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# Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

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VOL. VIII.

## THE OX DISCOURSE.

PERMANENT AND UNIVERSAL LAWS.

It has been very justly remarked, that the precepts of the law of Moses, though that code was designed for a peculiar people under peculiar circumstances, embody and set forth those eternal and unchangeable principles of right and justice, upon which all good laws and all sound morality must forever be founded. We earnestly solicit careful attention to the following brief exposition of a LAW, embodying an important principle, and consequently as imperative upon us as on any individuals or nations in past time.

"IF AN OX GORE A MAN OR A WOMAN, THAT THEY DIE: THEN THE OX SHALL BE STONED—BUT THE OWNER SHALL BE QUIET. BUT IF THE OX WERE WONT TO PUSH WITH HIS HORN IN TIME PAST, AND IT HATH BEEN TESTIFIED TO HIS OWNER, AND HE HATH NOT KEPT HIM IN, BUT THAT HE HATH KILLED A MAN OR A WOMAN; THE OX SHALL BE STONED, AND HIS OWNER ALSO SHALL BE PUT TO DEATH."—*Exodus xli. 28, 29.*

The principle of this law is all that we are concerned with at present. And it is a very plain one—and a very broad one—brought out here in a specific case, but extending to ten thousand others.

It is this. Every man is responsible to God for the evils which result from his selfishness, or his indifference to the welfare of others. This principle will help us to illustrate the law.

"If an ox gore a man or a woman, that they die: then the ox shall surely be stoned, but the owner of the ox shall be quit." The design in stoning the ox, was to produce an effect upon men to show them how highly the lawgiver valued human life. The very beast that destroyed it should be cast forth as an abomination.

God says to Noah: "Your blood of your lives will I require. The hand of every beast will I require it, and at the hand of man."

A stigma shall be fixed upon man or beast that shall destroy him who is made after the similitude of God. But why the owner in this case quit, or guiltless? Simply because the ox is not in any way the result of his carelessness, or of his wickedness. From any thing within his knowledge, he had no reason to expect such a result. But if the ox hath been wont to push with his horns, and he knew it, he shall be responsible for the consequences, whatever they may be. For he had every reason to expect that mischief would be done, and took no means to prevent it. And if the ox kill a man or woman, the owner hath done the murder, he shall be put to death. Why? The death was the result of his selfishness, or of his indifference to the lives of others. And according to the law of God, his life shall go for it. The principle of this law, is a principle of common sense.

You see a fellow creature struggling in the water. You know he can never deliver himself. And you know that a very little assistance, such as you can render, will rescue him from a very grave. You look on and pass by. True, you did not touch him. But he dies by your neglect. His blood will be upon your head. At the bar of God, and at the bar of conscience you are his murderer. Why? You did not kill him. You did the owner of the ox lift a hand. But he shall be put to death. You had no malice, neither had he. You did not intend his death—it did not enter your mind. Thus was his crime. He did not care. He was a careless, thoughtless, unprovoked, ungovernable animal, knowing him to be so; and he did the mischief that animal might do, or what suffering he might do. But God held him responsible.

Take another case upon the same principle. And it is concerning this which has caused fear and trembling to most of us. Your dog has gone mad. You hate to kill him, for he has or had some good qualities. You hate to tie him up, for it is too much trouble; and you hate worst of all, to believe that he is mad. It has been testified to you that many have died of his bite, already raving mad; and that many more in different stages of the disease, are coming to the same miserable death. But still you will neither shoot nor shut up the cause of this wretchedness. You do not doubt whether any one of them had the real hydrophobia, or whether the bite would produce the same effects again; and so you leave him loose among your neighbours and your neighbours' children. Is it not a defect of common sense, that you ought to be responsible for the result? And you are. All that perish by means of this animal, are virtually slain by your hand. They owe their death to your carelessness or your selfishness, and it is in vain for you to say—I had no malice, I did not set the dog on—they might have kept out of the way, and if he was mad, it was none of my concern; let every one look out for himself. Would not this be adding insult to injury; and instead of proving your innocence, prove you a wretch past being? But what has all this to do with the object of this address? Much every way. We wish to act upon established principles. We have endeavoured to establish one principle, viz.: that every man is responsible for evils which result from his own selfishness, or indifference to the lives of men.

In other words; to make a man responsible for results, it is not necessary to prove that he has malice; or that he intended the results. The highwayman has no malice against him he robs and murders, nor does he desire his death, but his money; and if he caught the man, he does not care. And he robs and murders because he loves himself, and does not care for others, acting in a different way, but on the same selfish principle with the owner of the ox, and of the mad dog, and on the very same principle, is held responsible.

In the trial of the owner of the ox, the only questions to be asked were these two. Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose? If both of these questions were answered in the affirmative, the owner was responsible for all the consequences.

This is a rule which God himself has established; and it applies directly to the object of this address. Is ardent spirit wont to produce misery, and wretchedness, and death? Has this been testified to those who deal in it, i. e. makers and retailers? If these two things can be established, the inference is inevitable—they are responsible, on a principle perfectly intelligible—a principle recognised and proclaimed, and acted upon by God himself. It is possible that some may startle at this conclusion, and look around for some way to escape it.

What! is a man responsible to God for the effects produced by all the spirit which he makes and sells? This is a most fearful responsibility. Iuded it is. But if these two things are true, every retailer and maker must bear it. And can either of these be disputed? Turn your attention to these two facts: 1st. Ardent spirit is wont to produce misery. 2d. Those who make or sell it, are perfectly aware of its effects. I will not insult any man's understanding, by entering into a laboured proof of either of these positions. Upon the first point, let me refresh your recollection, bring you very near to you the horrors which ardent spirit has blasted, and the misery it has caused to flow. Most of us can remember many a shocking scene which spirit has produced. Let any one of us sit down and count up the number of its victims, which we have known—and their character and their standing in society, and their prospects

and their happy families, and what a change a few years use of ardent spirit has caused, and what they and their families are now. What a catalogue of wretchedness might any one of us make out. Very few but could remember 20, 30, 50 or 100 families ruined in this way—some of them once our most intimate friends—and their story is soon told.

They were once promising—excited high expectations were high spirited, despised every thing mean, and had a special contempt for a drunkard; and had a prophet proclaimed that they themselves should be all that they despised, they would have repelled it as a thing impossible. "Is thy servant a dog," as said Hazael, "that he should do this thing?"

But they could drink occasionally, just for a *spree*, for the sake of company. In this way the taste was acquired, and habits of dissipation formed. They became idle, and of course uneasy. And they drank partly to gratify taste, and partly to quiet conscience. They saw that the tide was coming in upon them, and for a time, perhaps, made some earnest but irregular struggles against it. But it gained upon them. Every flow of the tide drove in some barrier—the resistance became weaker and weaker—by and by the struggle is ended, and they float with the current; and where are they? One has been found by the temperance reformation a mere wreck—in property, character, body and mind, a mere wreck, and O miracle! reclaimed. After years of dissipation, after causing unspeakable misery, he is saved, yet so as by fire. Another is dead: his constitution could not bear such a continued course of dissipation. Another died in a fit—another was found by the road side one cold morning a stiffened corpse. Another was thrown from his horse, and is a cripple for life, but still can contrive means to pay a daily visit to the grocery. Another is a mere vagabond, unprincipled and shameless—wandering from grocery to grocery—fit companion for the lowest company. Drinking upon their bounty, yea, drinking their leavings—the mere rinsings of the glasses—a nuisance to society, and a curse to his kindred. Another is in the penitentiary, for a crime which he committed in a drunken frolic. Go into the crowded court-house, and you may see another; his countenance haggard and ghastly, and his eye wildly rolling in despair. What has he done? One night after spending all his money for drink, and loitering about till all the shops were closed, he returned to his miserable habitation. He found a few coals on the hearth, and his wife and children sitting by them. He threw one child this way, and another that, for he was cold. His wife remonstrated, and withal told him that what little fire there was, was none of his providing. With many a horrid oath he declared he would not be scolded after that sort. He would let her know who should govern, and by way of supporting his authority, beat her brains out with the last remaining stick of wood. He did not mean to kill her. Her dying struggles brought him to his senses, and he stood horror-struck. He would give almost any thing that the deed were not done. If that could restore her to life, he would be almost ready to give a pledge never to taste ardent spirit again. Now look at the wretchedness of this family. For years he has made very little provision for them; for they have lived as they could, half naked and half starved, and not educated at all—with a most wretched example before their eyes. What encouragement had the wife or children to attempt any thing—to make any exertion. The children are abused and trampled on at home, and they grow up without self-respect, without shame and without principle. Can any thing respectable be expected of them? And if they do rise, it must be through a world of difficulty.

How many thousand families have been ruined in some such way as this? The father was a drunkard, and the mother—what could she do? She endured, hoping against hope—and for the children's sake bore up against the current; and many a time disguised a sad despairing heart under a joyful countenance, till at length she died of a broken heart or died at the hands of him who had sworn to protect her!

These, and things like these, are the effects of ardent spirit—not casual, accidental, but common, natural effects, seen every where, in every town, in every neighborhood, and in every connection. Look which way we will, we see some of these effects. The greatest wretchedness which human nature in this world is called to endure, is connected with the use of ardent spirit. There is nothing else that degrades and debases man like it—nothing so

mean that a drunkard will not stoop to it—nothing too base for him to do to obtain his favorite drink. Nothing else so sinks the whole man—so completely destroys, not only all moral principle, but all self-respect, all regard to character, all shame, all human feeling. The drunkard can break out from every kind of endearing connection, and break over every kind of restraint; so completely extinct is human feeling, that he can be drunk at the funeral of his dearest relative, and call for drink in the last accents of expiring nature.

Now look at a human being, whom God has made for noble purposes, and endowed with noble faculties, degraded, disgraced, polluted, unfit for heaven, and a nuisance on earth. He is the centre of a circle—count up his influence in his family and his neighborhood—the wretchedness he endures, and the wretchedness he causes—count up the tears of a wretched wife, who curses the day of her espousals, and of wretched children who curse the day of their birth. To all this positive evil which ardent spirit has caused, add the happiness which but for it, this family might have enjoyed and communicated. Go through a neighborhood or a town in this way, count up all the misery which follows in the train of ardent spirit, and you will be ready to ask, can the regions of eternal death send forth any thing more deadly? Wherever it goes, the same cry may be heard—lamentation and mourning and woe; and whatever things are pure, or lovely, or venerable, or of good report, fall before it. These are the effects—and I need not say more upon this point. Can any man deny that "the ox is wont to push with the horns?"

2d. Hath this been testified to the owner? or are the makers and retailers aware of its effects? The effects are manifest, and they have eyes, ears and understandings as well as others. They know whatever profit they make is at the expense of human life or comfort; and that the tide which is swelled by their unallowed merchandise sweeps ten thousand yearly to temporal and eternal ruin. But this is not all. The attention of the public has of late been strongly turned to this subject. The minds of men have been enlightened, and their responsibility pressed home upon them. The subject has been presented to them in a new light, and men cannot but see the absurdity of reprobating the tempted, while the tempter is honored—of blaming drunkards and holding in reputation those whose business it is to make drunkards. But are the makers of ardent spirit aware of its effects? Look at the neighborhood of a distillery—an influence goes forth from that spot which reaches miles around—a kind of constraining influence, that brings in the poor and wretched, and thirsty, and vicious—Those who have money bring it—those who have none bring care—those who have neither bring household furniture—those who have nothing bring themselves and pay in labor. Now, the maker knows all these men, and knows their temperament, and probably knows their families. He can calculate effects; and he sends them off, one to die by the way, another to abuse his family, and others just ready for any deed of wickedness. Will he say that he is not responsible, and, like Cain, ask, "am I my brother's keeper?" He knew what might be the result, and for a moment of gain, was willing to risk it. Whether this man should abuse his family, or that man die by the way, so his purpose was answered, he did not care. The ox was wont to push with his horns, and he knew it; and for a little paltry gain he let him loose; and God will support his law in all its extent, by holding him responsible for all the consequences. But a common excuse is, that "very little of our manufacture is used in the neighborhood; we send it off."

Are its effects any less deadly? In this way you avoid seeing the effects, and poison strangers instead of neighbors. What would you say to a man who traded in clothes, infected with the small pox or cholera morbus; and who should say by way of apology—that he sent them off—he did not sell any in the neighborhood. Good man! he is willing to send disease and death all abroad! but he is too kind-hearted to expose his neighbours. Would you not say to him, you may send them off, but you cannot send off the responsibility. The eye of God goes with them, and all the misery which they cause will be charged to you. So we say to the man who sends his spirit off.

"But if I do not make it, somebody else will." What sin or crime cannot be excused in this way? I know of a plot to rob my neighbour; if I do not go and plunder him somebody else will.

Is it a privilege to bear the responsibility of sending abroad pestilence, and misery, and death?

"Our cause is going down," said Judas, "and a price is set upon the head of our master; and if I do not betray him somebody else will. And why may not I as well pocket the money as another?" If you consider it a privilege to pocket the wages of unrighteousness, do so. But do not pretend to be the friend of God or man, while you count it a privilege to insult the one and run the other. This is the most common excuse for retailing. "I wish it were banished from the earth. But then what can I do?" What can you do? You can keep one man clear; you can wash your hands of this wretched business. And if you are not willing to do that, very little reliance can be placed on your good wishes. He that is unjust in the least, is unjust also in much. I can hardly conceive any thing more inconsistent with every generous feeling, every noble principle, than retailing ardent spirit at the present day. The days of ignorance on this subject have passed by; every man acts with his eyes open. Look at the shop and company of the retailer. His principal furniture is a barrel, two or three bottles, and a half dozen glasses. He has a few other things just for a show, brooms, earthenware, crockery, &c. The inventory is soon made. I say he has a few other things—for even he is ashamed to appear as a dealer in spirit only. His shop needs no sign—every drunkard knows it as well as were by instinct. And even the blind might discover it by intelligible tokens, and the company is a combination of all the homeless and abandoned. And there stands the retailer in the midst of dissipation, and human nature, in the last stages of earthly wretchedness, in all its degraded forms and filthy appearances, surrounding him. And his whole business is to kindle strife, to encourage profanity, to excite every evil passion, to destroy all salutary fears to remove every restraint, and to produce a recklessness, that regards neither God nor man—and how often in the providence of God is he given over to drink his own poison, and to become the most wretched of this wretched company. Who can behold an instance of this kind without feeling that God is not to him. "He sunk down into the pit which he made, in the net which he hid is his own foot taken."

When we think of the years he has spent in this service, the quantity he has scattered abroad, and the misery he has caused, who can calculate the responsibility? And who would envy him, even though he had accumulated a fortune; or who would take his gains, burdened with all this responsibility? But some one will say, I neither make nor sell it. But you drink it occasionally, and your example goes to support the use of it. You see its tremendous effects, and yet you receive it into your houses, and bid God-speed. As far as your influence supports it and gives it urgency, so far are you a partaker of its evil deeds. If you lend your influence to make the path of ruin respectable, or will not help to affix disgrace to that path, God will not hold you guiltless. You cannot innocently stand aside and do nothing. A deadly poison is circulating over the land, carrying disease, and desolation, and death in its course. The alarm has been given—a hue and cry has been raised against it. Its deadly effects have been described, seen and felt. Its victims are of every class; and wherever wide the difference in fortune, education, intellect, it brings them to the same dead level. An effort has been made to stay the plague; and a success surpassing all expectation has crowned the effort. Still the plague rages to an immense extent. What will every good citizen do? Will he not clear his house, his shop, his premises of it? Will he not take every precaution to defend himself against it, and use his influence and his exertions to diminish its circulation, and thus diminish human misery? He fears God, or regards man, can he stop short of this? Can he, in the plenitude of his selfishness, stand up and say, "I'll make no promises—I'll not be bound—I am in no danger? If I can say this, and stand aloof, shall we count him a good citizen? I speak as unto wise men: judge ye what I say.—*Temperance Recorder.*

#### Remarks suggested by the foregoing Discourse.

1. If there had been men so mad and wicked, as to pay the price of such an ox, would they have been implicated in his

guilt? The application of this remark to those who pay men for making and dealing out intoxicating drinks, after they know their nature by their effects, is obvious.

2. This law shows the absurdity of the argument, often brought forward, in favor of alcohol, that it is a good creature of God. What though it were? Is not the ox so also? In the east, much increase was by the strength of the ox! Besides, is not man also a creature of God, and once a good and noble creature; and if the pernicious article in question, were removed out of the way, it would be far easier to restore him to what he was. Why then should the supposed creature be spared, at the expense of ruin to the real creature of God? How absurd to suppose that every creature of God is to be eaten or drunk! We see in this law that nothing was to be spared which opposed the great end of God in the creation of all things. The brazen serpent was made by the command of God, for a very important purpose, and as a memorial of what might be useful; but when, by the folly of man, it was perverted to a bad purpose, the good king Hezekiah destroyed it.

3. The owner of the ox could not be sure that the animal would kill any—all that can be said against him is that he had much reason to dread such an event—neither is he charged with keeping the ox after any was killed by him, but only after he was "wont to push;" much less is he charged with keeping the ox for the sake of pushing or killing and making gain thereby. But the dealers in the drunkard's favorite drink, continue the business after they have seen or known thousands and tens of thousands being ruined by it, and they prepare and keep this article, though not for the very purpose of ruining men, yet surely for the purpose which they see leads to that result, and they do so for gain. The death occasioned by the ox was what men would call accident—the effect of carelessness; the ruin occasioned by alcohol is the effect of a fixed purpose persevered in for gain. The law respecting the ox shews in how many ways men may be guilty of a breach of the sixth commandment without intending or committing actual murder. Thus we may and ought to see that the law of God is exceeding broad, but not more so than his glory and the happiness of man require it to be.

4. If a man knew that such an ox as here referred to were at or near the way side, and saw another man ignorant of his danger approaching that way, and neglected to warn him; would he not be chargeable with the same criminal indifference to human life as the owner of the ox? And does not this equally apply to all who know the danger of intoxicating drink, and do not warn their fellow men? Do they love their neighbour?

5. The above excellent discourse was written during the days of the old pledge, and therefore speaks only of ardent spirits; but if all the dismal effects of spirits may be and are produced by all drinks, containing an intoxicating quality; is it not foolish and even absurd to condemn one kind and commend or allow another containing the very same bewitching, deadly poison, producing all the fearful effects, which are condemned. If human life be criminally taken away, what matters it by what instrument? Well may Satan rejoice at the folly of those who think it wrong to kill men with alcohol in rum or brandy, and right to do the same thing with alcohol in something called wine!

6. To shew that the dealers in intoxicating drinks act more in opposition to the spirit of the law of God, than the owner of the ox, we may add, that the ox would only kill the body, but the other in many instances ruins body and soul for ever!

## THE LAST PRAYER.

One afternoon in 18—, several carriages were seen gathering round an elegant mansion in the town of P—. A clergyman and several physicians were assembled in a darkened chamber around the accomplished Mrs. L—. The anxious countenances, the light tread, the half-suppressed breathing of the attendants, the solemn stillness that pervaded the whole group, told too plainly their fearful apprehensions that the disease of Mrs. L—, would baffle all human skill, and prove fatal to the sufferer. She had been suddenly arrested, in the full flow of health, by a disease that had locked up all her senses in a lethargic stupor, from which the skill of the physicians, and the assiduous effort of sympathising friends could not arouse her. The loss of such a friend under any circumstances could not but be severely felt: but the affliction would seem greatly increased, were she to pass into the world of spirits without any communication with those who might still linger behind. For several years she had been an ornament to the church, and her friends earnestly desired to know whether her religion proved an unfailing support, when passing through the valley of the shadow of death; and when in the course of his prayer the clergyman entreated the Lord that her consciousness and power of speech might if consistent with Divine will, be restored, most earnestly did every heart join in the request.

When all the means which affliction and professional sagacity could suggest, had been tried in vain, her little son, who had just learned to articulate a few words was brought into the room. With mingled fear and wonder he gazed upon his mother, and upon the attendants watching in silence the issue of the disease. "Ma-ma, ma-ma," said the little prattler, after a few moments silence. These words effected, as if by some mysterious power, what other appliances failed to accomplish; the mother opened her eyes and slowly stretching out her hand, beckoned for her son.—He was placed in her arms: in a low voice she commended her offspring to God, and prayed that he might meet her in heaven. That was her last prayer: in a few hours that son was motherless.

The scene now changes. We pass over the interval of twenty years, and find the son in College. The noble and commanding form of William L—, his urbanity of manners, and diligence in study, soon won him the esteem of the faculty and students. During the first year he held a high rank in his class, and gave promise of eminent usefulness. But College life puts a young man's principles to a severe test. It is a state of exposure and trial during which no youth is safe, without devoted piety, a security which William L— did not possess. He formed unfortunate connections with several idle students, the effects of which were soon apparent in his recitations. He was admonished of his danger, but seemed as if spell-bound by some fascination from which he could not escape.

It has been justly said that idleness is the parent of many vices; so it is proved in the present instance. Idleness led on to dissipation; and after repeated admonitions and fruitless efforts to reclaim him, William L—, was expelled from college a drunkard! Small indeed did the probability seem that his mother's last prayer would be answered.

William returned to his home.—The report of his expulsion from college, and the cause of it, blasted the high raised expectations of his friends, and sounded in their ears like the knell of all his prospects and hopes. Still they endeavoured to throw around him such influence and associations as would restore his self respect; and with all the eloquence of pure affection they besought him to abandon at once and for ever the intoxicating bowl. Their earnest entreaties led him to moderate, in some degree, his excesses, but produced no radical reformation; and his friends, wearied with unavailing efforts, were beginning to conclude that they must give up his case as hopeless.

One dark cloudy evening William was sitting alone in his chamber musing upon the great change that had within a few years come over his prospects, when his uncle entered his room and proposed a walk. William put on his hat and accompanied him. Whether by accident or design, they walked in the direction of the grave yard and soon found themselves by the grave of Mrs. L—. The white tomb stones around, scarcely visible in the darkness, read a silent but impressive lesson on the frailty of

man. As they were leaning on the gravestone of Mrs. L—, the uncle gave William a description of her character, and the circumstances attending her death, and particularly her dying prayer that he might meet her in heaven; "and now" said he taking William by the hand, "will you meet her in heaven, or will you die a drunkard? William burst into tears, and sank down upon his mother's grave overwhelmed with emotion. The darkness without was but a faint emblem of the darkness and horror within. Guilt, remorse, shame, stung him to an intensity of anguish such as he had never before known. His life passed in rapid review; his talents wasted—his time mispent—reputation blasted—hopes crushed—the hearts of friends bleeding over his degradation—a mother's last fond desire unheeded—her last prayer unanswered—these and kindred reflections came crowding upon his thoughts, and death itself seemed preferable to his present degradation and wretchedness. He retired to his chamber and to a sleepless pillow. The next morning, when the family had gathered round the breakfast table, they found upon it a temperance pledge, drawn up in the strictest form, and signed by William L—. From that time may be dated not only reformation of external character, but it is believed an internal and spiritual renovation of the heart.

He now resolved to resume his studies and prepare for some useful station; but before he could put his purpose into operation he was seized with a fever which left no hopes of his recovery. He bore his protracted illness without a murmur, and seemed desirous of recovery only that he might counteract in some degree the evil he had already done. On one occasion, when his father told him the physician had recommended a little wine, he said, "father, if you insist upon it, I will take wine, though I should greatly prefer not to do it. I must die, and let me die without being polluted by what has well nigh wrought my ruin." His request was granted. A few days after, a long and silent procession was seen moving to the church yard, preceded by the mortal remains of William L—. His body slumbers by the side of his sainted mother; but where is the Spirit? We believe that the mother's last prayer was answered, and that her son has gone to meet her in heaven.—*Christian Reporter.*

## ANNALS OF TEMPERANCE.

The Apostle of Temperance has taken advantage of the opening of the New Year to enforce on his disciples the duty of adhering to their profession, by reminding them of their self-imposed obligation, and repeating his often told arguments and inducements to confirm their resolutions. Let an appeal of the character should lead to an imputation of laxity of adherence to the principle among his professed adherents, he invests it with the garb of an invitation to those without the pale of his moral sovereignty. To these, in the first instance, he addresses his pithy summary of the rule of his order, its essence and its effects, convinced that the recital, while it cannot fail to enlist new members, will react upon the consciences of those already serving under the banner he has unfolded, stimulating them to perseverance on their own behalf, and increased exertion in their endeavours to extend the sphere of its operations among such as are yet uninitiated.

"This, my dear friends, is an auspicious day, the first day of the New Year, a day devoted to good works and good beginnings; and what better beginning could there be than to devote yourselves from this day, to the practice of Sobriety and virtue: and what better wish could I offer up, than to wish, that you were all as I am, and that you were all enrolled under the pure banner of Temperance, I do wish from my heart and soul, that every human being would renounce for ever the use of intoxicating drinks, for I can say, without fear of contradiction, that nothing conduces more to happiness than an entire abstinence from them. The health of the body and the vigour of the mind are improved by their entire surrender; and the Temperance principle is pregnant with good both for time and eternity. Our enemies know not at this moment a single argument to justify their opposition to our Cause—the arguments that had been relied on at first have been: retorted a thousand times, and in the most practical manner—by the improved health, morals, manner, habits, and comfort of the people. We have converts to the Cause every day, and feel

among those who at one time were most opposed to our Society."  
—*Irish Paper.*

### PROGRESS OF THE CAUSE.

**HUNGERFORD, Dec. 3.**—The cause in this backward part of the woods rather retrogrades than progresses, owing chiefly, I think, to the want of any attempt at bringing it before the public. Some time ago there was a Society organized here, but there being no meetings held nor any addresses delivered, not a few of those who once promised fair for amendment are returning to their old, pernicious habits, while not a new member is being obtained; and the jeers and scoffs of those whose greatest delight is to retard the good work, fully attest the doleful truth, that animation on the subject has entirely disappeared.—*J. MANS.*

[We call the attention of District Unions and Societies in cities and towns to the fact that, probably, there are many places situated in their respective neighbourhoods in the melancholy condition described above; and beseech them to put forth their energies to revive in these places, the drooping cause.—*Ed.*]

**PHILLIPSBURGH, Jan. 2.**—Extract from Report of Phillipsburgh Total Abstinence Society:—This Society commenced in March 1841, and in the beginning of 1842 the number of members was 138. Deeming greater exertions indispensable, six members of Committee signed a resolution to the effect that they would deliver addresses themselves or procure substitutes at a series of monthly meetings, resolved upon by the Committee, which meetings have been productive of great good. To these exertions may chiefly be attributed the present flourishing and healthy state of the Society which numbers over 300 members; and two Societies have by the same instrumentally been raised up in adjacent neighbourhoods, which are both in a flourishing state.—*WILLIAM HICKOCK, Sec.*

**ROCKVILLE, Jan. 25.**—A Temperance meeting was held, Jan. 25, in the township of Horton, on the Bonnechere river. Mr. W. Childarhose in the chair. The meeting was addressed by the Rev. Messrs. J. N. D. West, Peter F. Leeroy, J. Pickering, and the writer, after which the total abstinence pledge was circulated and 33 names obtained, including several who had signed previously. A Society was then organized, Mr. George Cardiff, President, and Mr. Wm. Halsted, Secretary. This is the first Temperance Society which has been formed in that part of the country; such a Society was much needed in the place, and I have no doubt if the work is followed up it will prove a great blessing to the people.—*GIDEON SHEPARD.*

**PENETANGUISHINE ROAD, Feb. 9.**—The fourth anniversary of the Penetanguishine Road Total Abstinence Society, was held on the 11th Jan. The meeting, which was numerously attended, was addressed by the Rev. Messrs. Lever, Robinson, and Raymond, and Mr. Williams, and the following officers were elected: Mr. Peter White, President; Mr. Wm. Gardner, Vice President; Mr. Charles Partridge, Treasurer; and a Committee of seven. A repast was prepared for the occasion, of tea, cakes, &c. and the party to the number of about 220, sat down socially to enjoy the cup which exhilarates but does not inebriate; and which through the union of sentiment and sympathy of feeling evinced by the friends was rendered a feast of sobriety and temperance.—Our Report states the number in membership at 164; these with about 10 who have since joined, made 174 belonging to this Society, showing an increase of 70 since the last annual meeting.—It recommends union, firmness and concurrence of individual exertion in disseminating the principles of total abstinence; which we are happy to say, are rapidly progressing in this section of the country.—*E. LUCK, Sec.*

**BELLEVILLE, Feb. 11.**—Our Society have honoured me with the appointment of President, and our new Committee have commenced their work with vigor. They held a business meeting soon after their election to office, at which all were present; they have divided the town into wards, and commenced their visits to every house—already about 80 are reported as added.—*RUFUS HOLDEN.*

**LORENA, Feb. 13.**—The thirteenth anniversary of the Ottawa Total Abstinence Society was held on the 9th ultimo; and although there were few present, considering the number, which

should have attended, and we regret to add no minister to address the meeting, we were highly encouraged by the unparalleled increase of members, with which the labours of the officers and zeal of the clergy had been uniformly attended during the last year. To God be all the praise. We are, nevertheless, extremely sorry to see individuals of respectability, talent, and influence, in the present age of the world, with all the degradation and misery occasioned by intemperance before their eyes, together with all the happy effects of temperance in full view, still unwilling to aid in this glorious work of rescuing our fellow countrymen from a premature grave, and introducing those principles which will prepare them for future usefulness and enjoyment.—*J. H. JOUSSON, Secretary.*

**LANSBOW, Feb. 11.**—Although we have had to struggle with many trials, and the love of some has waned cold, yet we have had abundant cause to take courage and go forward in this good work. Although drunkenness has to some degree abounded, and some of our neighbours have transformed themselves into all the forms they and the enemy of all good could do, for to defeat our efforts, yet we desire to return our hearty thanks to Almighty God for the happy degree of success which has crowned our efforts, and although our labours have been carried on through much weakness, yet we have sustained our ground, and have made rapid progress which will be seen by the state of our roll of members which is 158. Our officers are—T. O. Atkins, President; W. Robinson, V. President; and a Committee of nine. We regret exceedingly that our Justices of the Peace for the Johnstown District, and others from whom we might expect equal concern for the welfare of the country, have not followed up the laudable and praiseworthy example set them by the magistrates of our neighbouring District; but have continued to license low tipping houses, which are not only uncalled for, but are the hotbeds of vice and immorality, and a fit place for the dissolute, the profane and the violator of the Lord's holy sabbath.—*G. McKEEVER, Sec.*

**MIDDLE FARNHAM, Feb. 18.**—The annual meeting of the Middle Farnham Total Abstinence Society took place on the 2d instant, when the following officers were elected, viz: Hervey Taber, President; Abner H. Bedee, Vice President; after which the pledge was presented when 13 names were obtained, making 134 our present number. This Society was formed some eight years since, monthly meetings have been kept up from the beginning, cases of violation of the pledge have been but few, good has resulted from the efforts of the friends of Temperance in this place.—*HEMAN ALLEN, Sec.*

### GOOD NEWS FROM THE NEWCASTLE DISTRICT.

**COBOURG, Feb. 20.**—In the *Advocate*, for the 1st October last, was published the Constitution of an Association formed to unite the influence and efforts of all the Temperance Societies within the Newcastle District; and the first anniversary was held in this town on the 8th of this month—although only a few places were represented and the statistics were very incomplete. We have since employed an Agent, Mr. J. W. Cleghorn, a man full of zeal for the cause, and well known and highly respected throughout the District. Mr. C. has, at great sacrifice to himself and family, consented to go upon this mission, and the Committee sincerely hope that the several Societies in the District will zealously cooperate with them in promoting the interests of the good cause in which he is engaged. The various Societies will also see the necessity of contributing liberally for the support of the Agent; for the Executive Committee could not at all feel warranted in employing one, did they not confidently rely on the Temperance Societies throughout the District to aid them in defraying his expenses.—Mr. Cleghorn will act as Agent for the *Temperance Advocate*.

The officers of the Newcastle District Total Abstinence Association for the ensuing year, are: Mr. J. W. Cleghorn, President; Mr. Cryderman, Daughton, H. Moore, Clarke, J. Knowlson, Cavan, G. G. Bissell, Hamilton, J. M. Merriman, Cramahoe, V. Presidents; W. Kingston, Cor. Sec.; A. Jeffrey, Treasurer; Executive Committee—all the officers air duly named together with E. Perry, J. McCarty, G. Pashley, D. C. Van Norman, M. Hay, and J. Wilson, five of whom shall form a quorum. Hoping that something worthy of a District Temperance Association will be effected the ensuing year. Yours, &c.—*W. KINGSTON, Sec.*

P. S.—The Constitution was so altered as to admit of the num-

ber forming the Executive Committee being increased; it was also *Resolved*, that the next anniversary of this Association be held in this place on the second Wednesday in February, 1844, at one o'clock, P. M.—J. K.

[Earnestly do we hope that every District in Canada will follow the example of Niagara and Newcastle in forming District Unions, and employing Agents to advance the cause within their respective bounds. We thank the Niagara District Union, and Mr. CLEGGON for voluntarily undertaking the Agency of the *Temperance Advocate*.—Ed.]

NIAGARA, Feb. 27.—The Society here intend having a soiree on the 3d proximo, this will be the third this season: a woman died to-day who got herself severely burned while under the influence of liquor: another merchant of this District has quit the traffic—and another told me to-day that if he was quit of his liquor he would quit now, at all events he will soon.—*Extract of a letter.*

The Annual Meeting of the Quebec Total Abstinence Society took place on the 30th January, when the following resolutions were passed:—

Moved by Mr. ALCORN, and seconded by Mr. CARWELL,

1. That the Report which has been read be adopted and published under the direction of the Committee.

Moved by the Rev. J. BROCK, and seconded by Mr. WHITE,

2. That the principles of Total Abstinence tend to diminish poverty, disease and crime, and that the marked improvement which they have under the Divine Blessing effected in the morals, habits and happiness of the community, should encourage this Society to make increased exertions in the cause.

Moved by Mr. PR. LESUEUR, and seconded by Mr. W. BOWLES,

3. That those principles and practices which influence the welfare of the people deserve attention and enquiry from their representatives; and that it is therefore expedient to petition the Provincial Legislature to institute a parliamentary investigation into the extent, causes and consequences of Intemperance, with a view to such enactments as may tend to remedy the evils engendered by the use of alcoholic drinks.

Moved by Mr. CAMERON, and seconded by Mr. CARWELL,

4. That the following gentlemen be requested to compose the officers and Committee of the Society for the ensuing year:—Jeffrey Hale, Esq., Pres.; J. Douglas, Esq., M.D., Vice-Pres.; Mr. Peter Lesueur, Treas.; Mr. Ph. Lesueur, Sec.; and a Committee of eighteen.

We make the following extract from the excellent Report submitted on the occasion, and regret that our limits will not admit of giving it entire.

During the intervals succeeding these meetings, nearly one hundred persons have given their adherence to the principles of the Institution, by becoming recorded members; in addition to which your Committee have reason to believe, that many individuals have embraced the same course, who have not deemed it necessary formally to join the Society. Your Committee have moreover a pleasing duty to perform, when after a careful examination they are enabled to state, that the number of persons who have broken their pledge is extremely small,—a fact certainly worthy of consideration, and which speaks loudly in favour of the excellence of total abstinence principles. Neither can your Committee overlook the highly improved state of society, without claiming permission to attribute the great diminution of poverty, disease and crime, and the blessing of God upon the dissemination of these principles. The change in the habits and pursuits of the lower and middle orders of society especially, is so marked as to call for something more than a passing notice. At what period during the last half century has trade been in a more depressed condition, and the means of subsistence, comfort or luxury so difficult of attainment? Yet it is a fact, that the amount of real distress does not in any wise exceed that of former years.

Respecting the decrease of crime, the matter has become so notorious, as to have attracted the attention of most of the presiding magistrates at the Quarter Sessions of the Peace, during the last

eighteen months, and an echo of confirmation from the foremen of Grand Juries has invariably followed.

It may not be amiss here to note, that even among individuals and families not professing adherence to total abstinence principles, an extraordinary modification of old habits has taken place,—a change for the better which your Committee unhesitatingly construe into a virtual admission of their truth and value.

In the adjoining States and throughout this Province generally, total abstinence has taken deep root, and will, it is hoped, continue to grow and extend, until the former condition of these countries, with reference to the degradation and vice resulting from habits of intoxication, will be known in History only as a "thing that was."

From these statements, the results of careful investigation and sound experience, it may reasonably be inferred that a great decrease in the importation and sale of ardent spirits, must have taken place. Your Committee have accordingly ascertained that with reference to this Country, the amount of spirituous liquor imported during the past season falls short of fully half the amount of previous years,—wines have also diminished, though not in the same ratio, yet sufficiently so to exhibit a difference for the better; and it is a well known fact, that large quantities remain in first hands unsold.

It is true that the consumption of home-made spirits or whiskey, has not decreased; yet though no decrease, but rather an increase in this particular article is apparent, it is so small an amount, as in no wise to account for the immense reduction in the consumption of foreign spirits and wines.

Previous to bringing this Report to a close, your Committee beg to advert to a statement furnished by the head of the Police Department, from which it appears that the aggregate cases of drunkenness, which have come under his notice in 1842, fall short of the same description of offences in 1841, by 363; and from a similar statement, procured from the keeper of the public Jail, the committals have diminished nearly fifty per cent.

Encouraged by the facts and considerations above enumerated, your Committee beg to express the hope that the friends of Temperance will be stimulated to put forth renewed and increasing energy in its support; and that if permitted to assemble again on a similar occasion, they will have cause to rejoice over a larger amount of success than has hitherto resulted from their labours.—PHILIP LESUEUR, Sec.

#### A LETTER TO A DISTILLER.

J. G.—, Esq., Justice of the Peace, and District Counselman, Pine Grove, Township of Vaughan.

SIR,—The following thoughts were suggested, on visiting your distillery:—An enemy hath done this! What has he done? Scattered arrows, firebrands and death! How does he do it? By agents! By what means? By whiskey! Out of the many cases which must be made manifest before your own eyes, I would select one family, living in a house adjoining your manufacturing establishment—the fire has taken possession of the father and husband to such an extent, that unless he reforms, he seems well fitted to apply the arrows to the wife and children. The barbed arrows, dipped in the most deadly poison. Now sir, if a man can carry on the trade of converting the grain (which might be made into bread) into whiskey, and occasion all that is stated above, and not be morally answerable for any of the consequences, then all that is written goes for nothing. But if they are answerable, your case appears peculiarly aggravated, by reason of the following particulars:—

1st, The degree of knowledge that has been developed on the subject. 2d, This establishment had been suffered to go into disuse, but you have revived it with renewed energy. 3d, You, as a Justice of the Peace, are bound to promote the peace of the District. 4th, You represent a Township in the District Council, and all the inhabitants of the District have a claim on you to promote the prosperity of the District; and looking at all these things, you will not think it strange that some at least, should be surprised to learn that you had engaged in such a business, and your correspondent among the number.

Toronto, 1843.

Jesse Ketchum.

## CANADA TEMPERANCE ADVOCATE.

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

## PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, MARCH 15.

The eighth Annual Meeting of the Montreal Temperance Society, which occupied the evenings of the 28th February and 2d March, was held in the Congregational Chapel. President in the Chair. Prayer by Rev. W. Taylor and Rev. H. Esson. Report read by the Recording Secretary; after which, the following Resolutions were advocated with great ability, and adopted by the meeting.

Moved by Rev. F. BOSWORTH, seconded by Mr. J. R. ORR,

That the report now read, be adopted and printed, with the expression of devout thanks to Almighty God for the success which it records.

Moved by Rev. H. WILKES, seconded by Mr. S. S. WARD,

That the legitimate effect of Christianity to set in motion works of disinterested benevolence, is amply illustrated in the rise and progress of the Temperance Reformation; and the opinion expressed with hesitation at its commencement, that men might live without the use as a beverage of *ardent spirits*, has, in the short space of fifteen years, ripened into a full, and wide spread conviction, that no kind of intoxicating drink is either necessary or useful, for persons in health.

Moved by Rev. W. TAYLOR, seconded by Mr. D. P. JANES,

That it is chiefly to the young we must look for the future progress and stability of the Temperance cause: Therefore it is our imperative duty to encourage all suitable methods of interesting them in this work; and as the habits, customs, and opinions of one generation are based upon those of the preceding one.—Therefore parents and influential members of Society incur a fearful responsibility who continue to countenance the use of intoxicating drinks.

Moved by Rev. J. J. CARRUTHERS, seconded by Mr. J. HOLLAND, and supported by Rev. H. O. CROFTS,

That upon the principle "it is good to be zealously affected in a good thing," it is the duty of all engaged in the Temperance Reformation, especially office bearers of Societies, to prosecute the work, in humble reliance on God, with increased diligence and devotedness; and no less the duty of the public to sustain them by contributions, and prayers.

Moved by Rev. T. OSGOOD, seconded by Mr. H. LYMAN,

That we regard with lively satisfaction, the extraordinary progress of the Temperance Reformation amongst our Roman Catholic brethren, and invite them to unite with us in a respectful petition to the proper authorities, to change the practice of giving spiritations in the British Army and Navy—a practice which has proved highly detrimental to our soldiers and sailors, and deeply injurious to the community with whom they come in contact.

Moved by Rev. C. STRONG, seconded by Mr. W. GREIG,

That notwithstanding the overwhelming array of wealth, influence, power, interest, appetite, custom and fashion, opposed to the Temperance Reformation in every stage of its progress: it has steadily advanced, and is now undoubtedly advancing to final success—a manifest token that the work is of God

Moved by Rev. H. ESSON, seconded by Mr. H. VENDOR,

That the injury or destruction of the physical or mental pow-

ers, with which a benevolent Providence has endowed us, by the use of intoxicating drinks is a sin of no small magnitude in the estimation of Him, who said of his works "they are all good."

Moved by Rev. H. TAYLOR, seconded by Mr. J. WHITE,

That the specific work of labouring for the reformation of drunkards, should engage our warm sympathies and persevering exertions; and, therefore, Societies which have this object more immediately in view, deserve our prayers and support.

Moved by Mr. ALEX. GEMMEL, seconded by Mr. C. M'KAY,

That the following gentlemen be the Officers and Committee of the Society for the ensuing year, with power to add to their number:—

[Some changes having taken place since the Annual Meeting; the list is given as it now stands, with the remark, that the members of last year's Committee whose names do not appear, have voluntarily retired.—Ed.]

JOHN DOUGALL, *President,*

Rev. W. TAYLOR, Rev. H. O. CROFTS, Rev. C. STRONG, and JOHN E. MILLS, *Vice-Presidents.*

JAMES R. ORR, *Treasurer.*

JAMES COURT, *Corresponding Secretary.*

R. D. WADSWORTH, *Recording Secretary and Agent.*

Rev. T. T. Howard,	William Whiteford,	John Keller,
Joseph Fraser,	Alfred Savage,	J. C. Boers,
William Greig,	William M'Master,	Robert Campbell,
John M'Waters,	John Holland,	Jones S. Lyman,
James Milne,	S. H. May,	Alexander Gemmel,
Robert Morton,	James Wilson,	Charles M'Kay,
William Morton,	Theodore Lyman,	S. S. Ward,
J. C. Becket,	Samuel Hedge,	Joseph Mackay,
Henry Lyman,	D. P. Jance,	Wm. Hutchison.
S. Mathewson,	John Brodie,	

An amendment to the last Resolution was offered, and a charge of *Sectarianism* brought against the Committee; but the charge was met by a reference to facts and documents, and the amendment lost, by an overwhelming majority.

## EIGHTH ANNUAL REPORT

OF THE MONTREAL TEMPERANCE SOCIETY, FEBRUARY 28, 1843.

Since the publication of the last Annual Report, a period of unusual interest and progress in the Temperance Reformation has elapsed; and for this progress in a cause so eminently calculated to ameliorate the condition of mankind, devout gratitude is due to Almighty God, not only by the members of this Society, but by the community at large.

## AGENCIES.

The last Report mentioned several Agencies as in progress, all of which terminated on or before the 1st of April last, and the immediate results, as far as known, were as follows:—480 places visited, 500 addresses delivered, 80 societies organized, and about 10,000 members added to the different societies throughout the Province.

Two of the Agents were re-engaged for the summer months, but sickness prevented the Rev. R. Saul from traveling more than seven weeks. Mr. James M'Donald, the other Agent, laboured faithfully and efficiently for seven months, and reports the following results:—140 places visited, 133 addresses delivered, and 2,810 signatures to the pledge obtained.

The Victoria Society of Montreal, sent a Delegation, viz: Messrs. Wilson and Mitchell, to Western Canada last spring, the proceedings of which will be found more particularly described in a Report from the Secretary of that excellent institution, herewith annexed. This mission, which was eminently blessed, was afterwards extended to the Eastern Townships, and produced in all, the following results, viz:—90 places visited, and 2,759 members added to the Societies.

Lastly, the esteemed Recording Secretary and Agent of the Montreal Temperance Society, proceeded about two months ago,

to Canada West, on a lecturing and collecting tour, which, notwithstanding the peculiarly unfavourable times, has proved that the sympathies of a large portion of the people of Canada, are actively enlisted in the Temperance cause. His mission has resulted as follows:—Distance travelled, 1,374 miles; 77 addresses delivered to about 10,500 persons; over a thousand names obtained to the pledge; collections at meetings, and donations received, £134 6s 6d; on account of arrears, stock, and *Advocate*, £108 13s 9d.

We have thus to report as the immediate result of Agencies, undertaken in this great cause, during a period of about eighteen months—840 meetings held, and 17,000 members enrolled in the armies of Total Abstinence. But if we consider the impetus which was thus given, the activity which was fostered in Societies, and the influence of so many new members, we shall be led to believe, that the indirect effects of these Agencies, are greater than even those which can be recorded.

The Rev. R. Saul and Mr. James McDonald, have been invited to undertake lecturing and collecting tours, similar to Mr. Wadsworth's, and have accepted the invitation. No reports have however been received from either.

Of the above Agencies, some were undertaken by ministers who volunteered their gratuitous services in the cause; and the Temperance Societies of the Niagara District have, to their honor, maintained an Agent in the field for a great part of the year, whose labours, in connexion with former efforts in that District, have resulted in the establishment of 47 Societies, embracing 7,000 members.

#### THE ADVOCATE.

The great increase of Temperance Societies demanding more space for their reports, and the great interest in the cause demanding more frequent issues of a Temperance paper, induced the Committee to believe that they were only following the leadings of Providence, and doing their duty to the public, by publishing the *Advocate* twice instead of once a month, which they accordingly did at the commencement of the present volume. This measure necessarily doubling the price, materially increased the cost of the gratuitous distribution to Ministers, Teachers, and Members of Parliament, and to a considerable extent diminished the circulation, so that the Committee have been by it involved in some difficulties. Nevertheless they believe the cause has gained, since the whole number of pages printed last year was about 1,536,000 whilst this year it will be about 2,688,000; and the Committee have reason to believe that the paper has been read generally with more interest than when it was chiefly filled with reports and letters. The gratuitous distribution has been kept up in this country, and extended by means of a special donation to about 400 influential clergymen of different denominations in Great Britain and Ireland; and the Committee think this effort of so much importance that they respectfully call upon the public to sustain it.

In view of the necessities of the country for a cheap Temperance Paper, the Committee have issued a Prospectus pledging the Society to issue the *Advocate* semi-monthly, and the same size as at present at 2s. 6d. per annum, exclusive of postage: this measure they trust will be appreciated and extensively supported.

In addition to the *Advocate* the Temperance Minstrel, and a large number of Tracts have been published since last Report, and a considerable quantity of publications imported.

#### DEPOT.

In order to have a suitable publishing office and place for the sale of Tracts, Medals, Pictures, &c. &c., the Society established a Depot in May last, and as a small additional expense would fit up part of it as a Reading Room, the Committee resolved to endeavour to obviate a charge which has often been brought against Temperance Societies, viz: Of taking away from the working classes their accustomed sources of recreation in taverns and ale-houses and substituting nothing in their place. The Reading Room, though supplied with Commercial, Political, Temperance and Religious papers, and though highly appreciated by those who frequent it, has not been supported in the manner the Committee expected; and they have thought that it will be both better managed and better supported under the charge of a private individual. The Committee have therefore relinquished it to their Agent, Mr. R. D. Wadsworth, for whom they bespeak the public patronage and favour.

#### WARD ORGANIZATION.

A most important plan was arranged by a sub-Committee of dividing the City and Suburbs into 21 wards, and appointing a member of Committee as Superintendent of each ward—to visit every house in it—to distribute Tracts—receive subscriptions to the *Advocate*—donations to the Society—and ascertain the number of members in good standing, as well as to endeavour to increase their number.

Eleven of the Wards have been visited and it is hoped the others will be shortly; 415 members have already been added by this effort to the Society; and if the Superintendents of the Wards will persevere in visiting them once a quarter, the best results may be anticipated.

#### ROMAN CATHOLIC SOCIETIES.

The circumstance of many of the Roman Catholics showing their framed pledges to the Ward visitors as a proof of membership in other Societies, brings us to speak of one of the most interesting facts concerning the Temperance Reform this year, viz: the great progress which it has made amongst the Irish and French Canadian Roman Catholics of Canada. This is chiefly owing to the zealous exertions of a number of their Priests, and shows the power of ministerial influence to forward the Temperance cause; an influence which we wish to see exerted in every religious denomination. In Montreal we believe the Irish Roman Catholic Society numbers 5,400—2,750 of whom are tee-totallers. The Society lately formed by the Roman Catholic Bishop numbers 1400 all tee-totallers, and in some French Canadian Parishes, the progress is even more striking: in that of *Rigaud* for instance, we are informed there are 2600 tee-totallers.

#### CONGRATULATORY REMARKS.

The result of all these movements and influences, and many others which we have not space to mention has been most cheering. A year ago the estimated number of Tee-totallers in the country was 30,000; at the beginning of this winter the estimate was, upon the best information we could collect, 100,000!! and as the cause has been making rapid progress since, and as every person gained naturally influences others, we may conclude that it is much more numerous now, and likely to increase rapidly.

Although past success, however, is a matter of rejoicing and thankfulness, yet as we have probably not more than a tenth part of the population on the side of tee-totallism, it is evident that we have abundant cause for zeal, perseverance, humiliation and prayer.

#### PRAYER MEETINGS.

Believing that the more we acknowledged God and depended upon Him for success, the more would he acknowledge and bless our labours; the Committee appointed a Public Prayer Meeting on the first Thursday of December last, and invited their friends throughout the country to join with them on the same evening; a measure which they think has been acceptable to God from the increased confidence and co-operation of the religious part of the Society, especially ministers of the Gospel. They also believe that Prayer has been a mighty instrument to awaken men's minds, a part at least, to their responsibilities towards the Temperance cause. Two Prayer Meetings have been held since, besides the invariable custom of opening all public and Committee meetings with prayer.

#### JUVENILE TEMPERANCE PIC-NIC.

A Juvenile Temperance Celebration was held last summer which about 2,000 young persons of both sexes joined together to testify their good will to the Temperance cause, and their intention to enlist under its banners. No circumstance connected with the progress of the Reformation has, in this city, produced a better impression, and the Committee recommend such celebrations amongst the young particularly, as an efficient means of advancing the cause.

#### RECOMMENDATIONS.

Besides publishing the *Advocate* at the extremely low price advertised which the Committee hope will lead to a very great increased circulation, they would recommend—

1st. That at least one permanent travelling Agent be kept constantly in the field, visiting in rotation all parts of Canada, forming new Societies and stirring up those already formed to renewed exertions.

2d. That a respectful petition be presented to Sir Charles Metcalfe on his arrival, praying him to throw the powerful aid of his influence and example against the drinking usages of Society, from which spring the evils of intemperance.

3d. That a respectful petition be prepared to our gracious Sovereign, and the highest military and naval authorities requesting them to substitute some allowance of an unobjectionable nature for the spirit rations allowed to soldiers and sailors, also to abolish canteens for the sale of liquors in Barracks; and that all Temperance Societies, Protestant and Roman Catholic, in Great Britain and Ireland and their Colonies, be invited to unite in the same or present similar petitions; in order that the Empire may no longer be obnoxious to the charge of fostering intemperance at the national expense.

4th. That a spirit of prayer to Almighty God and humble reliance upon Him be more and more cultivated, and incited by all engaged in the prosecution of this mighty reformation.

## FUTURE PROSPECTS.

At a period of the world's history which teems with high and holy plans for the advancement of the human race in their best interests, temporal and eternal; when associations such as Missionary Societies, Bible Societies, Tract Societies, Sunday School Unions, Anti-Slavery Societies, and Societies for the Diffusion of useful Knowledge, abound; when a lively interest is awakened in the minds, not only of individuals, but nations on the subject of Education, and when benevolent institutions of all kinds spring up as a rich crop from the seed of Christianity sown in the world; at such a time it is somewhat remarkable, although in accordance with the wisdom of providential arrangements, that when all these instruments of improvement are at work but languishing for want of support, the Temperance Society should have been called into existence to set free not only the energies of mankind, so long more or less enslaved by alcoholic stimulants, but ample resources for the support of all the good objects enumerated and many more; resources which have hitherto been devoted to the debasement and destruction of the human race. In this view of the matter we may look upon the Temperance Society as a provider or Commissariat for all the others, and therefore intimately connected with and necessary to their success.

The extraordinary progress of the Temperance Society is not therefore wonderful, and we may believe that it will grow and flourish under the special guidance and protection of that providence which has called the other Societies already named into being; until intemperance shall no longer curse our world, nor intoxicating drinks interpose a thick veil between man and the regenerating influences of the Holy Spirit of God.

## APPENDIX.

*Statement of the proceedings of the Victoria Society, since last Anniversary.*

We have held in the past year 54 meetings in the city and suburbs, and received at these meetings 379 signatures to the pledge, averaging seven at each meeting. We have received in donations, for cards of membership, and collections at these meetings, £17 17s. 8d.; and we have expended £19 13s. 1d.; the balance £1 16s. 3d. being due the Treasurer.

In Messrs. Wilson and Mitchell's tour last summer, they held 105 meetings, received 2,759 signatures being an average of 26 at each meeting. There have been 43 quarts of Port wine used at these meetings, and when the alcohol was separated by distillation, the other ingredients were handed round to the audience for inspection. The wines have been from the highest to the lowest prices, and there was not an instance in which they were not more or less impregnated with deleterious substances, such as allium, log-wood, copperas, and sugar of lead; the audience giving their testimony to the same. There was generally from 4 to 5 glasses of whisky, or what had the same appearance, smell, and properties, taken from each quart.

JAS. WILSON, Sec.

## MONTREAL TEMPERANCE SOCIETY AND CANADA TEMPERANCE ADVOCATE in Account with J. R. Orr, Treasurer.

1843.		Dr.
Feb. 28.	To Cash received on account of <i>Canada Temperance Advocate</i> throughout the year	£765 11 8
—	Cash received at Depot for Sundries.....	343 12 0
—	“ in Free Gifts, being Donations, Subscriptions, and Collections at meetings..	006 1 8
—	Cash received on Loan.....	230 0 0
		£1945 4 11
March 2.	To balance.....	£0 13 8
1842.		Cr.
Jan. 28.	By Balance due Treasurer.....	£ 77 15 7
—	Cash paid on account of <i>Canada Temperance Advocate</i> ..	816 14 7
—	“ “ Stock and Sundries at Depot.....	600 16 8
—	“ “ for Sundry Agencies, Tracts, Meetings, and general expenses.....	449 4 5
—	Balance.....	0 13 8
		£1945 4 11
N. B.	The debts owing by the Society, including the above loan, amount to.....	£453 17 9
Amount required to carry on its operations till 1st May next.....		250 0 0
		£703 17 9

To meet this, however, there is Stock amounting to £300 and upwards of £600 of debts; but the Committee greatly fear these sums will fall short about one half, so that there will be a deficiency of over £250.

## WHAT SHALL WE DO FOR THE YEAR TO COME ?

Let Temperance men throughout the country seriously and prayerfully propose this question to themselves and neighbours.— During the last year the numbers enrolled in Temperance Societies have, as far as we know, been more than trebled. Will we be satisfied with a less rate of increase for the year to come? If not we must not only keep up all the means already employed, but devise new ones; and we hope the brethren throughout the country will pardon us for laying a few suggestions before them on this subject:

1st. We would strenuously recommend the formation of Temperance Unions in every district of Canada, not for the mere purpose of publishing an array of influential names as office-bearers, although even that is valuable, but for the purpose of employing each an Agent, for part at least of the year, to go faithfully over the District, and visit not only every Society in it, but every township and village where Societies do not exist. His object, in these visits, would, of course, be to advance the best interests of the Temperance cause, and of the Societies visited. Such Agencies have been eminently blessed under the auspices of the Montreal Society and the Niagara District Union; and we believe will be blessed wherever they are faithfully and prayerfully undertaken. We would further recommend that besides the other necessary qualifications, the Agents selected should be pious men in order that they may obtain the confidence of the religious community amongst whom the great strength of the Temperance cause must necessarily lie.

2d. We would earnestly recommend increased exertions to make

the mighty power of the press subservient to the advancement of the Temperance Reformation; *first*, by the circulation, as universally as possible, of a Temperance periodical, such as the *Canada Temperance Advocate*; *secondly*, by exerting the influence of the Temperance community with the newspaper press generally, to induce the insertion of articles having a bearing on the Temperance Reformation; and especially the Reports of Societies, Meetings, Speeches, &c., in the newspapers of the localities to which they relate or in which they occur; *thirdly*, by the distribution of Temperance tracts (which may be procured at an exceedingly low price) from house to house, at public meetings, and in Sabbath and Day Schools.

3d.—We would recommend Societies generally to fix their minds upon, the accomplishment of some great and specific work within the year, to which their prayers and energies may be directed with concentrated power; not however to the neglect of the general interests of the cause. Such a work for the year now begun, might, we think, with great propriety be, to hold up the traffic in intoxicating drinks in its true colours to the rulers and people of Canada. With this view, the Montreal Society might publish, first in the *Advocate* and then in the pamphlet or tract form, a series of documents on the subject, such as the celebrated *Ox* discourse, which appears in this number, and an excellent prize essay on the License System, now in their possession; and every Society throughout the country might lend their best aid to disseminate these publications. Public meetings should also be held for the purpose of discussing questions, such as—Whether does gambling—highway robbery—counterfeiting, &c., do more harm to Society, or the traffic in intoxicating drinks? taking only one evil at a time and comparing it in all its bearings with the traffic. At the close of such discussions were a vote to be taken, and the result with the chief arguments used published in the nearest newspaper, the moral effect would be greatly heightened. If such means as the above, were faithfully used for one year, with others which will doubtless suggest themselves in the course of this holy war, we doubt not that by the blessing of God, the traffic in intoxicating drinks would stink in the very nostrils of the people and their rulers, and take its place with other kindred outrages which are committed against society by the lowest of the low and vilest of the vile.

4th. Upon the principle that many small organizations will do more work than a few large ones, we would respectfully recommend a division of labour amongst as great a number of labourers as can be obtained. Thus whenever it can be done without detriment to Societies already existing, we think it would be advisable to form Congregational Temperance Societies, Ladies Temperance Societies, Young Men's Temperance Societies, Victoria Temperance Societies, Firemen's Temperance Societies, Children's Temperance Societies, &c. &c., each occupying its own appropriate field of action and provoking the others to good works, and all uniting if possible in the general Society of the city or township.

5th. Finally, we would respectfully recommend that all labours in the Temperance cause be undertaken for the glory of God, as well as for the welfare of man; and that in their prosecution we be more careful to please God than man, inasmuch as it is of infinitely greater importance that He should be on our side than any possible array of earthly power or influence.

**HORRIBLE.**—We understand that within the last eight or ten days, no less than three inquests have been held on the lake shore, on the bodies of two men and a woman, who came to their deaths

by being exposed to the inclemency of the weather. It appears that a house, at present unoccupied, near the barracks, had been sought by these unfortunates as a place of shelter. The windows were out, no fire but what was made in an old pot, and no bedding or furniture of any kind. One of them was badly burnt, and with the others, died of starvation and cold. There are at present other wretched persons stopping in the house, whose fate may be decided before this paragraph meets the public eye. If there is any power vested in the magistrates, we hope they will exercise it to prevent these horrible exhibitions of vice and wretchedness.—*Hamilton Express.*

If intoxicating drinks had nothing to do with the horrible catalogue of deaths given above, then we have no fault to find with the paragraph; but if these drinks were in this case, the chief agents of destruction, as they have been in most similar instances that have come to our knowledge, then are we compelled to say that the careful exclusion of all allusion to them, is a most striking instance of what is very general in our newspaper press, namely, a most contemptible truckling to a popular vice.

#### MINISTERIAL ASSOCIATION, FOR THE SUPPRESSION OF INTEMPERANCE.

We, the undersigned Ministers of the Gospel, and Missionaries, do agree, that we will not use intoxicating liquors as a beverage, nor provide them as an article of entertainment; and that in all suitable ways, we will discountenance their use throughout the community.

HENRY ESSON,

*Minister of the Presbyterian Church, St. Gabriel Street.*

WILLIAM TAYLOR,

*Minister of the Presbyterian Church, St. Lawrence Suburb.*

HENRY WILKES,

*Minister of the Congregational Church, St. Maurice Street.*

CALEB STRONG,

*Minister of the American Presbyterian Church, Montreal.*

J. J. CARRUTHERS,

*Congregational Minister, and Theological Professor.*

WILLIAM SQUIRE,

*Wesleyan Minister.*

H. O. CROFTS,

*Methodist New Connexion Minister.*

HENRY TAYLOR,

*Minister Presbyterian Churches at Missisquoi Bay & Henryville.*

DAVID DOBIE,

*Minister 2d Presbyterian Church, Huntingdon.*

WILLIAM M'KILLICAN,

*Congregational Minister, Glengary.*

R. MILES,

*Congregational Minister, Abbotsford.*

We doubt not that the formation of the above Association will be hailed with delight by the public. It is a beginning of a list which, we trust, will soon include every minister of Jesus Christ in Canada.

Mr. J. BARCLAY, of East Hawkesbury, learning that official men in that quarter were doing nothing for the relief of the Montreal Society, obtained subscriptions amounting to over four dollars and forwarded them himself.

The proprietors of the steamboat *Pioneer*, with a praiseworthy liberality, which ought to have been sooner acknowledged, forwarded several packages from our Depot, to different places in Canada West, during the last season, *without charge*. The *Pioneer* is conducted on strict Temperance principles, and therefore peculiarly worthy of public favor.

Will the friends of the cause, and more particularly they who

are indebted to the Montreal Society, he pleased to notice, that that Society is still labouring under a debt of £153 17s 9d, and that its current expences are heavy? A little exertion now, on the part of indebted societies and individuals, would give most important and seasonable relief.

CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA.

To which we especially invite the attention of the *Makers, Venders, and Users of Intoxicating Drinks.*

178.—NEW IRELAND, Jan. 14.—On last New Year's eve a man was frozen to death under the following circumstances: he had been at his brother-in-law's for some ardent spirits to bring home, but next morning he was found dead within a short distance of his own house. He has left a wife and five children.—R. N.

179—181.—We have heard of three deaths occasioned by intemperance in this city within a few weeks, two of them gentlemen, who were highly respectable, and the third a lady under peculiarly painful circumstances: we are not sufficiently informed of the particulars to publish them.

COURT OF KING'S BENCH.

Montreal, March 8.

WILFUL MURDER,

182.—Hugh Cameron was placed at the bar charged with having, on the 7th February, at the Parish of St. Edward, killed his wife, Jane Linton, by beating her on the head with a stick. The prisoner pleaded "not guilty."

John Cameron, a young boy aged only thirteen years deposed as follows: The prisoner at the bar is my father. My mother's name was Jane Linton; she died on the night of Monday week last of wounds inflicted upon her by the prisoner at the bar. It was in the house at St. Edwards that she died; he struck her with a stick—a wooden poker—I dont know how many times he struck her, but it was more than once; I did not stay in the house. This occurred at about four o'clock in the afternoon; there were in the house besides myself a child of about two years old, and another of about eight months old. He struck her on the back and on the legs. I ran out to the neighbours for assistance, but they refused to come; I then went to the village, about half a mile distant, and met Thomas Figsby, who came back with me. I did not go into the house again, after my mother had been beaten, but went and slept in one of the neighbour's houses. I saw her lying dead. My father was taken down to the village of St. Edward's. When I saw my father two days afterwards, he asked me how he had hit her, I told him, he struck her with a wooden poker. In the morning of the day on which the unfortunate event happened, they were both friends. I did not know of any quarrel. I dont know his reason for beating her; he was not sober; she was lying on the bed awake, my father was lying beside her; first, I saw him striking her with his arm. I went out to get some wood for the stove, and while I was away, he had seized the poker.

Cross-examined. I had not been in the house all that day; from dinner-time until four o'clock I remained out of doors; there had been a wedding party at the house that day. At about 12 o'clock they were both preparing to go to the wedding, and I went to put the horse in the sleigh. The wedding-party had left our house. I came into the house and found my father and mother quarrelling; I then went out and took the horse out of the sleigh, as they said they would not go. When I came into the house the second time, they were both in bed. My mother had been drinking as well as my father; she took peppermint and some other liquor; I saw her drink twice. (By a Juror.—It was not the same sort of drink that my father drank.) I believe they were both tipsy; I had been living with them about a year and a half. My mother drank very hard, which was a perpetual source of quarrel between them; she was in the habit of obtaining liquor without my father's knowledge, frequently; my father often searched the house for, and found it. I have refused to go for liquor for her, and then she sent a little girl eight years of age.—Father has often found her in a state of intoxication, but she could always walk. I recollect a policeman coming once, when she was

intoxicated; he came to prevent my father from striking her.—She was in the habit of going to bed in the middle of the day, when intoxicated; she kept a servant girl; my father had to lock things up to prevent my mother selling them to buy liquor. For about two months previous she had been sober, and they were the best friends; but about a week before the fatal occurrence she got intoxicated, and my father beat her with a stick. I have seen him go almost mad—I mean angry—when he has come home sober and found her drunk; when my father spoke of the matter to me in the village, he seemed to know nothing about it, and said he had no recollection of it. He read Church prayers every night, and on Sunday—I suppose to try to reform her.

German Belouin, sworn; Last Monday week I went to the prisoner's house along with Figsby and others; it was about five o'clock, just getting dusk. Saw the body of deceased lying on the floor by the stove. I was requested to see whether she was quite dead or not by the persons who held the prisoner. The prisoner looked very sad. She was quite dead, and naked with the exception of a gown thrown over her head, which was torn. She had marks of violence on her head and legs; there was a large mark on her forehead, and several scratches.

William Leach, sworn; I live in Montreal and know the prisoner. Went on Monday week last in company with Figsby, Mr. Forrest, and others. Saw the body lying on the floor; prisoner asked us to sit down, and if we had been at the wedding. He said we all looked drunk; we said, we had drank a little, but were not exactly drunk; he walked about the house, and went into the bed-room, and called out "Jane," as if his wife were there. There was no answer, and he then said, "lie there and be d—d." She was quite dead, and covered with marks of violence. When I spoke to him about it, he began to lament, and ask, was it possible he could have done such a deed.

Cross-examined. Prisoner said he had no recollection of it; the last thing that he recollected was about going to the wedding; he made no opposition when taken.

Dr. William Stewart, sworn; I was called upon to examine the deceased. Opened the head. The body was lying in the kitchen. There were a number of wounds and burns upon it.—There were two slight wounds in the leg, perhaps torn by a nail when the body was dragged. On the right temple, there was a flesh wound, between two and three inches in length. In my opinion, death had been caused by concussion, and was instantaneous. The wound must have been inflicted with a blunt instrument. Other parts on the body were scorched, as if done by a burnt stick.

For the Defence.

Arthur Todd, of St. Edwards, sworn; Knew the deceased; has frequently seen her so intoxicated as to be unable to attend to her proper duties. Was never an eye-witness to seeing her sell her husband's things to buy drink, but has heard him accuse her of doing so. Has seen her drunk for three or four days together.—They seemed to pull well together when she did not drink. Has heard the prisoner remonstrate with her, and promise to forget the past, if she would reform. Prisoner seemed very fond of his children.

Several other witnesses were then called, and examined by Mr. Hart, who testified to the general good character of the prisoner for industry and honesty; and Mr. Justice Day summed up the evidence, and the Jury retired for about three quarters of an hour, and returned with a verdict of "Guilty," with a recommendation of the prisoner to the mercy of the Court, by reason of the great provocation he had endured.

The prisoner having been asked if he had any thing to say, replied, "I have nothing to say—no memory." He was then sentenced to be hanged on the 6th April next.

The foregoing report is abridged from the *Montreal Gazette*, and in view of the circumstance to which it relates, we have a few questions to propose, which, if not answered now, will doubtless be answered at the day of judgment.

1st, Who raised the grain and sold it to the distiller to make the liquor which led to the commission of the murder in question?  
2d, Which of our distillers made the liquor? Whoever did so, will have as much right to add these victims to his list, as the law

dian warrior has to add to his trophies the scalps of his slain.

3d, What country merchant or tavern-keeper, had the profit of selling the liquor in question? And what will he do with the price of this blood?

4th, Who licensed the rum-seller in question, whoever he may be, to traffic in blood? Who signed his certificate, recommending him as a fit and proper person for this business? And can the law which licenses the sale of an article having a tendency to take away the senses, consistently condemn a man for any thing he does when by that article deprived of his senses.

5th, Who first taught Hugh Cameron and his wife to drink? And who have since aided and abetted them, and by their company and example led them on, step by step, to the last dreadful act of the tragedy?

6th, Although the laws of man only condemn the immediate act of murder, will the law of God not reveal and condemn at the judgment, every link in the chain of causes which led to that act?

7th, Who can say, that if even in a single instance he voluntarily impairs or destroys his senses by intoxicating drinks, he may not be led into the commission of crimes as fearful as that detailed above.

## CHILDREN AND YOUTH'S DEPARTMENT.

### THE LITTLE PEACEMAKER.

A gentleman, speaking a few years ago at a Bible meeting, stated that a little time previously he had called in at one of the Sunday Schools in Southwark; and as he was looking over one of the classes, the teacher took him aside, and said, "Sir, Lucy, whom you have just noticed, is one of the most extraordinary children I ever knew."

"How so?" said he.

"Why, sir, she is remarkably diligent, gentle, and above all, remarkably humble. She is very forgiving to those who have injured her; and there never is a quarrel in the school but she interferes, and is not satisfied until she has reconciled the parties.—I am almost afraid of loving her too much."

After school the gentleman addressed her, "Lucy, I am pleased to hear you give great satisfaction to your teacher. What is it makes you so desirous to oblige your school-fellows, and settle their disputes?"

She blushed, and hesitated some time; and at last said, in a meek voice, "Sir, I hope it is because our Savior has said, 'Blessed are the peacemakers!'"—*London Tract Society Anecdotes.*

A DARK DAY.—"If we cannot see the sun to-day, it is a great comfort that we can see our books. The people at the Blind Asylum, who have no eye-sight, are as busy as bees on a week-day; let us, then, who have eye-sight, be as busy as bees on the Sabbath."

### THE CATARACT.

I stood on the banks of the Niagara, which with its world of waters was sweeping by, as if in haste to reach the precipice, and leap into the gulf below. A man approached, and launching a small skiff, gilded and painted in the most elegant manner, leaped into it and pushed from the shore. Amazed at his apparent recklessness of danger, "do you know," said I, "that the current is rapid, and the cataract is near?" "Yes, but I fear no danger; I shall not be drawn over the falls." I have a watchful eye, a strong arm, and a good pair of oars." Thus saying, he sat down in the boat, and began to amuse himself with a quantity of toys which he had provided, while the current swept him rapidly towards the roaring cataract. Those who stood on the shore called to him in alarm to hasten, and escape, while there was yet hope, from the certain destruction before him, but his only answer was, "take care of yourselves; I can take care of myself; I have oars and strength, and can come to the shore any time I please, I shall not go over the falls," and the water bore him away. Again and again his alarmed friends called and entreated, but the answer was the same. At length he approached the rapids, where the dark waters roll and roar and flash. Then indeed he began to

exert his strength, and ply the oar, but too late. From wave to wave the boat was hurled, it trembled for a moment upon the verge of the dizzy height—in the next the plunge was made, and the waters closed upon him forever! Such is the language, and such, alas! too often the end of the temperate drinker.—*Medina W. Banner.*

### JOHN AND SAMUEL—ABOUT THE PICTURES.

JOHN—I understand that Mr. Delevan is going to hang up some pictures in our school. I guess they will look queer about the old school-house.

SAMUEL—What are they John? I hav'n't heard of it.

J.—Hav'n't you, why I thought it was all over town. I was down to Mr. Bibb's store, and there was a parcel of men there a drinking, and they were cursing and scolding about them, saying that they would not have their stomachs painted and hung up before the children.

S.—What are they, John, drunkards stomachs painted? Why how could they be painted?

J.—The doctors have cut them open after they died, and then painted pictures of them.

S.—And what do they look like?

J.—O they look terribly, just like raw sores, and when drunkards and moderate drinkers look on them they are so frightened that they will not drink any more. And Mr. Delevan hopes that when the children in the schools look on them, they too will never drink any beer, nor wine, nor cider.

S.—I guess I shan't if they are going to make my stomach look so; I'd rather drink cold water. But what will our school-master do? He drinks wine and beer, and his nose is as red as a coal of fire, but I would not say so to any body but you. Father, though, talks about it, and says it is a shame for him to keep school.

J.—Why if he lectures to us on them, and tells us how wine and beer make a red nose, he can point to his own as an illustration of it. Then we shall have the proof on the spot.

S.—Good, good, John. I did not think you was so smart. But I do not believe he will lecture on them or say a word about them.

J.—Well, then, if he does not, every body will want to know the reason, and that will get him in a bad fix; for he will have to say it is because he believes it is all a libel, as the lawyers say, on wine and beer drinkers.

S.—John do you look to yourself, and not be looking at other. Have you signed the pledge. If you have not, come to our society to-night and put your name down. The sooner you do it the better.—*Youth's Temperance Advocate.*

SPEAK THE TRUTH TO YOUR CHILDREN.—Dr. B.—was called to visit a sick boy twelve years of age. As he entered the house, the mother took him aside, and told him she could not get her boy to take any medicine except she deceived him. "Well then," said Dr. B.—"I shall not give him any." He took the boy, and after examination, said to him, "My little man, you are very sick and must take some medicine. It will taste badly and make you feel badly for a little while, and then I expect it will make you feel better." The Doctor prepared the medicine, and the boy took it like a man, without any resistance; and he would take from his mother anything that the physician had prescribed but would take nothing else from her. She had so often deceived him and told him, "It was good," when she gave medicines, that he would not trust to anything she said. But he saw at once that Dr. B.—was telling him the truth, and he trusted him. He knew when he took the bitter draught just what to expect. This simple incident contains instruction of deep solemn importance, deserving the careful consideration of every parent.—*London Saturday Journal.*

## Porty.

### TEMPERANCE RHYME.

TUNE—"Missionary Hymn."

Let every man of reason, who would his life prolong,  
Attend to health in season, take courage, and be strong,  
Avoid intoxication! avoid the cup of death,  
And flee from dissipation—be sober while you've breath.

All can, by God's assistance, the drunkard's cup neglect,  
Keep at a proper distance, the whirlpool and the wreck,  
Where many still do perish, and millions have been lost,  
The Temperance cause oh cherish, as life's rough sea you cross.

There's whiskey, wine, and beer, and brandy, rum and gin,  
Which afford no solid cheer, but lead mankind to sin;  
They raise us to oppress us—they lift us up to fall,  
And while they thus distress us, we will renounce them all.

We all rejoice together, with warm hearts and cool heads,  
And sad and melancholy weather, while drunkards are in beds.  
Hard cider we abandon, with Peppermint and shrub,  
A solid rock we stand on—no Bacchanalian club!

The Temperance cause shall flourish, while sun and moon endure,  
Let old and young it nourish, success will then be sure,  
Show "Alcohol" no favour, oh snatch men from the grave,  
And Pray that Christ the Saviour, each fallen soul may save.

Palermo, Nov. 10, 1842.

S. STEWART,

## AGRICULTURE.

### ACID IN WOOD—ITS EFFECT ON SALT AND BUTTER.

It has been frequently remarked by those who are in the habit of packing butter, that that kept best put down in stone, the next best in oak or white ash firkins, the wood of which had been boiled for several hours previous to working, and that butter packed in firkins of unprepared wood frequently acquired a strong and disagreeable flavor, which seriously injured its quality. The reason of this has not been generally understood. Mr. Moir, of Scotland, has been instituting a series of experiments on the subject, which appears to have thrown some light on the matter.—He found that most kinds of wood contained considerable quantities of *pyrolignic acid*, which decomposes the salt with which it comes in contact. The *linden*, or basswood, was the only wood he found entirely free, but the other kinds he experimented upon were easily freed from the acid by boiling three or four hours, well pressed under water. It is evident that firkins made of staves prepared in this way would be decidedly improved, and as the preservation of butter in a sweet and pure state is an important matter to the dairyman, we think much would be gained by a proper attention to the vessels in which it is packed.

### FARM HOUSES.

We think there are few points of husbandry in which the effect of bad management and want of calculation, is so generally apparent among farmers, as in the position, arrangement, and construction of their dwelling houses. Comfort and utility is too often sacrificed to show, and beauty of design and neatness of execution overlooked, where they ought to be most apparent. There can be as much good taste shown in the selection of a position, and in the construction of a farm house, as in that of a palace, and there can be no good reason why it should not here be exercised.

The position of a farm house is of great consequence, and should be determined with particular reference to conveniences, salubrity, and appearance. The whole ground should be examined before the choice is made. The facilities of procuring fuel; of securing a plentiful supply of good water; of having an easily accessible means of ingress and egress to and from the premises; of the manner in which the productions of the farm must be moved, such as hay and grain, and the manure returned to the fields; all these things must be well-looked at before the place for the farm building is fixed upon. It would be obviously improper to build on the highest part of the farm, or on some distant corner, because such spot was on the most public road, since a farmer's travel is mostly on his farm, and a judicious selection of a site for his buildings, may, in a few years, save him hundreds, if not thousands, of miles of travel. If he has occasion to leave his farm twice or three times a week, he had much better travel over the distance of half or three-fourths of a mile than number of times to the main thoroughfare, than by building on one side or corner of his farm, be compelled to do it many times daily. But some will say, if we do not build on the road, how will our friends find us? Let no one give himself uneasiness on this point. The man who has friends will be found by them; and sometimes by

being a little out of the way, he will be saved the interruptions caused by what the idle, and those who are obliged to devise some methods of killing time, denominated calls of friendship.

Salubrity is a point not to be overlooked or hazarded in the choice of a place for the farm buildings. Never allow any consideration to draw you into a swamp or the vicinity of one, where the sun of an American summer is sure to engender in some form the seeds of disease, if not of death. A dry soil, free ventilation, and the absence of all sources of malaria, are indispensable conditions to the robust health the farmer requires. We know of some who have voluntarily subjected themselves to dangers of this kind, under the idea that diseases of this class will wear themselves out. To such we recommend the case of a middle aged woman, found by a young friend of ours in a log-cabin on the banks of the Des Plaines, in Illinois. She was suffering under a fit of the ague, and when told to be of good courage, as the fever and the ague was a disease that would wear out, she replied, "She believed it, as that was the fourteenth summer she had had it regularly, and she thought it was not quite as severe as at first."

Those, then, who have yet to erect their farm buildings will, in selecting the position, do well to consider their course of cultivation, the crops they will be most likely to grow, their comparative bulk and ease of removal, the distribution of their manures, the requisites of convenient location and health, and the capabilities of the place for the display of correct taste, before the die is cast, since so much of the value of a farm and the pleasure and profit of cultivation is depending on these things.

Another point of very great importance is the plan of the buildings, and the materials of which they are to be constructed. In a house that is well arranged, where the apartments bear a proper proportion and position to each other, where the whole is skillfully constructed with reference to comfort and ease of labour every housewife knows the advantages that are gained in the saving of work, and in the economy of time. The houses of our farmers are like their farms, usually very much too large. Where a house is so constructed that no room is wasted, a building of very moderate dimensions will furnish ample accommodations for a respectable family; much better, indeed, than half our ill-arranged, half-finished huge "shingle-palaces," as our English friends term our dwellings, can offer. In building a house, comfort in the resident, and ease to the laborer, male or female, is too much disregarded. Great houses, large and high rooms, vast fire places, and abundance of light, seem to be the great requisites. When the cost of rendering a large and long room comfortable; of furnishing or finishing them so as to cause the execution to correspond with the design; and the little possible use the farmer's family can have for so much room in a dwelling, is considered, we think a more rational style of building should be adopted. But whatever may be the size of the farm house determined upon, the materials used and the execution should be such as to ensure permanence and durability. It may and will cost more in the first place to build well than ill; to use first materials rather than defective or worthless ones; to have the work done in the best manner, rather than half done; but the costly building will be the cheapest in the end. When finished, it is finished for a life, or perhaps half a dozen, and its repairs will cost but a mere trifle, while the cheap house will absorb from five to ten per cent of its first cost annually in repairs, and finally require rebuilding, while the other is only in its prime.

Stone or brick is the best material for building in this country; as in such houses the great conditions of durability, and an equality of temperature, are best attained. Brick or stone houses, however, require dry and well ventilated cellars, and the plastering of the rooms should not be laid immediately on the walls, otherwise they are apt to acquire humidity, and operate unfavourably on health. When proper precautions in these respects are taken, such dwellings are unobjectionable, and their durability, the ease with which they can be kept at a proper temperature for comfort and health, by heat in the winter and the circulation of air in the summer, render them preferable to others. The additional fuel required in the common wood farm house, over that necessary in one of stone or brick wall, in a few years, balance the difference in the expense of materials, independent of the pleasure and comfort derived from the avoidance,

of sudden transitions from a high to a low temperature, or vice versa, and its general effect on the health.

In the construction and arrangement of our dwellings, particular attention should be paid to the economization of fuel. There are few farmers in the United States that do not find their fuel cost more than their bread. This annual expenditure might be lessened one-half or two-thirds by care in building. That little extra cost at first, which prevents the necessity of a constant expenditure hereafter, is, to the farmer, the strictest economy; and that method of building which shall secure a desirable temperature at nearly all seasons, certainly should have the preference. No where is the good effects of system, and a well digested plan of operations more conspicuous than in the construction and arrangement of the farm buildings. Order and judgment here exert their full influence, and in a great degree stamp the character and the mind of the man. The most slovenly are not insensible to the value of neatness, and the farmer whose buildings are inconvenient, ill constructed, disorderly, dilapidated, and without taste or design, cannot help a feeling of respect for the man whose domicile exhibits an appearance the reverse of all this. Let the farmer then build well, build for durability, build for comfort and utility, and not for ostentation or show, and he will find his reward.—*Cultivator*.

## EDUCATION.

(Continued from page 319.)

### *The death of Mrs. Oberlin, and the period of the Revolution.*

In the year 1784, Oberlin was called to endure a separation from his much beloved partner, who died on the 18th of January. Much might be said of this faithful, amiable, and affectionate woman. Her life had been rich in faith and love; she had been a zealous assistant to her husband in the work of the Lord, and she has received a new name, which none knoweth saving he that receives it; she had been the mother of nine children, two of whom were gone before her to their eternal home; and the last was only ten weeks old at the time of her death. Unprepared for the event, it smote Oberlin as a thunderbolt, and he remained for a short time in fearful silence; at length, falling on his knees, he poured out his thanksgiving to God, that this faithful handmaid of the Lord, had been called to be a partaker of his glory. From this time, he was cheerfully submissive, and not a murmur escaped his lips. He did not enter into a second marriage, and one might almost say, that he never ceased to hold communion with his sainted wife; for it was one of the peculiar opinions of this remarkable man, that the souls of the departed might still be united in personal interest, with those whom they had left behind, and that their spirits mingle in sweet and holy intercourse. His early desire to depart and be with Christ, which also, he would now be reunited to his beloved Magdalene, became more intense; though his heavenly Father did not see fit to fulfil his wishes, till forty years after this period. He continued to live, as a stranger and pilgrim on the earth, and all his actions being performed in the ever present view of an eternal world, with the thought that each day might prove his last, were better adapted to bring forth fruit to his master's glory. He sought not the praise or reward of men, he was not anxious respecting the judgment of man, but he coveted the righteous judgment of God, before whose throne he might to-day or to-morrow appear. His life was a garment which he held in his hand, ever ready to lay it at the feet of his Lord, he trembled not therefore, before those who could kill the body, but, shielded by the rock of ages, he bid defiance to the storms of life, to the fears of death, or the devices of the destroyer. The power of Christian faith over the last enemy, was particularly shown in his conduct during the sanguinary period of the Revolution.

At this period, I have been informed by a gentleman in Frankfurt, who was a particular friend of Oberlin's, even this retired spot received orders from the government, to discontinue the usual public worship of God. The congregation was to choose a president, who was to appoint a speaker, and on a particular day, a meeting should be held when the speaker should discourse upon the evils of tyranny and oppression, and consult with the people on the best method for their abolition; and there were not wanting spirits, even in Steinthal, for whom the new order of things had

its peculiar attraction, and would gladly have followed the example of the great nation.

Oberlin summoned a meeting of his people under the shade of some lime-trees, and read to them the notice which had arrived, and added, that as it was an order from the authorities, it was necessary and proper to show obedience, and he advised, that they should immediately proceed to follow the directions it contained. A president should first be chosen; and as he could not, from having been their pastor, become their president, he proposed, that the schoolmaster of the village should fill the office. The schoolmaster, at first strenuously declined accepting the appointment, but Oberlin soon persuaded him to acquiesce; and the schoolmaster was raised by the unanimous consent of the peasants, to the office of president.

It next became the duty of the president, to choose from among the people a speaker; and who could be better qualified to fill this situation, than their former pastor! and the election was confirmed by shouts of applause. "The question now is," said Oberlin, after being installed in his new office, "what day, and what house, shall we choose for our meeting or club? The house of our president has only one room, which is much too small to accommodate half the people, and more particularly if your wives wish to be present; the house, which has hitherto been called the parsonage, is also unfit for the purpose, and I therefore know no better house for the meeting of the club, than our former church." The people agreed to the proposal. "With regard to the day," continued Oberlin, "Monday will not be convenient, because many of the farmers attend Strasburg market; and the same reason applies to Wednesday, and Friday. I think upon due consideration, that no more suitable day can be fixed upon than the one we have hitherto considered our Sunday, and particularly in the morning, from nine o'clock." The people gave their unanimous consent, and then dispersed.

The following Sunday, at the general request of the congregation, Oberlin, the speaker, was requested to ascend the pulpit, as the speaker's chair, from which he read the orders of government. He then continued: "The authorities desire us to condemn tyranny, and to consider what will be the best means for its suppression. Tyranny has shown itself at various times, under various characters, but as, in our secluded Steinthal, we have never felt this tyranny in its different forms, it would be useless to waste our time, in considering plans, and forming resolutions for its overthrow. Still I am able to warn you of other tyrants, who not only rule in Steinthal, and in your homes, but in your hearts: and against these tyrants namely; 'envy, murder, debates, deceit, and other fleshy lusts and practices,' I will now admonish you; and also acquaint you with the only means of releasing yourselves from their thralldom, and becoming truly free, which is no other than becoming the servants of Jesus Christ our Lord."

After having spoken for a time, in the same style, he said: would it not be advisable for us to enlighten our meeting by singing; and as we are acquainted with no other songs, than the songs, of Zion, in our usual hymn book, shall we not sing one or other of them, which are so well known by us?"

Thus they sang, and prayed, happy and contented with their pastor, and at peace with God and man; and many others from the neighbouring parishes, who approved and enjoyed this mode of conducting the meetings, better than their own clubs, joined themselves to Oberlin and his people, and found in that time of public terror, and private distress, comfort and encouragement.

Oberlin's dwelling was ever the abode of cheerful hospitality; even those whose religion and politics were at perfect variance with his own, were sure of a kind reception. "I once," wrote a gentleman, who then resided in Waldbach, "saw one of the chief actors in the Revolution, in Oberlin's house, and he appeared, in that atmosphere, to have lost his sanguinary disposition, and to have exchanged the fierceness of the tiger for the gentleness of the Lamb."

### *The Last Years of Oberlin's Life, and his Death.*

In the year 1793, death made another breach in the family of our aged friend. His eldest son Frederic, who had entered the army as a volunteer, lost his life in the service of his country. On the 16th of Nov. 1817, he was called upon to mourn the loss of

Henry, his second son. He was a truly apostolic young man, full of zeal and love for the church, and for the glory of God. Finding his end approaching, he desired to be brought from Rothau, where he had been visiting his brother the physician, to his father's house, and twelve of Oberlin's parishioners instantly offered to carry him in a litter to Waldbach; but as he could not bear exposure to the air, and was therefore obliged to be brought in a covered carriage; these kind-hearted men walked before, removing, for the distance of ten miles, every stone which might add to the motion of the carriage. The death of this fine spirited youth, was it is supposed occasioned by a cold, taken, (while on his journey through the South of France, for the purpose of furthering the effort of the Bible Society,) in humanely exerting himself, to stop the progress of a fire, which had broken out in one of the towns through which he passed. His illness was acute and lingering, and in the anguish of bodily distress, he often exclaimed; "Oh how hard, how very hard it is to die!" A few minutes before his departure, he laid his trembling death-cold hand, in that of his aged father, and endeavoured to press it, after which, repeating several times the words; "from death to life; from death to life;" he softly slept in Jesus.

The astonishment of the whole of the department, was awakened upon seeing the progress which these very ignorant and degraded people made under the management of Oberlin. Every year had increased their happiness, and added to their information, and the valley had at length arrived at a high state of civilization and prosperity. In such great esteem was Oberlin held for his labours in this respect, that wherever he was known, in France, Germany, Switzerland and even in Russia, his name was never mentioned but with the highest encomiums. In the year 1818, the golden prize medal, from the Central Royal Agricultural Society in Paris, was adjudged to him for his fifty years of unparalleled activity and usefulness. M. François de Neufchâteau, in the account which he laid before the Society at this time, says.—"There is in France, uncultivated land sufficient for 5000 villages, and if we propose colonizing this inland waste, Steinthal will afford us the most admirable model. Nay, it may with truth be said, that of our 30,000 to 40,000 parishes, none even of the most flourishing, possess the diversity of improvements in domestic economy, which are to be found in Steinthal, or by which the annual of Oberlin, commenced in 1770, could not be studied with profit."

Some years also before his death, he received the decoration of the royal order of the legion of honour.

Thus the valley of Steinthal, in the sixty years of Oberlin's superintendence, from being inhabited by about six hundred of the most ignorant and wretched beings living in hovels, better calculated for the swine they fed, than for the abode of man, was transformed into a blooming garden, and the residence of several thousands of civilized, intelligent people, whose manners and appearance gave the assurance of their domestic comfort, as well as outward prosperity; and during the last forty years of Oberlin's life, there were many who visited Steinthal, as an object of interest; not only the passing traveller through Alsace; but the who, hearing of the success which had attended his exertions, sought to become eye witnesses of the truth.

He was well known in Strasburg, where till the last years of his pilgrimage, he used frequently to resort for the purpose of procuring medicine for the sick, or other necessities. It was his custom to leave home on those occasions late in the evening, that he might not be longer away than he could possibly avoid; he reached the city early in the morning, transacted his business, visited his friends, and those benevolent individuals who interested themselves in the welfare of his people; towards evening he again mounted his horse, and at break of day he was to be seen, taking his usual mountain walk, carrying medicine or some trifling comforts, which he had purchased in Strasburg, to his sick and afflicted parishioners.

We must now proceed to give a short sketch of the last days and hours of this Patriarch. Although his bodily strength had diminished, yet his commanding figure did not bend with age; the lustre of his eye was however quenched, and his still animated countenance had assumed a milder expression. He seldom went out, but devoted his time, more than he had hitherto been able to, to meditation and study.

The good old man, who for so many years, had not only been prepared for death, but longing for its appearance, when he at last received the summons, prepared with cheerful alacrity to obey the heavenly call. On Sunday the 28th of May, 1826, he was seized with shivering and insensibility, which continued till late in the night. On the following day he spoke affectionately with his children, but in broken sentences, and with extreme weakness. He no longer took any nourishment, and his only refreshment was a few drops of cold water, and occasionally having his lips moistened with a wet napkin. On Tuesday, he was heard often to repeat, though without any tone of impatience; "Lord Jesus, receive me to thy rest, yet thy will be done!" In the evening, being visited by Mr. Daniel Legrand, he held out his hand, embraced him, and said, in a distinct voice, "God bless you, and all your family; may he keep you both by night and by day." The night was passed in painful convulsions, which weakened him considerably; but he lay the following day calm, and with a peaceful expression of countenance; and when visited by his old friend, and the partaker of all his joys and sorrows, the elder Mr. Legrand, he raised himself in bed, stretched out his arms towards him, kissed him, and then raised his clasped hands as if in prayer; but fell again immediately into a state of insensibility. The last night was more distressing to his attendants, than to himself. He appeared without sense of pain during the paroxysms, which attacked him at different intervals; and when his perception again returned, he seized the hands of his children and friends, pressing them to his heart; and it was evident that the same principle which had governed his life, was triumphant even in death, and would constitute his eternal bliss—Love, immortal love! Early on Thursday morning, he suddenly threw off his cap, clasped his hands, and raised his eyes to heaven; no voice now issued from that mouth, whose chief delight had been to praise the Lord, but the exulting eyes, spoke volumes of blessedness and heavenly peace. The same expression, though still more hallowed, glowed on his countenance, which was ever remarkable when he besought the parting blessing on his congregation. His eyes then closed to open no more on earth. At nine o'clock the last struggle commenced, and shortly after eleven, that spirit which had so often soared on the wings of faith to God, forsook its perishable tenement; and faith was lost in sight.

The father and universal friend, who for sixty years had laboured for this desolate valley, whose life had been spent in love to God, and good-will to man, was now no more; and deeply did the inhabitants lament the termination of that intercourse, which had been their greatest earthly blessing.

On Monday, 5th of June, the remains of this revered servant of God were committed to the tomb. The whole valley was now in motion: an immense concourse of people, of every age and of every persuasion, both from the neighbourhood, and from a distance, assembled to honour his interment. From every house and every cottage, the inhabitants poured forth to take a last leave of their "cher Papa." Their tearful eyes, their dejected countenances, their words of grief, and yet of hope, proved with incontestable truth, that the transformation he had wrought on the characters of the people, was more valuable and lasting than those on hill or dale, on rock or fell.

As the procession moved along, the bells tolled in melancholy harmony from all the churches in the valley. The inhabitants of the eight hamlets belonging to the parish, followed in a close line, and the children of the different schools, with their teachers, joined in the procession; and among the mourning train, there were many who neither belonged to Oberlin's parish, nor to the same confession of faith.

A company of young females sang in chorus, "Jesus my confidence," or "the Christian's hope in death." The mayor and churchwardens raised the coffin, and the oldest man in the parish went before, carrying the cross which was to be placed at the head of the grave.

The procession passed through the Waldbach church on its way to Foudai, where the small chamber of rest had been prepared for the body. The bearers stopped for a short time under that pulpit from whence his voice had so often proclaimed the blessed truths of everlasting life. Foudai lies above two miles from Waldbach, yet the first of the mournful train had arrived

there before the last had left the parsonage. The road was lined with people, principally Catholics, who according to their pious and customary manner, knelt in prayer as the coffin passed. At intervals the valley resounded with hundreds of voices, singing the hymn called, "The Christian's hope in death;" and between every verse there was a pause of melancholy silence. The churchyard was surrounded by Catholic Christian females, in deep mourning, who were kneeling in silent prayer. Two Roman Catholic priests, in their canonicals, took their seats by the consistory, and joined in the last tokens of respect to the departed soldier of the cross.

Several clergymen, who attended,—his spiritual children and pupils, spoke on the occasion, and the coffin was then carried to the grave. Here another voice called the attention of the spectators to the virtues of the departed.

Doctor Bedel, a physician at Schirneck, begged that even a Catholic Christian might be allowed to speak a few words at the grave of his friend. His address, evidently the unpremeditated effusion of heartfelt affection and respect, spoke to the hearts of his hearers, and his remains were committed to the tomb, honoured by the tribute of mournful tears from united Christians of different denominations.

(Concluded.)

### LATEST NEWS.

**MISSIONARIES TO CHINA.**—A great meeting of distinguished ministers and laymen of different denominations, took place in Exeter Hall, London, to consider the best means of promoting the Missionary cause in China; when it was resolved that the Anglo-Chinese college, of the London Missionary Society, should be removed from Malacca to Hong Kong, and that ten or twelve additional Missionaries should be forthwith sent out. The Church of England is about to make an effort to plant a branch in that Island, and several other religious denominations are already in the same field; so that Hong Kong may be looked upon as Missionary head-quarters for the Chinese Empire.

The British army before evacuating Afghanistan destroyed a Bazaar which, for antiquity, extent and magnificence, was the chief pride of that nation; they have also brought back two gates which were said to be taken by the Affghans from the temple of Juggernaut some six hundred years ago. These gates it seems are an object of sacred veneration to the Hindoos, and from the manner in which the Governor General, in his circular to the princes and rulers of India, speaks of them, they would appear to be considered an equivalent for the loss of 17,000 men and some millions sterling. These gates are to be carried back to their idol temple by a procession surpassing in magnificence any thing that has occurred in India for centuries; and British Christian soldiers are, as usual, to take part in the idolatrous ceremonies.

A terrible earthquake has taken place in the West Indies, by which Guadeloupe has suffered most severely. Thousands of lives are supposed to have been lost; and the destruction of property has been immense. Several other islands have suffered, but in a less degree.

The Court of Sessions had decided, in the Stewart case, that the General Assembly of the Church of Scotland had no power to erect *quoad sacra* parishes. This decision would render illegal the admission of the ministers and elders of such parishes as members of Church Courts, and, consequently annul all the proceedings of these Courts for years. The case is to be carried by appeal to the House of Lords.

There has been some bloody fighting between the Argentine and Montevedean Republics, in which it is said the latter lost 2,400 and the former 310 men. The British minister had, for the interests of humanity, interfered, to put a stop to these disgraceful proceedings.

An insurrection is reported to have broken out in Hayti.

A small Texian army, or rather band of marauders, went to take Mexico, but were themselves taken prisoners, at one of the first towns they reached.

Nearly 40,000 persons have applied for the benefit of the Bankrupt law recently passed in the United States, whose debts are estimated at not less than \$200,000,000. The law has just been repealed.

**FIRE.**—A fire broke out on Sunday morning, a little before two o'clock, in the buildings, corner of Wellington and Queen streets, and consumed the large two story frame house on the corner, two small houses in the rear, and the Kingston Bakery. The dwellings were occupied by ten families, and the fire began in one of the small houses, but how, we cannot clearly ascertain. The corner property belongs to Mrs. Atkinson, but was leased by Mr. Eales, painter, who had no insurance. He had expended recently in repairs and alterations about £100, and the houses brought in a rental of £230 per annum. Thus has been swept away his earnings for several years, and his main dependence for the support of a family of nine in number. It is said that the inmates of the house in which the fire began, had been drinking and card-playing, and got to fighting, in which they knocked down the stove, from which the house took fire; and that they continued fighting for some time after the house was on fire. This should be investigated.—*Kingston Herald.*

Sir Charles Metcalf, our new Governor General, spent the chief part of his life in India with great credit; and whilst provisional Governor General emancipated the press there from censorship, an act which drew down upon him the censure of the East India Company, in consequence of which he threw up his appointment. Some time after he was sent out by the Whig government as Governor of Jamaica, then in a critical state, where his conduct won him golden opinions from the planters, and the heart felt blessings of the negroes. His present appointment by Sir R. Peel shows that he possesses the confidence of Conservatives as well as Whigs, and we suppose no appointment could have been made with more universal approbation.

There has been a good deal of roting among the labourers on the Lachine canal, but harmony is now supposed to be restored.

### MONTREAL PRICES CURRENT.—Jan. 30.

ASHES—Pot . . . . .	27s 0d	BEEF—Mess . . . . .	\$104
Pearl . . . . .	27s 0d	Prime Mess . . . . .	\$8
FLOUR—Fine . . . . .	23s	Prime . . . . .	\$6
U. States . . . . .	22s 6d	TALLOW . . . . .	54d
WHEAT . . . . .	4s 6d	BUTTER—Salt . . . . .	6d a 7d
OAT-MEAL . . . . .	6 a 7s per cwt.	CHEESE . . . . .	4d a 6d
PORK—Mess . . . . .	\$10	EXCHANGE—London 9 p ct.	
P. Mess . . . . .	\$8	N. York . . . . .	24
Prime . . . . .	\$6	Canada W. 4 1/2	
LARD . . . . .	4d a 4 1/2 lb		

### MONIES RECEIVED ON ACCOUNT OF

*Advocate.*—VIII vol. J. Peacock, Bradford, £1; Bugle Major Smith, 43d, Regt., £2 10s; Sundries, Montreal, £3 12s 6d; IX vol. D. Dew, Stamford, 3s 6d; S. Wilcox, Sparta, 5s; F. Hatch, Bowmanville, 5s; P. Kenny, Trafalgar, 2s 6d; J. Barnes, and C. Davis, Oakville, 19s; J. Whiting, Brantford, 5s.

*Donations and Subscriptions.*—Entry Fees, £1 2s 10d; Ward, No. 21, 10s 1d; L. H. Holton, Montreal, £1; Collections at Annual Meeting, £9 1s 10d; B. Holmes, M.P.P. Montreal, £5; A friend, Montreal, £20; James Wilson, Montreal, 5s; J. Hoy, Montreal, 2s 6d; E. Clark, Petit Brulé, 5s; J. Hislop, 71st Regt., 1s 3d; Collection in Wesleyan Chapel, Perth, 10s; G. Goudie, R. C. R. Regt. Phillipsburgh, 5s.

### MONTREAL TEMPERANCE READING ROOM.

THE Subscriber begs to inform the Public, that after the 1st May next, the above Establishment, will be conducted in the same place, on his own responsibility. He purposes increasing the number of Papers and Magazines.

TERMS: same as the present year, viz—Persons in business, 10s; all others 5s; transient subscribers 1s 3d per month; and non-subscribers, 1d each visit.

R. D. WADSWORTH,  
Agent Montreal Temperance Society.

Montreal March 15, 1843.