he would just step into the tavern, and brush his hair, and adjust his cravat. As he stood trembling before the glass, the rum-seller recollecting him, cordially shook hands, and offered him something to drink. But he declined, saying he had signed the pledge. O, no matter for that, your hands tremble, you won't shake so; then you need not

drink any more. He was persuaded; but one glass did not satisfy; he wanted more.—Then the hard hearted rum-seller induced him to bet he could drink a pint without taking it from his lips. He swallowed it, and the next morning was found dead in the barn! The unfeeling wretch assisted in carrying the body on a board to the house of his mother. In her agony she cursed him for having murdered her son. He acknowledged he had given him the liquor; but said he did not know it was Frederick. She told him he did, and, said she, I cursed him; I know it was wrong, but I did it.—I cursed the murderer of my only son, my Frederick! Heaven forgive him and me.

Convention at Detroit.—Action on Temperance.

The following resolutions on the subject of temperance were passed at the late Convention at Detroit, composed of about 200 Ministers of Presbyterian and Congregational churches in the West:

Resolved, 1st, That this Convention have full confidence in the principle of total abstinence from all alcoholic drinks as a beverage, as being the only true basis of the temperance reformation, and designating the only successful method of its prosecution.

2. That we deprecate as unsound philosophy, and as condemned by the experience of the past, all efforts to promote the cause of temperance by divorcing it from its connection with the religion of the Gospel, inasmuch as the spirit and principles of the Gospel embody the only conservatory and vitalizing power that can render permanently successful and finally triumphant, any scheme which is projected for the reformation of man.

3. That we hail with gratitude to God the legislative provision, which is now extensively granted, of deciding by legal votes in each town, whether license shall be given to sell intoxicating liquors, and that we interpret the movement as the determination of "the people" in the exercise of their rights, to suppress the evil of intemperance, and that we confidently anticipate the time when all communities will avail themselves of this mode of redress, where there is a prospect of success.

4. That facts, as seen in the providence of God, and in the pecuniary disaster which so often befall the manufacturers of ardent spirits, are working out a visible proof for the conviction of society, that this business shall not prosper, and that the way of transgressors is hard.

5. That as God has in the past history of the temperance reformation, provided for its trying exigencies by developing new auxiliaries for carrying it forward, we ought not after such success to falter, but advance, till the earth is redeemed from the plague of intemperance.

6. That this Convention recommend to all the ministers in our connection, that on all suitable opportunities they spread before their respective congregations the causes which retard the progress of temperance, and the means and encouragements for their removal.

MISCELLANEOUS.

The practice of using intoxicating drink in Asia is increasing among the people at a fearful rate. When Protestant missions were first established at Bangkok, in the province of Siam, about ten years since, it was a very rare occurrence to see a man drunk, except among the Indo-Portuguese. The Siamese sacred books strongly condemn the use of all intoxicating drinks, and the people appeared to be then remarkably abstemious in the use of them. But now the enemy has come in like a flood. It has already swept away many priceless souls to a premature death, and to their eternal state beyond the confines of time.—Crime, poverty, and wretchedness of all kinds, are greatly increased among the people. The public appetite for spirit is very strong; hence, their distilleries are increased in number and enlarged. Some thirty or more of these springs of the bottomless pit, are now in vigorous operation. The manufacture and traffic in ardent spirits is all farmed out by the government.—The whole kingdom is divided into spirit districts. These are leased annually to the highest bidders, who pay their license money into the king's treasury. The district, including only Bangkok and its suburbs, is taken by one man, who pays the government annually about 160,000 ticals. (equal to £21,600) for the privilege of monopolizing all the

spirit trade within the said district. It is the man's interest of course, to do all he can to increase the consumption of spirit among this people; and this he does not fail to do. What a herd of tigers must his agents be! Now this is but a sample of the principal provinces within the kingdom, of which there are twenty or more. Here you may have a glimpse of the flood-gates of intemperance and ruin that are opened upon this people.

[What difference is there between the licensing of rum holes in Siam and in Canada?]

STATE OF CRIME IN LONDON.—Among the speakers at a meeting of the Scripture Readers' Association lately was the Hon. and Rev. Montagu Villiers, who quoted some statistical returns respecting the metropolis, which, though not altogether new, are curious:—"It appeared that in the year 1843, 62,477 persons were taken into custody by the police; and of those, 16,918 could neither read nor write. There was a number of persons to whom the printed Word of God was perfectly useless, and to whom it could only be communicated by word of mouth. It was estimated that 8000 women of abandoned character died annually in their sins, without the least attempt being made to save their souls." There were no less than about 30,000 cases of drunkenness annually entered on the police sheets. They all knew it was declared that the drunkard could not enter the kingdom of heaven; and yet every encouragement was given to that sin—as in the raising of splendid buildings. It has been ascertained that the entries of men, women, and children, into fourteen gin-shops within one week, amounted to the enormous number of 269,138. No less than 30,000 rose daily in London without knowing how to subsist or where to sleep. Out of 700,000 people, inhabiting 121,080 houses, it was found that 35,393 families had not in their possession a single page of Old or New Testament. Upon a moderate computation, it was calculated that in a circumference of eight miles round St. Paul's, there were 1,000,000 Sabbath-breakers.

AMERICAN SEAMEN'S FRIEND SOCIETY.—We learn from the New York papers, that along the whole of the American seaboard, Mariners' churches, and temperance boarding-houses for seamen, are fast increasing. Of the latter there are now about fifty. The "Sailors' Home" in New York, has had within the past year 3916 boarders; and in three years 11,008. The several Marine Temperance Societies on the coast number about 40,000 members; and the number belonging to the New York Marine Temperance Society is 17,833. Out of 450 on board the "flag ship" in the Mediterranean, 445 are reported as having stopped their grog; and 300 out of 303 on board another ship. In the Seamen's Saving's Bank in New York, within 16 years, there have been deposited more than nineteen hundred thousand dollars, leaving in the Bank nearly half a million of dollars, a large portion of which is from seamen and those intimately connected with them. Twenty years ago what was well nigh universally the condition of seamen? Drunkards, profane swearers, Sabbath breakers, none to regard their souls. We should bless God for the organization of this Society. It has met with opposition, but is now advancing with power.

A SOBER THOUGHT.—"What were you studying?" inquired a gentleman of a loafer, the other day, who was holding on to a post in C—Square.

"Wal, I were jest thinkin' how big I used to step up to the bar of that ere 'fashionable Hotel' and take a respectable horn, and be a welcome customer. But now, I'm 'poor loafing Bill Walters,' wat dare'n't show himself in that door; or if I does, I gets kicked out for my pains; but its' all one, let 'em talk away; 'twas them who had the honour of makin' me a loafer; and here comes Tom Bentley—'tis a sober thought,' but he was just as good and well thought of as that ere rum-stripling in the bar there; now we're both about ditto:—come, Tom, let us go up to old 'swell-head's' and liquor."

By this time the "gentleman" was taking his "brandy and water" at the bar of that "fashionable" loafer manufactory. Soon he may be like poor Bill and Tom!

The principles and feelings of men may generally, be known by the associations in which they are found.

Those who apply themselves too much to little things, commonly become incapable of great ones.

No man who uses intoxicating drinks, can be sure of a year of life, a month of health, or a week of character.

The greatest ambition entirely conceals itself, when it finds what is aspired to is unattainable.

POETRY.

THE INEBRIATE'S WIFE TO HER HUSBAND.

My husband—aye, there was a time,
Thy first-born on thy knee;
I felt thy heart was only mine,
And I was all to thee.

But wine will warm, when love doth cool,
And I have lived to see,
With other love that heart so full,
That there's no room for me.

Our happy home, the peaceful rest,
Of faith, and hope, and prayer;
Where sinless things alone had rest,
And gold nor guile were there.

Alas, for wealth, for thou must now,
To other joys aspire;
The feast of folly, and the flow
The wine cup doth inspire.

And art thou dearest, happier when
The wassail bowl goes round,
Amid that group of heartless men,
Whose tongues like vipers wound:

Than erst beside our cottage hearth,
When all was peace within,
These little, loved ones stayed their mirth,
To join our ev'ning hymn.

Ah no, upon thine ear a voice
Doth wake, when all do sleep;
And ever when they shout rejoice!
That voice doth answer weep!

Yet these thy idols, this the prize,
For which we have endured;
The shrine at which the sacrifice,
Of tears, and blood is poured.

Each pulse that doth my heart surround,
Throbs on for thee the same;
As when my youthful heart did bound,
At whisper of thy name.

As come the dead when men do dream,
With health upon their brow;
I think of thee as thou hast been,
Ah, not as thou art now.

Awake, my husband, oh, awake!
And up as waves o'er thee;
The bonds that bind, thou yet mayest break,
One effort and be free.

Maryville Nichol.

G. P.

THOU ART THE MAN.

Who spends all his labour,
Who spreads ev'ry toil,
The soul of his neighbour
To snare and beguile?
Who forgets the fatter?
Who sharpens the knife?
Makes bonds for the debtor,
And weeds for the wife?
Whose gods are at Horeb, at Bethel and Dan;
Whose victims are Moloch's?—Thou, thou art the man.

The widow howling,
All hopeless her dead;
The orphan assailing,
The homeless, for bread:

The father lamenting,
As David, his son,
The youth unrepenting
The dead he has done;
The mother enfolding, her perishing one,
Who thrives by such doings?—Thou, thou art the man.

The blood of thy brother,
It cries from the ground;
Yet louder, and louder,
From many a mound.
It pierces the heaven,
It reaches the throne;
Commandment is given,
That blood to atone,
Gainst whom flies the mandate? evade if you can,
The voice of thy conscience.—Thou, thou art the man.

Maryville Nichol.

G. P.

CANADA TEMPERANCE ADVOCATE

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21—*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 WAY WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY

MONTREAL, AUGUST 1, 1845.

A SCOTCHMAN AND THE BANNER.

To the Editor of the *Temperance Advocate*.

I am sorry, for his own sake, to see that the Editor of the *Banner* was so angry when replying to you. When a man is angry, plenty of thoughts and words will occur, but not the most happy or suitable. He was evidently more hot than clear, rather burning than shining. Hence, the terms *outrage*, *libel*, *foul malicious libel*. It would have been better for him to have left such terms to be used by some rude person who does not understand what a libel is: for what has that word to do with your free and friendly remarks on the public conduct of the men referred to. You had no possible temptation nor any inclination to *libel* them. He thinks the worthiness of their character ought to screen them. But what if it can be proved that the excellence of their character was what made, what he very strangely calls an *outrage*, proper and necessary. There are some ministers in Canada, as well as elsewhere, who, though they should drink ten times as much, and drink toasts too, would be unworthy of notice, because nothing better could be expected of them. It would not give such encouragement to temperance men to play with temptation, nor furnish others with such an argument in favour of their drinking usages. But the high character of the men at the Toronto dinner, does both in a high degree; the more excellent their character, therefore, the more dangerous their example in being so far conformed, to one of the most dangerous customs of the world. Dr. Burns came to Toronto to teach men, that denying ungodly and worldly lusts they should live soberly, righteously and godly. &c., and I believe he will do so; but would he not be more likely to do it with success, because more consistently, had he acted otherwise on this occasion. Might they not dine together in the house of some Christian friend, or if they must dine in a hotel, might they not have had a good dinner without intoxicating drinks. Could they not be social and cheerful enough without this insidi-

ous auxiliary. If they could not refrain from it as *unlawful*, might they not let it alone, as, in the present state of society, *inexpedient*, after Paul's example? To hold forth this drink as any way necessary to sociality or cheerfulness is a most dangerous error, and teaches the poor who cannot afford it, to be discontented with their circumstances. And if ministers and rich brethren must have wine, how can they blame their poor hearers or members for indulging in the more cheap and more vulgar habit of drinking whisky, or warn them against this most ruinous custom? and if they do not warn them what kind of hearers and members are they likely to have?

The *Banner* praises the dinner and the wine. No doubt but the dinner was good—good for the purposes for which food was designed. But what was the wine good for—perhaps it was not wine at all, or had nothing of the grape in it. Wine, as good as it was likely to have been, was found, on being scientifically examined, to have nothing of the kind in it. I should like to know how the Editor of the *Banner* would answer the question, what was the wine good for? If they needed some liquid with or after dinner, might not water, tea or coffee do. Or to change the question—what purpose can wine or any other intoxicating drink answer, or what effect can it produce besides intoxication, which could not be produced by some un-intoxicating drink? This, I think, is a fair question, and I have long wished to see it answered. I know that intoxicating drinks are necessary to produce intoxication, but the Editor of the *Banner* will not call that a good effect, and I know not of any other effects, which the use of them as a beverage, can produce, but might, with much more safety be, produced by some other drink. He speaks of multitudes who are sincerely desirous—of the introduction of perfect sobriety into the habits of all, &c.—but who do not see it their duty to come under vows of total abstinence. How comes he to speak of this as a vow? It consists in a man's considering what may be the effects on himself and others, of his taking or not taking some intoxicating drink; and after seeing, that if he continue to take a little it may lead him gradually, as it has led millions already, to drunkenness; but if he abstain entirely he will be free from that sin, and thereby find it easier to keep from other snares and sins, so that he resolves to abstain, and for the benefit of others, makes his resolution known by joining a temperance society.

Does the *Banner* think that a man will do more good by secretly approving of the cause, than by avowing his approbation in openly joining and supporting it? If the former be the best way, why would it not be best also that a man should secretly approve of religion or of the Bible society, but not avow his sentiments respecting these objects, or as he calls it, "coming under a vow!"

But his speaking of the lawfulness of taking a little, leads me to think, that by "perfect sobriety" he means moderate drinking: just what even drunkards plead for—they dare not, and will not plead for more though they take, more—and those who are fond of intoxicating drink, will call any thing, short of stupid beastly intoxication, moderation.

Is it possible that so excellent a person, as I consider the Editor of the *Banner* to be, can seriously think, that the man who drinks a little intoxicating drink of any kind, is as likely to be successful in promoting perfect sobriety or even preventing drunkenness, as the man who abstains entirely, and advises others to do the same? Let past experience and observation decide this important question. It is of the utmost importance for the glory of God and the happiness of man that it should be decided soon; but if the past do not satisfy the Editor, let him and all who are of his mind, make the experiment—let them try

how many drunkards they can recover, and how many moderate drinkers who are on the way to drunkenness, they can stop, so that they shall never plunge into the vortex which lies just before them, by advising them to drink a *little only*. Without pretending to the spirit of prophecy, one may say that they may just as wisely go to the sea side, and say to the flowing tide, "Hitherto shalt thou come and no farther." Success in this case will be physically impossible—in the other morally so.

But if I remember well, he thinks it proper for the drunkard to refrain entirely. This reminds me of a saying in Job, "Great men are not always wise." Nothing can be more unwise, or, to the poor drunkard, more unkind than to advise him to act thus, while others are encouraged to drink a little, and thus beset him constantly with snares and temptations. This is a poor way of bearing one another's burdens, and so fulfilling the law of Christ; a poor way of helping a wretched fellow-creature out of a horrible pit. Though he were pulled out, this conduct would soon plunge him in again, of which I could mention many instances.

The *Banner* justifies the use of wine at the Toronto dinner by referring to the quantity drank. This shows how little he has studied the subject of temperance, and that he has mistaken his proper work in writing on this subject. Had not you or any other as good a right to find fault with ministers using intoxicating drink, and thereby shewing such a dangerous example to others, as he had to laud their doing so, and hold it forth to the approbation and imitation of others. As to the quantity used: it is not *how much* they drank, but their honouring the custom, by drinking such drinks, and on such a solemn occasion, and thereby adding respectability in the eyes of others to a dangerous custom, in which the evil lies. Their putting the glass to their mouth, would do more to retard the cause of temperance, and promote intemperance, than fifty or a hundred wicked men drinking to beastly intoxication. Paul does not say that it is good not to eat *much* flesh, or drink *much* wine, or anything that may prove a stumbling block to a brother; he makes no account of the *quantity*. If a weak brother saw one strong in knowledge and faith eat what was offered to an idol, it did not lessen the evil though he ate *but little*.

But nothing in the *Banner* so much surprised me, as his saying that the spirit you breath as an Editor, "Is the very same spirit which produced monkery, fasting, stripes, &c. *This assertion* is too foolish to need a reply. It would hold forth Paul as the advocate of monkery, also for he carried notions of his self-denial for the good of others, as far as you have any thought of doing.

He thinks it a libel on the people of Scotland, to say that intoxicating drinks are regarded by them as necessities of life. I would be sorry to libel any people, and, being a Scotchman, it would be very unnatural in me to libel Scotland; yet I will say that there are two or three things which strongly tempt one to impute such an opinion to the people there.—1. The immense expence which they incur by the use of such drinks; 2. They know that a vast amount of good might be done to the bodies and souls of men by the time and money spent on these, if they were wisely applied; 3. They know that by the use of these drinks hundreds of thousands are kept from hearing the Gospel, and very many of those who do hear, are hardened against believing and obeying it, who, but for this snare, might repent and be saved; that these are a curse to themselves, their families, and society, and are lost for ever; 4. They know that these have been the fruits of the traffic in times past, and that without a miracle, a miracle which will never be wrought, these will be the fruits as long as it continues. And knowing this, are they so wicked and so cruel as to continue to

use an article leading to such fearful results in time and eternity, and at the same time believe that that article is not necessary. If, therefore, there be anything like a libel, I think it is in the *Banner*, and not in the *Advocate*. I think the best vindication which their conduct will admit of is, that they are, as we all were, ignorant in this matter, having never studied it, and, therefore do not know nor believe that they are "spending their money for that which is not bread, and their labour for that which satisfieth not." And for this error and its consequences, their moderate drinking clergy are greatly to blame. "They that lead them, cause them (in this matter) to err." The *Banner* says that the quantity now drank is much less; I believe, and am glad of it; but would ask the *Banner* whether this happy change is to be traced to the doctrines, example, and efforts of moderate drinkers, or to those persons who abstain entirely?

A SCOTCHMAN.

When this was written, the writer did not know, what, he is glad to learn since, that Dr. Burns has since joined the Temperance Society; and it will be observed that the remarks only apply to those who used intoxicating drinks.

LETTERS FROM THE REV. A LILLIE AND MR. A CHRISTIE.

MY DEAR SIR,—I have so long regarded you with respect and affection, on account of your untiring generous efforts on behalf of temperance, that it is with exceeding pain I address you in the language of complaint; but the attack made upon me in your Editorial of the 16th June, in consequence of my presence at the dinner given to Dr. Burns, on occasion of his Induction to the Pastorship of Knox's Church in this city, leaves me no alternative.

How could you, without first taking the trouble to inquire into the circumstances of the case, or into the motives under which I acted, think of holding me up to the reprobation of the community, as encouraging what you knew me to hate and condemn, what I have for years joined, and am still joining with others in labouring to put down. As pursuing a course calculated to interfere, with the effect of such advice as I might think it my duty to tender to my pupils, in relation to the subject of temperance, or to disturb my conscience in giving it. What obligations have I violated that you should thus treat me? I cannot be shewn either to have infringed any law of God, or to have broken the Pledge which I gave on becoming a member of the society here, which has chosen, since the commission of the alleged offence, for which you have dealt with me so harshly, to place me upon the list of its Vice Presidents.

The article of which I complain, involves principles in which it is impossible for me to concur—principles the urging of which I conceive to be mischievous. I have never held, cannot hold the strictly moderate use of the drinks which Teetotalism rejects to use, in itself sinful. At the same time, as their use cannot be shown to be a matter of imperative obligation;—a religious duty, every man must be at liberty to abstain from them, who imagines himself to have a good reason for so doing. The ruin produced by the use of these drinks should, I think, be felt by every christian and patriotic mind, to constitute such a reason; on this ground I hold, that every man not compelled by disease to use them, (which very few are), is bound to lay them aside. To ask of the man who does not feel them to be essential to his comfort, to abstain for the sake of his children, and friends, and neighbours, is to make a small and not unreasonable demand; where they are felt to be essential to that, the party's own safety requires their abandonment. This is the principle by which I have been led, not merely to abstain from them myself, but to

excludes them entirely from my house; and to press, to the best of my ability, abstinence from them on others, on all whom I have possessed any means, public or private, of influencing.

While I deem the use of these drinks to be as objectionable on public occasions as in the private circle, and repudiate all notion of connexion between them and what is elevated or manly in sentiment—still more what is spiritual and christian; I cannot without question admit the propriety or wisdom of entire withdrawal on the part of teetotalers, from every company which may tolerate or partake of them. To me the practising of teetotalism in the presence of anti-teetotalers, looks much more like a rebuke, than an encouragement, and appears much more likely to repress than to promote the use of the drinks in question.

Your view of the occasion which called forth your strictures is too narrow; you seem to have lost sight entirely of the object of the meeting, and have dealt with it as if merely a question of dining *with* "wines," or *without*. It was not in this light I regarded it; with me the "dinner" was nothing more than an accident; it was "neither" to eat nor to drink that I attended, but to testify my approval of the Free Church movement, and my respect for Dr. Burns and his congregation.

With the struggle in Scotland I have sympathised from its commencement, because the principles contended for seemed to me fundamental, and pregnant with consequences of very great importance to the cause of God; for their distinct, manly advocacy of these principles, for the preservation and the earnestness with which they contended for them, and the spirit of self-sacrifice by which they proved their love to them; I hold the Brethren of the Free Church to be worthy of all honours. They have laid the whole church of Christ under obligation, by the display which they have given of high christian principles.

Their claim to the respect of christians in Canada, is strengthened by the fact, that at a time when they might have excused themselves for confining their exertions to their own country, they not merely sent their Deputations here, but have consented to part with some of their best men, that by their residence among us they may assist in forming the sentiments and habits, and moulding the institutions of a country destined to become great, and to exert an important influence on distant times and regions.

Especially do I hold Dr. Burns entitled to respect, for severing himself from connexions close and holy, and which have subsisted long; the description of connexions which a cultivated christian mind values most highly, and casting in his lot with us, at a time of life which (notwithstanding the unbroken vigour, which will, I hope, be long continued,) would have justified his remaining at home to share in the triumphs of his brethren, and in the honour which a grateful, magnanimous people, is delighting and will delight to heap upon those who led them in a contest so noble, and would have tempted most men to do it. That I sinned in suffering myself to be so far wrought upon by these views, as to attend the "induction dinner," I cannot believe, and consequently have no confession to make, no pardon to crave. I never can consent, that either teetotalism or any thing else shall lay a cold hand on the current of generous feeling, or separate me from those with whom I feel myself one in Christ, and whom, in spite of the points on which we conscientiously differ, I hold myself bound to countenance and aid by every means not involving a dereliction of principle.

Ever this you have become aware that within a fortnight or less, after his arrival in this city, even before your article was in print, Dr. Burns publicly redeemed the pledge, which you not improperly regarded his language in Scotland as implying. I doubt not but

this has made you regret your reflection upon him, and therefore I will take no further notice of it. Allow me to beg of you the exercise of all possible care in future, lest, while seeking to serve the temperance cause you damage it, by grieving and discouraging its friends, or supplying its enemies with materials for attack.

Though compelled by my feeling of the wrong done me, thus to express myself, I beg to re-assure you of my high esteem for your character, my gratitude for the zeal and liberality which you have so long manifested in connexion with a cause which I love, and of my desire for your usefulness.

Please insert this in your number for the present month, and oblige

Your truly,

Toronto, 9th July, 1845.

A. LILLIE.

REMARKS.

Mr. Lillie's reply to our very brief remarks on his attendance at the Toronto induction dinner, appears to us somewhat long; and we would have kept out part, especially that which refers to the Free Church of Scotland, as not altogether relevant, but for the fear that he might think himself unfairly treated.

Of Mr. Lillie's devotedness to the temperance cause, we never entertained a doubt, and therefore we were specially grieved to find that cause wounded in the house of its friends.

Mr. Lillie justifies his conduct on two grounds—first, that the drinking, nay, the dinner altogether, was a mere accident; the main object in his view being to testify admiration and respect for the Free Church in general, and Dr. Burns in particular—and second, that in going to the dinner, and practising teetotalism in the presence of those who drank, he rather discouraged and rebuked their practice than otherwise.

Respecting the first of these grounds, we can most readily believe, that Mr. Lillie in a great measure lost sight of the drinking in the ardour of his love for his Christian brethren. Nay, from the extreme kindness and urbanity of his disposition, we think he would be peculiarly tempted to attend on such an occasion as that in question. Nevertheless we think it was just an occasion which required firmness on the part of a person holding Mr. Lillie's temperance principles, and highly responsible situation, and it would give us much greater pleasure to find him acknowledging this, than taking the high ground of having "no confession to make, and no pardon to crave."

Mr. Lillie's second ground of justification appears to us much less tenable than the first. Instead of the drinkers at the dinner in question feeling rebuked by his presence, we rather think they would feel that they had a degree of countenance which they did not expect, and therefore be inclined to conclude that their practice was not, after all, so bad as it is called by temperance men. But farther Mr. Lillie will not, we are sure, affirm, that his voluntary presence on an occasion of friendship and cordiality would have been appropriate at all, had it been felt as a rebuke to a considerable portion of the company. Let us, however, for the sake of argument, admit that all the drinkers at the dinner who witnessed Mr. Lillie's abstinence, felt rebuked: what was the effect on the much greater number of drinkers in various parts of the Province, who did not witness his abstinence, but heard of his consorting with those who assembled in a tavern, to drink toasts in "excellent wines?" Finally, if Mr. Lillie's argument be good for anything in this case, it would prove that Ministers of the Gospel who wish to discourage Jalls or Horse Races, should attend these displays in person, and merely take care that they abstain from dancing or riding themselves.

The caution with which Mr. Lillie concludes, we will notice in

connexion with Mr. Christie's letter; and we take leave of him, thanking him for his kindly feelings towards us, and assuring him of our cordial esteem and confidence, notwithstanding what we deem an error of judgment on his part.

Toronto, 2nd, July 1845.

I take this opportunity of saying, that your Editor should know that by his unwarranted—uncharitable, and unchristian remarks upon the presence of some Rev. Gentlemen at a dinner lately given in this city, he has grievously wounded the feelings of several of our best temperance men.

Had he before publicly attacking the character of these conscientious and much loved men, taken the precaution of enquiring into the merits of the case, he would have learned that Dr. Burns very much regretted, that a *dinner* was arranged for on that occasion, because of the ill, but inevitable certainty, that wines and other liquors would be furnished. he would have learned that Dr. Burns' good opinion of the temperance movement has in no degree abated, but has so much increased as to beget a determination to connect himself with it, and give it the whole weight of his influence and talents,—he would have found that the Rev. Doctor came forward at our anniversary, gave us an elegant and impressive address,—promised his active and hearty co-operation, and at the close of the meeting, unsolicited, enrolled his name amongst the pledged teetotalers of Toronto.

He would have found that Mr. Lillie has no relish for a public dinner, with so called excellent wines at command, that he would have greatly preferred a breakfast or tea,—and he would have been informed that in joining a Temperance Society, neither Messrs. Harris, Rintoul, Lillie, nor Dr. Burns, conceived that they were pledging themselves to forego their own enlightened judgement, in favour of any one, no matter who, as to what would and what would not be their duty in special circumstances.

8th, July.

I commenced this note with the view of sending it down by Mr. Rattray Senior, but could not accomplish it. Since that time, the 1st July *Advocate* has come to hand, and I am surprised to mark the *quiet* manner in which the Editor records satisfaction at learning that Dr. Burns had joined the Society here, because, I had thought that from the last Editorial, the Editor had lost all confidence in the Doctor, as it was in reference to him he said:—
"it was easier to see duty and talk about it, than to do it."

It strikes me that the remarks about Mr. Lillie, by his attendance at the "induction dinner"—being disqualified from hereafter counselling his young brethren to avoid temptation &c. &c., were cruel in the last degree, and unjust as they were cruel; and altogether, it seems to me that it behoves the Editor "to confess" and that very humbly,—that in an unguarded moment, he uttered harsh and uncharitable things about men entitled to all confidence.

I know an Editor should have some liberty of choice and action, but the fair fame of Ministers of the Gospel should not be trifled with. And we should remember that though a wound may heal, *the scar remains*.

If I have written too strong forgive me, and believe me, yours truly,

A. CHRISTIE.

REMARKS.

That our article upon the Toronto induction dinner was either uncharitable or unchristian, we cannot admit, seeing that, as far as we knew ourselves every thing therein was dictated by love—love for truth in the first place, and love for the individuals concerned, in the second. If it was faithful it was also tender, and whilst it endeavoured to expose the injurious tendencies of an act,

it fully admitted the very excellent character and eminent services of the individuals participating in it.

That Dr. Burns has since joined the temperance society, is alike honourable to him, delightful to us, and we doubt not profitable to the temperance cause—but that it was natural to infer from his public dinner that he was about to join the temperance society—or that it was our duty to write to him for an explanation of his conduct and intentions we cannot admit. The act was publicly blazoned forth and as such became fairly open to the criticism of the only temperance paper in Canada. If it were the rule always to wait before commenting on any action until we saw what the parties would do next, we could never write nor speak at all. We must confess however, that had we known that Dr. Burns was about to join the temperance society, we would not have used the expressions quoted by Mr. Christie, universally applicable though they be.

We have not asked any one to forgo his own enlightened judgment, but we do ask that that judgment be enlightened. The judgment of the world up to 1828, condemned only excess in intoxicating drinks, but left the customs and practices which led to that excess untouched, the more enlightened judgment of temperance men from 1828 to 1834, condemned the use of ardent spirits and to a certain extent the drinking usages of society, but left in the system the roots of the cancer in the shape of wine, beer and cider, and prothe roots of bitterness they were! The still more enlightened judgment of Temperance Societies since 1834, has condemned the use as a beverage of all alcoholic drinks, and added that we should "in all suitable ways discountenance their use throughout the community." Now in the mere matter of personally abstaining, teetotalers are as far advanced as they can be—but in the "all suitable ways," there is room for indefinite progression. And it will, we think, be admitted that it is the special business of the *Temperance Advocate* to endeavour to advance in the good work.

Having so far replied to Mr. Christie's letter, we have something to say to him, and those who agree with him in this matter.

You rebuke us very sharply for what you call our unwarranted, uncharitable, and unchristian remarks upon the presence of some Rev. gentlemen at a public dinner, by which you say the feelings of some of the best temperance men have been grievously wounded; and Mr. Lillie hints that we have in so doing "supplied the enemies of the cause with materials for attack." Now, as far back as the year 1835, and on several subsequent occasions, the unseemliness and injurious consequences of ministers attending public dinners, were at least as strongly exposed in the *Advocate*, with reference to some St. Andrew's dinners which took place in Montreal; and the *Christian Guardian* in an excellent article, which was copied into the *Advocate*, severely rebuked a minister who attended a similar dinner at Hamilton. All this time you were in frequent correspondence with the conductors of the *Advocate*, and yet you never in any way hinted that our remarks, or those of the *Christian Guardian*, which we copied, were "unwarranted, uncharitable, and unchristian." How could you, we may well ask, see such sin resting upon us, your brethren, without faithfully warning us long before now? Or do you take the ground that the same thing was wrong in 1835, and right in 1845? Or are practices to be reprobated, if they take place in Montreal or Hamilton, which are to be lauded, or, at all events, winked at, if they occur in Toronto? Or is it that new light has broken in upon you since then? If so, we would gladly know the arguments which convinced you. Perhaps you will say that an induction dinner is a different thing from a St. Andrew's dinner—and we admit it has much more of a religious character—but the nearer we approach to religion, the further we should be from setting a bad example, and there,

fore we think the toast-drinking, &c., even more objectionable in this case than the former. Perhaps you will say that the presence of tectotal ministers, on an occasion of this kind, is a different thing from the presence of drinking ministers, and we admit that it does appear to us even more inconsistent with their character.

We are charged with inflicting injury on the temperance cause by our manner of advocating it, and on no point are we more jealous of ourselves than this, for we confess our constant liability to err, nevertheless we would be more satisfied of the correctness of the charge, did it come from dispassionate on-lookers, in which class, however much we respect and esteem Mr. Christie and Mr. Lillie, we cannot in this instance place them.

CASH FOR CORN.

If those persons who have endorsed the pledge were only half as consistent as our opponents are obstinate, intemperance would soon become a matter of history and the principles of entire abstinence from alcoholic drinks as beverages would prevail triumphantly throughout our happy country. But we have frequently occasion to weep between the porch and the altar, when we see the paradoxical positions assumed by not a few intelligent, sincere and enterprising adopters and adherents to the latter but not to the spirit of the pledge. When we see the industrious farmer clearing his land—breaking his soil—sowing his grain—reaping his harvest—taking in his crops—and carrying the same to market for the brewer and distiller to convert into beer and whisky which originate the fearful evils the pledge they have signed is designed to remedy, we are led to exclaim self-interest will urge men to trample on correct principle, set pernicious examples and do evil that evil and not good may come.

If the financier and the economist will take the trouble to exercise the faculties of calculation they will discover that the manufacturers and vendors of liquors put a penny in one pocket and take a pound out of the other. The scanty pence blistered with tears that come dribbling from the trembling hand of the unhappy drunkard into the coffers of the inn-keeper and liquor-merchant, and after paying a pilgrimage to the purse of the brewer and distiller, find their way to the hands of the tiller of the soil, cannot be as valuable, as the pounds paid by sober men to the farmer for beef, pork, flour, butter, cheese, lard, hides, fruits and vegetables. The tiler and the toper, seem to forget their obligations to those who sew, wash, bake, knit, spin and weave for them, consequently they seldom purchase shoes, frocks, bonnets, shawls and furniture or provisions. When they sign the pledge their pence become shillings—their shillings pounds, and the merchant and mechanic obtain a valuable customer. Now the dullest reader must see what a pecuniary advantage the pledge is to the farmer, the merchant, and the mechanic.

The farmer knows the more grain there is worse than wasted in breweries and distilleries, the less quantity will be left for useful purposes. The more money a man spends for liquor the less will he have to spend for bread. The more liquor there is consumed the more drunkenness there will be, and as crime, disease and want are the constant attendants on intemperance. The more drunkenness there is, the heavier will be the tax the farmer must pay to support constables, jailors, sheriffs, lawyers and judges, whose business is to punish and prevent crime. The farmer must help to support the convict, the madman, the cripple, and the pauper. Drunkenness decreases whilst temperance increases the value of property. Who would not give more for land located in some place where the people are sober, than he would for a lot in some Sodom or Gomorrah already on fire with alcohol, where life and liberty and property would be daily and

hourly in jeopardy? God in his infinite mercy sends down rain and dew, and sunlight on the just and on the unjust, but who are the most prosperous farmers, whose fields smile with plenty, whose barns and cellars are crowded with abundance, whose cattle and horses are the best fed, whose fences and character and buildings are in the best repair, whose credit and character for conscientiousness and consistency stand the fairest? Those who add fuel to the fire they pretend to wish to extinguish, or those who rather than sell their grain to brewers and distillers will feed it to their hogs, cattle and horses. There are many who almost starve their hungry animals that go neighing and moaning and grunting about their premises, and yet put on long faces and inquire what they shall do with their surplus grain. Oh sell it to the poison maker and starve your hogs, horses and cattle, and then borrow flour and meat of your neighbours. If an enemy were to visit our colony and starve, and slay thousands of our colonists every year, and if this potent enemy should visit every ramifications of society and murder irrespective of sect, sex, age or party, the innocent with the guilty, would it be right for our farmers to supply that enemy with provision although there were no other markets and a great price should be proffered. Would a patriot or a philanthropist supply such an enemy with provision, and thus support and encourage an army of murderers to trample on our altars of devotion—to corrupt the morals of society—to people the receptacles of vice and crime, and butcher our parents, children, wives, brothers, sisters, friends and neighbours. An enemy hath visited Canada. The farmer who sells his grain to the merchant or brewer or distiller who will convert it into fermented or distilled liquors is (unintentionally I hope) feeding that enemy. He is unchurching the church—injuring the social, civil and religious interests of society and excavating a grave for the liberties of his country. He virtually assists in converting the staff of life into a stream of death. Would it be consistent for the members of a peace society to supply an army of invaders with powder and balls, and guns, swords and bayonets, or the materials for making them? Would it be right for emancipators to charter, barter, buy and sell their fellow men or make chains and fetters, and thumb screws, and whips for their cruel masters, or publish advertisements for their apprehension when they made a bold push for freedom? Those who have signed the pledge are striving to abolish the slavery of drunkenness, whilst those who for the sake of filthy lucre sell grain to brewers and distillers, rivet on the fetters, bind on the heavy burdens and refuse to let the oppressed go free, because it is for the time profitable to supply the material that keeps them in degrading bondage. Suppose that one of the thousand islands that gem the St. Lawrence peopled with slave-catchers—another with counterfeters—another with murderers—another with mendicaries—would it be proper to supply them with provisions. We might say if we did not supply them others could—that we did not intend to do any harm—that it would be a pity to let them starve—that we must live and that if any rebuked us we would go and join the islanders forthwith. The man who sells grain to brewers and distillers goes against his own interests—goes against the best interests of society—goes against the principles of the pledge, in fact goes against the grain.

G. W. BUNGAY.

MEMORIAL TO THE FREE CHURCH.

* Our readers will remember that in the spring of 1844, a memorial upon the subject of the temperance reformation, from the Ministers and Office-bearers of several churches in Montreal, to the General Assembly of the Free Church of Scotland, was presented to the delegates of that church then in this country, with

the request that it should be brought before the Assembly then about to sit. They will also remember that we have once or twice expressed disappointment that the Memorial had not been presented. Indeed we heard nothing respecting it until Dr. Burns, one of the deputation returned to this country a few months ago, when he stated that Dr. Cunningham who had taken home the Memorial had mislaid it among his papers until too late for the General Assembly of 1844: that it was deemed best not to present it to the Commission of Assembly, but rather to retain it for next General Assembly, and that he had Dr. Cunningham's assurance that it would then be presented. This pledge it will be seen by the following extract, has been redeemed—and we take this opportunity of expressing satisfaction at the distinct testimony which Drs. Cunningham and Burns bore in favour of the temperance cause after their return from America to Scotland; and especially the fact that the advocacy of the latter has been most appropriately and consistently followed by his joining the temperance society on his arrival in this country to reside. As the Editor of the *Journal of the American Temperance Union* copied the Memorial, and remarked upon its apparent suppression, he will be kind enough to notice its presentation.

INTEMPERANCE.

{ GENERAL ASSEMBLY OF THE FREE CHURCH.
Tuesday, June 3, 1845.

The Assembly then began to consider an overture from the Presbytery of Biggar and Peebles anent intemperance.

Mr. W. W. Duncan, from that Presbytery, was heard in support of the overture, which he remarked, suggested no particular method of eradicating the evil referred to, but left it to the General Assembly to take up the subject, and give such a deliverance upon it as would convince the public generally that they were in earnest in endeavouring as far as possible, to strike at the root of the matter, and as would strengthen the hands and encourage the hearts of these who were engaged in this good cause.

Dr. Cunningham laid on the table a memorial, addressed to the Assembly, which he had received when in America, from certain ministers, elders, and Evangelical Churches in Montreal, but which he had been unable to lay his hands on in time for presentation to last meeting of Assembly. It came, he said, from most respectable parties, who had shown their interest in the Free Church by subscribing a large sum to its funds; and he moved that this memorial, together with the overture from the Presbytery of Biggar and Peebles, should be remitted to the Committee on the State of Religion, in whose recent Report there were some admirable statements in connection with this matter, and who would, he hoped, direct their attention to it more fully and especially than they had hitherto done.—Agreed to.

Conclusion of the tract "Objections to a Christian's joining a Temperance Society," in our next.

EDUCATION.

ROLLO PHILOSOPHY.

BALLOONING.—The next evening, Rollo and Nathan had another conversation with their father, respecting air. When they were all seated, he commenced as follows:—

"I told you yesterday, that air may be compressed by force, while water cannot be. It has another property, which is in some respects the reverse of this. It springs back into its original bulk, when the pressure is removed."

"How?" said Nathan: "I don't exactly understand you."

"Why, you remember what I said about the experiment with the iron cylinder to fit it."

"Yes, sir," said Rollo.

"What was the experiment?" said his father.

"Why, if a man were to press the piston down hard, he could crowd all the air into the lower half of the cylinder."

"Yes," replied his father, "Now, the property I am going to tell you about this evening is this—thrust, if the man lets go of

the piston rod, the air that is condensed into the bottom of the cylinder, will spring up, and force the piston up again. This property is called *elasticity*. It is sometimes called the *expansive force* of the air. For it is a force tending to expand the air, that is, to swell it out into its original dimensions. This is another great difference between air and water.

"Now, as all the air around us," continued Rollo's father, "is pressed down very heavily, and is condensed a great deal, it is all the time endeavouring to expand; and it would expand, were it not that the great burden of the air above it keeps it condensed.—But water is not compressed, and has no tendency to expand.—The water of Rollo's dam, for instance, had all the weight of the atmosphere resting upon it, but it did not compress it at all, and so it did not tend to expand.

"And now," said his father, "I cannot perform any experiment, to show you that air tends strongly to expand or swell out into a great space, while water does not; but I can make a supposition, which will illustrate it. Suppose we had a large, but very thin glass bottle, filled with water, and put down upon the floor in the middle of this room. Suppose, also, that we had another bottle, of the same size and shape, filled with air, and we put that down upon the floor by the side of the other; both bottles being stopped very tight. Now, if we could by any means suddenly take away all the air from the room, so that there should be nothing around the bottles, then the bottle of water would remain just as it is, for the glass would have nothing to support but the weight of the water, and it would be strong enough for that.—But the bottle of air would fly all to pieces; for that would not rest quietly, like the water, satisfied with the space it already has, and only pressing with its own weight upon the sides of the glass; but it would immediately expand with so much force as to break the thin glass all to pieces."

"Would it!" exclaimed Rollo and Nathan together. "And would it make a loud noise?"

"Yes," replied their father, "I presume it would make a loud explosion; that is, if the air in the room around it could by any means be all at once and suddenly removed.

"And so you must remember," he continued, "that there are two very remarkable differences between air and water. Air may be condensed by the pressure of the air above, and it may be compressed more. And air is expansive, while water is not.—Whenever the pressure upon it is removed, it suddenly expands, or spreads out in all directions."

"O dear me!" said Nathan, with a sigh.

"What is the matter?" said his father.

"Why, I can't understand it very well."

"Can't you?" said his father. "Well, I must admit that you are rather too young to study pneumatics."

"Pneumatics?" repeated Rollo.

"Yes," said his father; that is the name of this science."

"What, the science of air?" said Rollo.

"Yes," said his father, "the science which treats of air, and of all other compressible and expansive fluids. But let me think.—I must try to tell you something which Nathan can understand and be interested in. If I had a very light feather, I could let him perform an experiment."

"Would a little down do?" said Rollo's mother.

"Yes," replied his father, "that would be better than a feather.

Mrs. Holiday then went and brought a little down, and handed it to Rollo's father. Now, there was a lamp upon the table, of a peculiar kind, called a study lamp. It had a glass tube, called a chimney, around the wick, and consequently around the flame itself, being round, like a ring.

Rollo's father told Nathan to hold the down over the top of this glass chimney, and then to let it go.

Nathan did so. The little tuft of down was wafted up into the air, quite high above the lamp, and then it sailed slowly away, and fell down upon the table.

"I know what makes it rise," said Rollo. "It is the heat.—The heat makes it rise."

"Do you think so?" said his father. "Then take the down, and lay it gently upon the hearth, before the fire, as near as you can."

Rollo did so. He had to take away his hand very quick, for it was quite hot there. The little tuft remained quietly on the hearth where he placed it.

"There," said his father, "is not that a hotter place than it was over the lamp?"

"Yes, sir," said Rollo.

"Then, if it was heat that made it rise, why does not it rise now?"

Rollo could not tell.

"I will tell you how it was," said his father. "Heat makes air more expansive. When air is heated, it swells; when it is cool, it shrinks again. Now, if it swells, it becomes lighter, and so it is buoyed up by the heavier air around it; just as wood at the bottom of the sea would be buoyed up, and would rise to the surface of the water. Now, the heat of the lamp heats the air that is in the glass chimney, and swells it. This makes it lighter; and so the air around it, which is heavier, buoys it up, and it carries up the feather with it."

"No, the down, father," said Nathan.

"Yes, the down," said his father.

"Then it seems to me, after all," said Rollo, "that it is the heat which makes it rise."

"Yes," said his father, "it does, indirectly. It expands the air; that makes it lighter; then the heavy air around it buoys it up, and, when it goes up, it carries up the down. So that it is not strictly correct to say, that the heat carries it up. The heat sets in operation a train of causes and effects, the last of which results in carrying up the feather."

"Now," continued his father, "there is always a stream of air going up, wherever there is a lamp, or a fire, or heat, which heats the air in any way. The expanded air from a fire goes up the chimney. The cool and heavy air in the room and out of doors crowds it up."

"The air out of doors?" said Rollo. How can that crowd it up?"

"Why, it presses in through all the crevices and openings all around the room, and crowds the light air up the chimney. All the smoke too is carried up with it, and it comes pouring out at the top of the chimney the whole time."

"You can see that the air presses in at all these crevices," continued Rollo's father, by experiment."

"What experiment is it?" said Rollo; "let us try it."

"I will let Nathan try it," said his father, "and you may go with him and see the effect." "First," he continued, "you see by the smoke, that the air really goes up the chimney; and I will show you that other air really crowds into the space, from other parts of the room."

So he took a lamp from the table,—not the study lamp; it was a common lamp,—and held it at various places in the opening of the fireplace, by the jambs and near the upper part; and Rollo and Nathan saw that the flame, in all cases, was turned in towards the chimney.

"Yes," said Rollo, "I see it is drawn in."

"No," said his father; "strictly speaking, it is not drawn in; it is pressed in, by the cool and heavy air of the room."

"I thought," said Rollo's mother, "that the chimney drew the air from the room into it."

"That is what is generally said," replied Mr. Holiday, "but it is not strictly true. The common idea is, that the hot air rises in the chimney, and so draws the air from the room to supply its place; but this is not so. In the first place nothing can arise unless it is forced up. The lightest things have some weight, and would, if left to themselves, fall. The hottest and lightest air in a chimney would fall to the earth, if there was no cooler and heavier air around it, to force it to rise;—just as the lightest cork, which would rise very quick from the bottom of the sea, would fall back again very quick, if the water was not there."

"Remember, then, Nathan and Rollo, that, when a fire is built in a fireplace, so as to warm the air in the chimney, it makes this air not so heavy; and then the cool air all around it in the room and out of doors, presses in, and crowds under the light air and makes it ascend."

"But, father," said Nathan, "you said I might perform an experiment."

"Very well, I'm ready now. Take the lamp, and carry it around the room, and hold it opposite any little opening you can find."

"I can't find any little openings," said Nathan.

"O yes," said his father; "the key-hole of the door is a little opening, and there is a narrow crevice all around the door; and you will find little crevices around the windows. Now, hold the lamp opposite to any of these, and you will see that the air presses in."

So Nathan went with the lamp, Rollo following him, and held the lamp opposite the key-hole, and the crevices around the door

and windows; only when he came to the window, his father told him to be very careful not to set the curtain on fire.

Rollo wanted Nathan to let him try it once; and so Nathan gave him the lamp. He said he meant to make a crevice; and so he pushed up the window a very little way, and held the lamp opposite to the opening. The air pressed the flame in towards the room, in all cases.

"People commonly say, that it is drawn in," said his father, "but that is not strictly correct; it is really pressed in. There is no power of attraction, in air the that is in the room, to draw in the air that is out of doors, through the crevices; but the air that is out of doors, is so heavy that it presses in, and crowds the warm and light air up the chimney."

"And now," said his father, "I cannot tell you anything more this evening; but, if you remember this, I will give you some further instruction another time."

"Well, sir," said Nathan, "only I wish you would tell me a little story, as you did last evening. Have I not been still?"

His father had noticed, that he had been very still and attentive, but did not think before, that it was in expectation of being rewarded with a story.

"Well," said his father, "I will tell you a story, or give you a little advice. How should you like a little advice?"

"Well, father, a little advice; just which you please."

"I advise you, then,—let me see,—what shall I advise you?—No, on the whole, I will tell you a story. Once there was a man, and he was a philosopher. He understood all that I have been explaining to you about the air being light when it was hot.—So he got some very thin paper, and made a large paper bag.—He cut the paper very curiously, and pasted it together at the edges in such a way, that the bag, when it was done, was round, like a ball; and it had a round opening at the bottom of it. In fact, it was a large paper ball."

"It was so large, that, when it was swelled out full, it would have been higher than your head."

"O, what a large ball!" said Nathan. "But what was it for?"

"Why, the man thought, as hot air is lighter than cool air, and floats up, that perhaps, if he could fill his paper ball with hot air, it would go up too."

"And did it?" said Nathan.

"Yes," said his father. "He filled it with hot air; and the hot air was so light, that it rose up, and carried the paper ball with it."

"How did he get the hot air into it?" said Rollo.

"Why, he held it over a little fire, with the mouth down.—Then the hot air from the fire went into the ball, and swelled it out full."

"How high did it go," said Nathan.

"O, it soared away," said his father, "away up into the air very high; until at length it got cool, and then it came down."

"I should like to see such a ball as that," said Nathan.

"Such a ball as that is called a balloon," said his father.

"I wish I could see a balloon," said Nathan.

MARY LUNDIE DUNCAN.

(Concluded from Page 122.)

THE BRIDE.

It would be very easy and very pleasant to fill pages with glowing passages from her diary and her correspondence, but we have not the room for extended extracts. Perhaps the reader has already learned from these that Mary Lundie was a girl of sweet spirit; that her powers, naturally of a high order, were cultivated by education, and that she was formed by nature and grace to adorn whatever sphere in life the Providence of God should prescribe for her. Before the close of her twentieth year, we find her betrothed to the Rev. Mr. Duncan, a young clergyman of the Church of Scotland. A new field of duty and of pleasure, of responsibility and trials, was now opening before her, and the preparation she made to meet the work allotted, is worthy of being imitated by those who are looking forward to the same high calling. Her heart she sought to improve, her mind to store with knowledge useful for her station, and well did she succeed. Her letters at this period breathe a spirit of calm and joyful anticipation of coming pleasure, such as does one good to contemplate, and we would love to linger upon this period of her history as one invested with peculiar interest. Our young readers will be pleased with a little

poem addressed to her future husband and presented to him "with a hair brooch."

Thou need'st not talisman or gem,
To turn thy heart to me,
While nature wears her diadem
Of star, and hill, and tree.

All with a whisper sweet and low
Breathe of the happy past—
It lives in sunset's golden glow,
Nor dies in night's chill blast.

A rose-bud from the bower of spring,
A lily of the vale,
Better than gold or costly thing,
Can tell affection's tale.

Yet roses fade, and lilies die,
Thou canst not stay their doom,
Or read of love that will not fly,
In air departed bloom.

But this memorial, not so bright,
Is not so frail as they;
It will not shrink from frosts by night,
Or droop 'neath summer's ray.

Should heavenly wisdom ever tear
Thy loved one from thy side,
This little lock of shining hair
Shall near thee still abide.

Should be with years of pleasure bless
Thy long, thy faithful truth,
Thou still wilt smile upon the trees,
Bright with the dream of youth.

Then guard the pledge upon thy breast,
The treasure in thy heart;
And may we meet where love is blest,
And saved ones cannot part.

After one disappointment in an expected settlement, Mr. Duncan was called to the parish of Cleish, and arrangements were made, at once, for their marriage and removal. And this shall introduce us to a more beautiful scene than the poet ever fancied, a scene of holy interest, that angels might view with silent joy. It shall be given in the words of her biographer:

"Among the circumstances of her marriage day, only one recurs to the imagination with the vividness of reality, or worthy to be particularized, and it will bring the image of her who is now a bride in heaven, in the beauty of her holy, humble-beaming smile, to the mind of many a loving and beloved friend. A party of lively and interested cousins and friends had busied themselves in decorating the drawing-room for the solemn service, during the morning. After the pleasant task was accomplished and they had retired, one who felt a quieter and more profound anxiety for her happiness, stole gently to that room, which for a time seemed to possess the air of a sanctuary. The door having been opened noiselessly, the room was surveyed. There hung the gay bouquets of flowers, which, in compliment to the taste of Mary, were in unusual profusion. There lay the gaily adorned bride's cake, which, according to the fanciful custom of the country, is elevated into great importance. There stood the sofa wheeled with its back to the light, from which the pair were to rise to take their solemn vow; and there in front of that sofa kneeled the lovely bride, so deeply absorbed in communion with her God, that she was unconscious of the presence of an intruder. The occasion was too sacred to admit of social union, even in prayer, and the door was closed as it had been opened, with a petition that Jehovah would hear and accept her sacrifice, without her becoming conscious of the inspection of a human eye."

Was a lovelier picture ever drawn than this? A bride at prayer! communing with God in the hour of her surrender to the arms of one she loved: seeking heaven's blessing on the union of their plighted hearts!

Here we will leave our Mary, and resume the sketch at another time.

The Education of our Daughters.

It is generally thought necessary that young men be educated with especial reference to the business in which they are to engage. Is one to be a mechanic, a tradesman, a lawyer, or a minister of the Gospel, nothing, truly, is more philosophical, or more readily admitted, than that the education of such an one should be adapted to fit him for that particular sphere of action.

But it is evident that this plain principle has been more fully adopted and carried out in the education of the male than of the female sex. True, if the girl is to be a milliner, or a dress-maker, or a tailoress, she must be learned her trade, and if she is a favourite of fortune, and "needs not to work for a living," she is probably sent to a fashionable boarding-school to be "educated." But with all our boasted enlightenment, with all the attention that has been paid to female education in the nineteenth century, there are very few young women properly educated for the stations they are to fill. For this there are two prominent reasons, viz., a want of proper appreciation of what female education should be, and the want of pecuniary means for defraying the expenses of a thorough education, which precludes a large class of young women from the means of improvement they would gladly enjoy. To offer some reflections on these two points, we have now taken up our pen.

To arrive at a just conclusion as to what female education should be, we have only to consider what station young women are educated to fill. The answer is in the mind of every one—they are to be the mothers and teachers of our race. In our Sabbath schools, and schools of every grade, and pre-eminently in the domestic circle—the family school—they are to form the character and control the destiny of the nation—the world. We are aware that in affirming this we only echo a truth that is wafted on every breeze, but it must be echoed and re-echoed till its claims for consideration and consistent action are more generally and practically admitted. True, it is universally admitted that she who is to become a teacher in the common acceptance of the term, who is to preside in the seminary or the primary school, must have the adequate scientific knowledge: but who acts upon the principle that every female, high and low, rich and poor, should be educated for the great work of teaching—of educating others! Who looks at the down-trodden domestic, as she drudges at her daily toil, and considers that she will probably become, in a most important sense, the educator of a portion of the human family; and that she is even now, in a measure, educating those with whom she associates? Let those who have domesticities in their employ, and under their influence, think of this, and moved by the dictates of an enlarged philanthropy, ask themselves what they can do to improve their moral and intellectual condition, and thus add to the sum of human virtue and happiness.

Every mother and mistress of a family needs to be prepared to superintend discreetly the domestic affairs of her household, and to wisely educate, physically, intellectually and morally, the young minds intrusted to her care. If the education she has received has not been adapted to fit her for these duties, it has been defective. Nothing short of a correct and thorough domestic, physical, intellectual and moral training, can qualify a woman for the important duties of a wife and a mother. But much, very much, is included in such an education.

It requires years of the most careful supervision and training in these several departments. It is not a few lessons on the piano, a few recitations in French and Latin, a few lines of the pencil that can properly educate a woman. Nor is even extended knowledge alone sufficient. Her education includes all those influences that go to form her character, and all the habits in which she is trained. The right formation and development of these, should be the great aim of those who educate. The mere imparting and acquiring of knowledge is but one item in the great business of education. A woman may be thoroughly versed in scientific lore, and yet be less educated for her appropriate duties than the humble domestic who has taken her lessons only in the practical duties of every day life.

But we would by no means discard the idea of an extended literary course in female education. On the contrary, we deem this truly desirable. But we repeat—the most thorough literary acquirements cannot atone for the want of a correct moral and domestic training. And we are sure that every married man of discernment and common sense, will bear concurrent testimony on this point; and the disastrous experience of multitudes would,

if detailed, plead most eloquently for correct system of female education.—*Golden Rule.*

Mutual Dependence of Men.

(From Dr. Hutton's Discourse on Free Trade.)

It must be obvious to every one who considers for a moment the state of things as it is, that God never intended any body of men, any more than any individual man, to be self-dependent. He has separated obviously that He might unite us. He has made our wants and our means of supplying them various, that we might supply each other. He has portioned the earth among us, and variously tempered the atmosphere and soil of each separate district, that each, rejoicing in its peculiar productions, might have its acceptable contribution to make to the common store of all. Look at your tables covered with food conveyed to you from every various region of the world, even the poorest amongst you seasoning their humble meal with condiments from different lands, refreshing themselves occasionally with foreign fruits, sending to the Indies for their sugar, and to China for their tea. Consider your clothing, often wrought for you by foreign artisans, or, even when native hands have wrought in the native looms, fabricated nevertheless from materials of foreign growth. But, so far as the absolute necessities of life are concerned, some one may, perhaps, inquire, May not, and ought not, nations to be independent—can we not always draw our bread at least, the staff of life, from our own soil? Let us not be too certain that we can. The God of the seasons may not be always willing that we should. He may withhold the early or the latter rain; He may send His mildew or His blight, and reward our self-confidence with famine. Admirably has it been said by an enlightened statesman that, "To confine the consumer of corn to the produce of his own country, is to refuse to ourselves the benefit of that provision which Providence itself has made for equalizing to man the variations of season and of climate."

If the great families of the earth will live together in peace and love, in friendly and familiar intercourse, absolute destitution need never come on any; for the hand of God, mercy-restrained, smites only partially, and He loves to see us ministering for each other to the sorrows He has sent, healing for each other the wounds that He has inflicted.

Advantages of a Book.

Of all the amusement which can possibly be imagined for a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book—supposing him to have a book to read. It calls for no bodily exertion, of which he has had enough, or too much. It relieves his home of its dullness and sameness, which, in nine cases out of ten, is what drives him out to the alehouse, to his own ruin and his family's. It transports him into a lovelier, and gayer, and more diversified and interesting scene; and while he enjoys himself there, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or, at least, laid out in real necessities and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work, and if the book he has been reading be anything above the very idlest and lightest, gives him something to think of besides the mere mechanical drudgery of his every-day occupation—something he can enjoy while absent, and look forward with pleasure to return to. But supposing him to have been fortunate in the choice of his book, and to have alighted upon one really good and of a good class, what a source of domestic enjoyment is laid open! What a bond of family union! He may read it aloud, or make his wife read it, or his eldest boy or girl, or pass it round from hand to hand. All have the benefit of it—all contribute to the gratification of the rest, and a feeling of common interest and pleasure is excited. Nothing unites people like companionship in intellectual enjoyment. It does more—it gives them mutual respect and to each among them self-respect—that corner-stone of all virtue. It furnishes to each the master key by which he may avail himself of his privilege as an intellectual being, to

Enter the sacred temple of his breast,
And gaze and wander there a ravished guest—
Wander through all the glories of the mind,
Gaze upon all the treasures he shall find.

And while thus leading him to look within his own bosom for the ultimate sources of his happiness, warns him at the same time to be cautious how he defiles and desecrates that inward and most glorious of temples.—*Sir John Herschel.*

AN ANECDOTE OF WAR.—A regiment ordered to march into a small town and take it, I think it was in the Tyrol; but, wherever it was, it chanced that the place was settled by a colony who believed the Gospel of Christ, and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in, with colours flying, and fifes piping their shrill defiance. They looked around for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and the boys ran out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course none of these were in a proper position to be shot at. "Where are your soldiers!" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well friends, it lies before you." "But is there nobody here to fight?" "No; we are all Christians." Here was an emergency altogether unprovided for; a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there be nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale indicates how easily it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe. When France lately reduced her army, England immediately did the same; for the existence of one army creates the necessity for another, unless men are safely ensconced in the bomb-proof fortress above mentioned.

BOUNDLESSNESS OF THE CREATION.—About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope; but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—*Chal.*

GREAT MEN.—In the more enlightened classes of individuals, some now and then rise up, who through a singular force and elevation of soul, obtain a sway over men's minds to which no limits can be prescribed. They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with veneration by millions, and millions read, in their lives and writings, a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They have a greatness which will be more and more felt. The time coming, its signs are visible, when this long mistaken attribute of greatness will be seen to belong eminently, if not exclusively, to these who, by their character, deeds, sufferings, writings, leave imperishable and ennobling traces of themselves on the human mind.

KINDNESS.—The following suggestions were made in to Lowell Offering. Their general acceptance would prove a joyful state of things:

"All cannot be greatest, but all can be kind."

"Speak kindly to thy fellow man,
Lest he should die while yet
Thy bitter accents wring his heart,
And make his pale cheek wet."

Speak kindly to thy brother man, for he has many cares thou dost not know; many sorrows thine eye has not seen; a grief may be gnawing at his heart strings, which are long will sweep them in sunder. O, speak kindly to him! Perhaps a word from thee will kindle the light of joy in his o'er shadowed heart, and make his pathway to the tomb a pleasant one. Speak kindly to thy brother man, even though sin has marred the spirit's beauty, and turned into discord the once perfect harmony of his being. Harshness can never reclaim him. Kindness will. For far down beneath all depravity there still lingers a spark of the spirit's loveliness, that one word from thee may kindle to a flame which will eventually purify the whole man, and make him what he was designed to be, the true spiritual image of his God. Speak kindly, act kindly to all, without asking who it may be. It is enough for thee to know he belongs to the brotherhood of man, and needs thy sympathy. Then give it to him freely!—ay, freely, as the Father who is in Heaven, giveth to thee.

ELECTRICAL TELEGRAPH.—MESSAGE SENT 1845, AND RECEIVED IN 1844!—Directly after the clock struck 12, on the night of the 31st December last, the superintendent of Paddington signalled his brother at Slough, that he wished him a happy new year; an answer was immediately returned, stating that the wish was premature, as the new year had not yet arrived at Slough! Such, indeed, was the fact, for panting time was matched against Professor Wheatstone, and beaten by half a minute. The distance being 18 miles, the new year arrives at Slough one minute and forty seconds later than at Paddington. M. Arago, in giving an account of some recent experiments with the electrical telegraph, estimates the rapidity of transmission at the rate of 32,000 leagues per hour.

DEFENCE FROM LIGHTNING.—Dr Franklin was the first who found out that lightening consisted of electric matter. This great discovery taught us to defend houses, and ships, and temples, from lightning; and also to understand, that people are always perfectly safe in a room during a thunder storm, if they keep themselves at three or four feet distance from the walls.

SIMPLE MEANS OF VENTILATION.—There should be near the upper part of every room an opening, to be used on proper occasions, to allow the hot breath and other impure air, which rises to the ceiling, to escape there. It is impossible to ventilate aright a room containing a number of persons, except through an opening near the top of it, and the great defect of all our arrangements now is the want of such an opening.—*Dr. Arnot.*

AGRICULTURE.

PREPARING BUTTER FOR THE LONDON MARKET.—The following is the most approved method of making and preparing butter for the London market, and is submitted for the advantage of farmers and dairymen throughout the country. Butter made on this system, with care and quick despatch, will insure high prices and quick returns. The agents' comments on each dairy's butter and improvement, are still going on. The best land is old pasture, as free from weeds as possible, with abundance of good water. The cows should not be heated or tormented in any way; housed at night, and fed on green food, and the pasture changed when practicable. In milking, take salt-petre in the pail, one-eighth of an ounce to 8 quarts of milk. The dairy should be perfectly clean, airy, of equal temperature (say 50 degrees), very little light, and completely shaded from sun by trees or otherwise; and in winter a stove may be required. Strain the milk into coolers, sweet and dry, (never mix warm and cold milk), keep it from two to four days, then put the whole of the milk and cream into a clean churn, which is not to be used for any purpose, except during the time it is in operation. Boiling water to be added to raise the temperature to about 68 deg. or 60 deg. if horse or water-power be used. The time occupied is from one or two

hours, depending on the size of the churn; but churning should not be continued beyond the proper time. After churning put the butter into two bowls or pans of pickle, made from pure water and fine stoved salt (as common gives the butter a bad flavour.) It should be well washed, and the pickle changed frequently, until all milk is extracted, working with the hand the two pieces alternately, until the pieces becomes quite close and firm, when it is to be cured with the finest dry stoved salt and sugar. The proportion to be one ounce of refined sugar to one pound of salt, to be well worked into the butter with the hand; but the quantity of curing materials will depend on the time and labour given by the dairy-woman, in working and beating the butter (after the salt and sugar are applied), which should continue until all pickle is driven out. The butter should be finished the day it is churned, and then be pressed as closely as possible into the cask. The pickle, frequently changed, or hot pickle; and must be strong and air-tight; the size is of no consequence, if filled and sent off in one week. If not filled at one churning, the butter is to be covered with pickle until the next; but no cask to contain more than one week's butter. If butter should at any time appear pale in colour, after churning has commenced, a little grated carrot-juice may be put into the milk, and will not injure either milk or butter. All butter should be at the place of shipping one day prior to the steamer leaving, so as to run no risk of going forward to the agents.—*Agricultural Gazette.*

SUBSOILING OF CLAY LAND.—Mr. H. Hudson, jun. of Wick, near Pershore, has sent the following answer to questions put to him respecting the experiment of subsoiling a retentive clay:—"The part of the field to which I alluded in my former communication was ploughed in the autumn of 1813, about five inches deep, and the subsoil plough moved the under part of the furrow about the same depth. I thus obtained about ten inches of soil. After so doing, I cross-ploughed it with a double mould-board plough, throwing up the furrows similarly to a celery-mound. I imagined the frosts would then pulverise the same, and in the seed-bed. To my disappointment, I found the raised furrow fine on the surface, and wet and stiff at the bottom. I therefore harrowed it as level as possible, and ploughed it with a common plough. The stiff furrows hardened in a few days, and required the spike roller to break the clods. The weather continuing dry, I burnt the whole of the surface in heaps (of about half a cart-load in each) at an expense of three guineas per acre, including coal and spreading, and planted it with Swedes to draw off in the autumn. The plants looked well the first two months, but afterwards turned blue in the top, and were not so good as those in a field adjoining that was cross-ploughed but not subsoiled. After removing the Swedes I planted the part of the field with wheat, and now that the burnt soil is thoroughly incorporated with the natural earth, the plants grow away vigorously, and the appearance is promising. To those who think the experiment an unfair one, as the cross-ploughing might have injured the land, I would suggest a trial without it, and should be happy to hear the result was favourable. My own private opinion is opposed to subsoiling retentive clays. I have subsoiled sixty or seventy acres of sand and deep loam with great advantage; in fact, nothing can be better than occasionally shaking the under part of the turnip soils. The same should be done when under fallow, and invariably dressed with lime afterwards."—*The Critic.*

A NEW MANURE.—M. Liebig, the celebrated Professor of Chemistry at the University of Giessen, has discovered a mineral substance which, when combined with guano, will produce one of the most fertilising manures known. A joint stock company, with a capital of 120,000l. sterling, composed for the most part of leading English capitalists, was immediately on the discovery being made, formed for the purpose of carrying on upon a large scale the manufacture of the new compound.

GRAFTING CURRANTS.—The *Gardner's Chronicle* recommends for the pretty appearance presented as well as for improved flavour; to graft currants of different colours, as the red, black and white, variously intermixed, on stocks trimmed up to a single stem three or four feet high. The tops may be headed down to a dense compact head, or trained as espaliers in the horizontal or fan method, the two latter modes of training, by the free exposure to sun and air, much improved the quality of the fruit. The importance of trimming the bushes up to single stems to improve the fruit and facilitate clean culture, instead of suffering two hundred and fifty suckers to shoot up all round into a dense brush heap, is very obvious to those who have tried both.

NEWS.

ANOTHER THIRD OF QUEBEC DESTROYED.—On Saturday evening, the 28th ult., just one month after the great fire of the 28th of May, which destroyed part of St. Valler's and St. John's Suburbs, nearly all St. Roch, and the west part of the lower town to below Hope Gate, a fire commenced in St. John's Suburbs, near the place outside the Glacis, where it stopped on the 28th of May.

On this occasion, the wind was as strong from the northeast as it was to the west on the 28th of May, and the weather very dry. At both times the fire began to the windward of the densest part of the Suburb, and was carried throughout the thickest part of the dwellings to the leeward.

The fire has destroyed nearly the whole of St. John's, and part of St. Louis' Suburbs, from St. John's Gate and the northwest angle of the walls, along the brow of the Coteau St. Genevieve nearly to the Tower No. 4, and up to a couple of streets below St. Louis road. A number of houses in the scattered streets near Tower No. 3, having escaped, and a few near the Cote d'Abraham, and three or four in the vast extent destroyed.

We have heard of only one or two lives being lost. Although it was in the night, most of the inhabitants being warned by the rapid progress of the fire of 28th May, made their escape in time, with a part of their moveables.

The scene of desolation, distress and affliction, and the extent of the calamity, are nearly as great as after the former conflagration: the value of the property destroyed probably greater. The population of St. John's Suburbs was about ten thousand, and the population of St. Roch had mostly found refuge in St. John's Suburbs.

Quebec is now reduced to the upper town within the walls, and the lower town from the St. Charles, below Hope Gate, to Cape Blanc on the St. Lawrence, the extent which it occupied, but then more sparingly built, after the destruction of the Suburbs during the siege of 1775. The remaining houses in the Suburbs are about as many as they were half a century ago.

Thirteen hundred dwellings were destroyed, rendering houseless at least six thousand persons, and this in addition to the numbers deprived of a home by the previous conflagration. About thirty streets are in ruins, and the amount of insurances effected is thus stated: Canada office, £40,000; Quebec do., £15,200; Montreal do., £3500; Phoenix do., £1075.

RELIGIOUS MOVEMENTS IN FRANCE.—Rev. Mr. Stewart publishes in the *Witness* an interesting letter, his own observations in those departments of France where the religious stir among the Roman Catholic population had recently taken place; in a single town, not less than 3000 persons, out of a population of 10,000, renounced the Romish Church, to attach themselves to the Protestant worship; while in several other places, in addition to those of which we have already heard, the spirit of inquiry, and the disposition to cast off all allegiance to the Church of Rome, is bursting forth.

THE POPE'S ENCYCLICAL LETTER.—In the late encyclical letter of his Holiness, the adherents of the Pope were warned against reading the History of the Reformation, written by Merle D'Aubigne. One consequence of this notice of the work above named is, that a translation is being made into Italian for the purpose of enlightening the inhabitants of the Italian States upon a subject so deeply interesting to every Christian mind.

FREE CHURCH.—In the business transacted in the recent General Assembly of this Church, the *Scotsman* informs us, "that in the short space of two years, 530 churches have been erected, at an expense of 335,000*l.*, of which 235,000*l.* is already paid. There are 70 other churches in progress, which will be completed in the present year; and it is assumed that 140 in addition to these will ultimately be wanted, raising the whole number of congregations in connection with the church to 740. This is exclusive of forty-two *quoad sacra* churches, possession of which is disputed by the Establishment. The whole sum collected for church building is 320,000*l.* Last year the Sustentation Fund produced 62,500*l.*, yielding the ministers then employed about 100*l.* a year each. In the present year the produce of the fund is 75,500*l.*, yielding each clergyman 122*l.*"

THE DOOM OF THE CORN LAWS.—The debate on Mr. Villiers' motion on Tuesday, adds one to the many proofs that it is time for those who think their interests involved in the maintenance of the Corn Laws, to be putting their house in order. The agricul-

turists seemed helpless and crest-fallen, and could scarcely make a show of resistance. But the most striking fact was, that both Sir James Graham and Sir Robert Peel, in effect, threw protection overboard, admitting that it was desirable to assimilate our legislation respecting corn to those wholesome principles which were applied to other commodities, and merely craving time to apply the principles gradually. Lord John Russell voted and spoke in favour of Mr. Villiers' motion, though he retains his partiality for a fixed duty. An excellent practical speech was made by Mr. Mitchell. At the end of the discussion Lord Howick called attention to the fact, that not one word had been said that evening by the government in opposition to the first two resolutions of Mr. Villiers, condemnatory of the principles and policy of the present Corn Law. If the last resolution had been thus worded, "That it is expedient that all restrictions on corn should be gradually abolished," the speech of Sir R. Peel would have been an admirable one in support of it.—*Scotsman*.

The projected marriage of the Queen of Spain with her cousin is warmly canvassed in the various Madrid journals. The *Esperanza*, the Carlist organ, has long advocated it, and now speaks of Don Carlos's abdication as of the highest importance, opening the door to a complete reconciliation of all Spaniards. The Progressista journals denounce the idea of a Carlist marriage under any circumstances. The *Heraldo*, the recognised organ of Narvaez, has also declared openly against it. It is said that the union will not be consummated unless there is a total change of ministers. A new civil war is prophesied. Many persons fear that even the throne itself—at all events, the actual dynasty—will be compromised by the measure.

The latest accounts from New Zealand are very gloomy. Governor Fitzroy, who has behaved from the beginning like a madman, has at last produced an open insurrection at the Bay of Islands. He has been obliged to send for a body of troops to act against the natives, and has set a price upon the head of one of the chiefs, Heki, who, in return, imitating what he considers English habits, offers a reward for the Governor's head.

The Railway mania will soon be at a height, and we shall probably have a panic soon. No corner of the world is too remote or insignificant for projectors to pitch upon, and no proposition is so utopian as to deter speculators. We observe a line advertised across the island of Sardinia, which, it is stated, "had long been regarded as a most favourable position for the formation of a line of railway;" the manifold productions of the island are loudly trumpeted forth, and the public are informed that "the line possesses no engineering difficulties." We have no doubt that, so long as the present frenzy for speculation lasts, fools enough would be got to come forward to support a railway across the African desert to Timbuctoo.

Switzerland is almost in as hot a ferment as ever. Hostilities have not yet broken out between the Protestants and Catholics, but they appear to be just on the point of doing so. Dr. Steiger, the free corps leader, is to be imprisoned in a Sardinian fortress, at the request of the Lacerne authorities.

The Emperor of Morocco has refused to ratify the treaty concluded with the French Commissioner, on the ground that Gen. Delardo bribed the Emperor's Commissioners, and thereby obtained the cession of territory to which France has no kind of title. It is said that the French Government do not attempt to justify their commissioner, and that he will forthwith be disavowed.

The state of Western Greece appears to be truly distressing. Bands of Brigands infest the country in every direction, and in many parts life and property are scarcely worth a day's purchase. We fear this is a natural consequence of the false policy pursued by the European powers in giving a free government to the Greeks, who are confessedly a horde of barbarians. Civilization must in every case precede true constitutional freedom.

Commerce and agriculture at Port Philip are rapidly improving, and the hopes of the settlers are most buoyant. At Hobart Town trade is dull, and employment scarce. At Sydney things seem to be slowly but steadily improving. Wool is looking up.

Since the new Sugar Bill, making a distinction between slave and free labour produce, came into effect, it has been discovered that we had treaties with the United States, Venezuela, Mexico, Bolivia, and Columbia, all slave-holding countries, under which we were compelled to admit their produce on the most favoured terms. And now it appears that Spain has a similar right to demand admission for the produce of Cuba and Porto Rico. This discovery has created great excitement, as the Spanish Islands produce more sugar than all our West India Islands together.

MONTREAL PRICES CURRENT.—JULY 12.

ASHES—Pots 22s 7½d a 22s 10½d	BEEF per 200 lbs.—
Pearls . . . 23s 9d a 24s	Prime Mess . . . 38s 9d a 43s 9d
FLOUR—	Prime 32s 6d a 35s
Canada Superfine 25s a 25s 6d	P. Mess per twice 301 lbs. 65s
Do Fine . . . 23s 6d a 25	Pork per 201 lbs.—
Do Middlings . 18s a 23s	Mess 85s 0d
Do Pollards . . 17s a 18s	Prime Mess 70s 0d a 72s 6d
American Superfine	Prime 60s
INDIAN MEAL 17s a 17s 6d	BACON per lb 1½d a 6d
OATMEAL per bu. 121 lbs. . 20s	HAMS per lb 5d a 6d
GRAIN—	BUTTER per lb. 5½d a 6½d
Wheat, U. C. Best, per 60 lbs.	CHEESE, per 100 lbs.—
5s 4d a 5s 6d	American . . . 25s a 30s
Do Middling . . . 5s a 5s 4d	GREASE BUTTER, per lb. 4d a 4½d
Do L. C. per mt. 5s a 5s 4d	LAND per lb. 5½d a 6d
BARLEY 2s 6d a 2s 9d	TALLOW per lb. 5d 5½d
OATS 1s 8d a 1s 10d	EXCHANGE—London 11 prem.
PEASE 3s 5d a 3s 7½d	N. York . . . 2 do
	Canada W. 4 do

ASHES.—For several days after date of last circular, both Pots and Pearls were in fair demand, and brought 22s 9d to 23s and 23s 9d to 24s. Pots becoming more inquired for, realized 1d to 2d more—inferior lots bringing 23s and holders of good bills firm for an advance. Pearls being less wanted, remained as before; few bills brought over 23s 9d to 23s 10½—although 24s was given for some good shipping parcels. Since the arrival of the *Britannia*, they have been depressed, and the market almost quiet. Transactions in Pots have ranged at all prices from 22s 6d to 22s 10½d—some still holding for 23s; in Pearls from 23s 7½d to 23s 10½d—holders asking 24s. To-day the market continues dull and the quotations range the same—Pearls rather firmer.

FLOUR.—Until the arrival of the *Britannia* the market was quite dull, not a transaction of any importance occurring, although holders offered shipping brands freely at 24s to 24s 3d, and inferior brands, in small parcels, at 23s to 23s 6d. The advices then received (on the 21st) gave animation to the market, and established an advance of fully 3d per barrel. Transactions have since been numerous—probably reaching 25,000 barrels. The figures for "fine," have ranged from 24s to 24s 6d; for "extra fine," 24s 7½d to 25s; for "superfine," 25s 2d to 25s 4½d. Brands such as "Norwood," "Oshawa Plough," &c. changed hands at 24s.—"Dumfries," "St. David Steam Mills," &c. at 24s 1½.—"Export" &c. at 24 5d.—"Pomona," "Thornhill," and "Milton," to 24s 6d—"J. B. E. Dundas street," extra fine to 25s—"Milton Mills," "superfine," Crown brand at 25s 3d and 25s 1½d.

The market to-day is quieter. Buyers do not make so much inquiry, nor do sellers freely offer. Shipping brands may be quoted from 24s to 24s 6d. Some holders would not part with favourite brands at the latter price, and parcels of "extra fine," and "superfine," having received most notice are now held rather stiffly.

WHEAT.—Has been much wanted by some shippers, and rather large sales have been made at 5s 3d to 5s 6d per 60 lbs. The last named price was given on Saturday for a small parcel. A sample of 8,000 bushels "to arrive" was shown yesterday without finding an offer of the same price.

BARLEY, OATS and PEASE.—Several small lots of Barley have changed hands during the fortnight at 2s 6d to 2s 8d per minot, and one parcel of 3,000 minots cleaned and f. o. b. at 2s 10d per minot, weighing 52 to 53 lbs. A parcel of Pease brought 3s 7½d, and on Saturday 2,000 minots were sold at 3s 5d. In Oats there is nothing doing.

PROVISIONS.—There has been inquiry for some kinds of Beef, but little has been done, and the demand chiefly of a retail character. Butter is in request for shipment; ordinary lots have been bought at 5½d, and good at 6d to 6½d. Buyers will not now give over 6d, or at most 6½d, for prime.

FREIGHTS.—Rates have been various during the fortnight.—Engagements for flour were made to Liverpool at 3s 6d, 3s 7½d and 3s 9d; to Glasgow at 3s 7½d, 3s 9d, and 4s; to London at 4s.

To-day 4s for Flour and 25s for Ashes is asked, to Liverpool, 4s and 25s, to Glasgow; 4s 3d and 27s 6d to London, but engagements are not numerous at these rates.

EXCHANGE.—There is only a limited demand for this mail.—The rates are for Bank Bills, 60 days, 11½ a 11¼.—for Merchant's bills, 90 days, 10 to 10½ per cent. premium.

THOS. M. TAYLOR, Broker.

IMPORTANT AUCTION SALE.

THE Subscribers being desirous of closing their business in the Western District, have resolved to sell at Auction, on Saturday, the 30th day of August next, at noon on the premises, the whole of their Valuable Property in the Town of Windsor, consisting of the following lots, viz. :—

1st. A Lot on Sandwich Street and Ferry Street, 162 by 86 feet, on which is erected a most convenient, well finished Brick Cottage, 1½ stories high 42½ x 32½, with Brick Kitchen in rear, also, Ice House, and other out-buildings, Gardens, &c.

2nd. A corner Lot on North Side of Sandwich Street, and West of Ferry Street, 171 feet on the former, by 86 feet on the latter, on which are erected a two Storey Brick Store, 50 by 28 feet, fitted up in the most commodious manner for a wholesale and retail Dry Goods, Grocery and Hardware business, with an excellent Brick paved Cellar, under the whole 10 feet high, admirably suited for curing Pork in bulk, also, Smoke Houses and other Buildings, and a neat one Storey frame Building fitted up for a school and Meeting House.

3rd. The Water Lot front of last Lot, extends 161 feet on Water Street, running to the Channel of the River Detroit, with a Wharf extending the whole length of the Lot, at which the Largest Class Vessels can load; on which there is a Storehouse with wings, 2½ Stories high, 86 by 50 feet; a Slaughter House 72 by 32; Coopers Shop, &c. &c.

4th A Lot on east side of Ferry-street, 120 feet by 95, with a one story frame Dwelling House, Carriage House, Stables, &c., and a well fenced Garden, conveniently situated to the above described Lots.

5th A village corner Lot, in the village of South Detroit, being Lot No. 36, according to the plan of said town.

This well known property forms a complete Establishment for carrying on a large general business to advantage, and from its geographical position, must always be unrivalled for some branches of business; such as curing provisions, in Bond, or otherwise, from American Cattle and Hogs, which may be obtained in any quantities, and of the best quality, from the rich adjoining States of Michigan, Ohio, Indiana, and Illinois. The packing Establishment is on the most approved principle, capable of slaughtering and curing 100 head of Cattle or 300 Hogs per day, fitted up with Steam-boilers, Kettles, Coolers, and every thing necessary for rendering Tallow, Lard, &c. &c. A most extensive Tanning business could also be carried on to much advantage, from the above facilities for Hides.

Two Steam Ferry Boats of a large class, ply constantly between Windsor and Detroit, one of which lands at the Wharf adjoining the Subscribers.

The Property is of increasing value, from various causes; amongst which, is the great probability that the termination of the Great Western, or Niagara and Detroit Rivers Rail-road, will be at Windsor, so as to connect the Boston and New York Railroads with the Detroit and Chicago, one which is now nearly completed.

The Property will be Sold in one Lot or separately, and possession given on 1st May next or earlier if required.

TERMS OF SALE.—One Fourth down, One Fourth at time of giving possession, and the rest in two equal Annual instalments, payable in one and two years, with interest from date of possession being given.

Any person desirous of obtaining further information on the subject, or proposing other terms, will please apply in time to the Subscribers.

Windsor, July 8, 1845. J. & J. DOUGALL.

TERMS OF ADVOCATE.
1s. 8d. per copy from 1st May to 1st January, or ten copies for three dollars.
Apply, post paid, to R. D. WADSWORTH, Rec. Sec.