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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. X.

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No. 13.

(Continued from page 180.)

STATISTICAL DATA ON INTEMPERANCE, AND TOTAL ABSTINENCE FROM ALL THAT CAN INTOXICATE.

Respectfully submitted to the consideration of the Officers of the
Army and Navy of Great Britain.

BY A MEDICAL OFFICER.

Of the results under this head in the Army, the following extracts from "An Address to British Soldiers, on Temperance," by Asst. Surgeon Macdiarmid, 71st Highland Light Infantry, will give some idea.

"Commencing with the Household troops, these voluminous Statistical Reports laid before the House of Commons, exhibit the admissions and deaths under each head of disease, but I shall confine myself to the diseases of the brain, attributable in a greater or less degree to drunkenness—at the same time, you must be aware that there is no organ in the body exempt from the effects of drinking; but, if not, I would assure you of the fact, and that diseases of the heart, of the lungs, of the liver, of the spleen, and of the stomach and bowels, are, in hundreds and hundreds of instances, clearly attributable to the effects of drink. In confining myself, therefore, to diseases of the brain, you will bear in mind that I am only laying before you the effects of drunkenness on the nervous system. Speaking of the Dragoon Guards, and Dragoons, the official documents states, that the proportion of suicides is found to be greater in them than in any other description of force, probably because these corps contain more of that class who have, by dissipation or extravagance, reduced themselves from a higher sphere of life to the necessity of enlisting. Among the troops, at Gibraltar, between 1818 and 1836, there were 371 cases of disease of the brain—forty-four of these the 'brain fever of drunkards.' In the Ionian Islands, between 1817 and 1838, there were 15 cases of brain fever, 59 of head-ache, 33 of apoplexy, 66 of palsy, 34 fatuity, 71 madness, 226 epilepsy, and 192 the brain fever of drunkards. This class of disease is rather more prevalent and more fatal than at the other Mediterranean stations. The difference arises principally (the document states) from the admissions and deaths by delirium tremens. In the Bermudas, the ratio for the same period is considerably higher, fully one half of the cases being under the head of delirium tremens, 102 in number.

In Nova Scotia and New Brunswick, this class of disease appears to be twice as prevalent, and twice as great a source of mortality, as among troops in the United Kingdom, principally owing to the general prevalence of delirium tremens, under which nearly half the cases, and a third of the deaths are reported."

The total number of diseases of the brain, between 1817 and 1836 amounted to 508. In the same period, in Canada, there were 832 cases of diseases of the brain, 296 of these were the brain fever of drunkards. On the western coast of Africa, this class of disease has proved considerably more fatal than in any of the other colonies, and with the exception of the Windward and Leeward command, has also been more prevalent. Many other deaths occurred from cerebral affections, induced or aggravated by intemperance, which were not specified on the returns, having been too rapid in their course to admit of the patient coming under hospital treatment, so that the mortality from this class must have greatly exceeded the usual average. At the Cape of Good Hope, between 1818 and 1836, 221 diseases of the brain were treated, and it is stated that a large proportion of the cases are said to have been directly or indirectly attributable to intemperance. At the Mauritius, during the same period, there were 1236 cases of brain disease, 393 of these were head-ache, and 514 the brain fever of drunkards. The 393 cases of head-ache are stated to

have been in most instances the result of intemperance, and 514 reported as delirium tremens were obviously the consequences of that vice.

The reports connected with the West Indies are not within my reach, and those of the East Indies are, as yet, I believe, incomplete; but from authentic sources, I have no hesitation in stating the result of drunkenness to be fearful in the West India Islands, and from my own observation, during a period of nearly nine years in the Eastern world, I can scarcely make a more favourable report of that portion of the British dominion."

Losses by Fire resulting from it.

The losses in this way are equally incalculable, as the daily observation of every one can attest, both at sea and on land, and it would be easy to collect thousands of facts in proof of it: the enumeration would not, however, I think establish the fact more certainly in the mind than it now is.

It may be, in passing, worthy of remark, that the great fire at New York on the 31st March last, was occasioned by a person throwing a glass of liquor into a stove, from which the fire communicated to a chimney, and finally destroyed a hundred houses, and left two thousand persons houseless.

Evils in the Army and Navy resulting from it.

Some extracts have already been presented to the reader, under the head of Diseases in the Army from its cause, and I think I should be supported by the medical department of both Army and Navy in asserting, that much more than three fourths of all the diseases of soldiers and sailors proceed either directly or indirectly from drinking. And of the crime in both services, much the same might be said with truth. But this is not all. Let each of us, wearing either her Majesty's Military or Naval uniform, look around us, and enumerate, within our own observation the number of lapses from sobriety, the instances of absolute intoxication, and the more lamentable cases of habitual and excessive indulgence in such things, in his brother officer, and I think we will have reason to lament that such things are. But more than this—for I grieve to say that in my own noble profession, a profession demanding an entire devotion to its pursuit, and such habits as fit us at any moment, day or night, to exercise our judgment in the most trying cases, cases depending in their results of life and death on the most prompt and energetic treatment at our hands, and cases consequently involving our character and reputation as medical men, as well as the life of the individual. I grieve to say, I repeat, that this vice is not unknown amongst us, in many instances to a lamentable extent. But enough on this fearful subject, suffice that during a residence of more than eight years in the East Indies, with some knowledge of the Isle of France, the Cape of Good Hope, and the West Coast of Africa, as well as of other home and foreign stations, I have much to lament in this way—evil in itself, evil to the unfortunate victims of it, and evil, most evil, in the example shewn to every inferior rank—much to lament, not only in the evil that was done, but in the good that was left undone. The sparkling glass at the mess table has to answer for the baneful influence it sheds on every rank downwards, even to the drum-boy. I say it in all Christian charity, and would that it were all untrue.

Several military gentlemen of high respectability and extensive observation, declared to the Committee of the House of Commons, that every crime committed in the Army was occasioned by drunkenness.

Soldiers in India, under the influence of intoxicating liquor, have been known to shoot at the natives for their own amusement, so perfectly reckless of human life were they rendered by drinking. "Since," said a learned judge on the Bench, "the institution of the Recorder's and the Supreme Courts at Madras, no less than thirty-four British soldiers have forfeited their lives for murders, and most of these were committed in their intoxicated moments." Colonel Stanhope stated, "that the stimulus of strong drink

drives the soldiers to commit the greatest enormities, such as the repeated destruction of human life, murders, and other crimes of great enormity."

And with regard to our Navy, to the same cause must we not attribute much, if not all of the evil contained in the following extracts:—

Including all nations there are at least three millions of souls occupied on the great deep. If we take into our estimate our Royal Navy, marines, and fishermen, we have at the lowest computation, 300,000 British seamen. Of these, not 20,000 have any practical or experimental knowledge of the truths of Christianity: so that not fewer than 280,000 of the most deserving portion of the community are in moral darkness and ignorance. The number of British ships which are lost is about one to twenty-five; and from this cause alone, from 2000 to 3300 souls perish every year!

Loss of National Character resulting from it.

In a speech delivered at the public meeting of the New British and Foreign Temperance Society in Exeter Hall, London, May 16, 1838. Assaad Yokoub Riyat, a native Syrian, stated that in attempting the conversion of the Mohammedans, the greatest difficulty arose from the question being asked him, "Do not Christians drink strong liquors and get drunk?"

Total abstinence from wine, enjoined upon the Nazarites at all times, and upon the priests during their ministrations, appears to me to be a strong intimation of the unsuitableness of wine to those who wish to aim at perfection.—*Hartley.*

Among the Hindoos, the words Christianity and drunkenness are synonymous terms, and the word Christian is commonly made use of as a reproach to all drunkards. In France too, when a drunken man is seen staggering through the streets, it is common to hear some one exclaim, "ce n'est qu'un Anglais!" There is also more drunkenness in Bombay, amongst one European regiment, than the whole 210,000 native troops.

Extinction of tribes resulting from it.

"We were once," says a Chippewa chief, in a letter to Lord Goderich, "We were once very numerous, and owned all Upper Canada, and lived by hunting and fishing, but the white men who came to trade with us, taught our fathers to drink the fire-waters, which has made our people so poor and sick, and has killed many tribes, till we have become very small. This testimony is fully borne out by the Parliamentary Report on the Aboriginal Tribes of North America. "The Copper Indians, through ill management, intemperance, and vice, are said to have decreased within the last five years to one half of their number. Nor is the language of the Rev. Mr. Ellis less remarkable. "The depopulation of the South Sea Islands has been most fearful," he says, "and is traceable, in a great measure, to the demoralization arising from European intercourse—the introduction of ardent spirits and fire-arms. It is accordingly declared by no fewer than forty-five physicians, in a single province of the United States, that "Alcohol is as decidedly a poison as arsenic, operating sometimes more slowly, but with equal certainty.

Desecration of the Sabbath resulting from it.

It is a fact, that on an average there are forty thousand persons employed every Lord's day in the breweries and distilleries of Great Britain, attending to one or other of the processes necessary to furnish intoxicating liquors."

From Saturday night to Sunday night there is a great increase of drunkenness, and its consequences which, together with the amount of evil already spoken of in a former part of this essay, shews a fearful desecration of the Sabbath in every way.

Loss of souls resulting from it.

Hundreds every year die drunk; and, therefore, die in the commission of a crime which prevents the possibility of repentance.

B. H. Fitzgerald, Mayor of Limerick says, I have held about one hundred and forty inquests since the first October, and I can safely affirm that half that number were caused either directly or indirectly by intoxicating liquors. There were eight cases of death by drowning, while in a state of intoxication; several by burning while do; many from apoplexy, &c.; and within a short period of each other, four persons committed suicide while under its hellish influence; but thank God, a brighter prospect is now dawning.

Nor can we forget the testimony of Mr. Wakely, editor of the *Lancet*, and Coroner for the county of Middlesex, an excellent chemist, and a physician of no mean order. "Gin," says he, "is the best friend that I have; it causes me to have annually a

thousand more inquests than I should otherwise hold. I have reason to believe that from 10,000 to 15,000 persons die in London every year, from the effects of gin-drinking, on whom no inquests are held. Since I have been Coroner, I have seen so many suicides and murders in consequence of ardent spirits, that I am confident the Legislature will, before long, be obliged to interfere with respect to the sale of liquor containing alcohol."

Temperance Address,

BY DR. BEADLE OF ST. CATHERINES.

On entering the temperance ranks, and surveying the wide field of contest, it is cheering to discover one important achievement. I mean the abandonment of intemperance by all its advocates. Not that I have the pleasure of saying there is no more intemperate drinking, but that there remain none so vile as to openly justify it. All who now abet it, hide themselves under what they call "a temperate use." It is, therefore, on this ground that I propose to meet them.

I do not design to cavil about the meaning or extent of the term *temperate use*; but to show the effect of intoxicating drinks upon the human system in any quantity, however small, that can become a subject of consideration as a beverage for a person in health. A state of health then first requires our attention, that we may be the better able to discover any deviation from that standard. This state varies in many particulars according to age and other incidental circumstances. We shall select for the exemplification of our subject a person in the vigor of life, the organs of whose body are performing all their appropriate functions. This is supposing a person free from pain, unnatural excitement, &c. &c., and in perfect possession of all the faculties of the mind. We will also suppose the flow of blood to be seventy-five pulsations in a minute. This delineation, although brief and defective, may be sufficient for our purpose.

Let such a man take a "temperate beverage" of intoxicating drink in a quantity only sufficient to increase the circulation of the blood one pulsation in a minute. In health it was seventy-five, it is now seventy-six. Is this still to be called health? Let me illustrate. Take a clock that makes precisely sixty vibrations in a minute, accelerate its motion one tick, and is it still a good time-keeper? No one who has not been drinking will pretend it. And will any then persist in saying that the pulse may be increased from seventy-five to seventy-six without a proportionate deviation from health? Perhaps some may persuade themselves into an opinion as absurd as this, especially if they have a wish to take a few drops of the "pure stuff," and for the benefit of such let us test it.

If the pulse may be increased without harm from seventy-five to seventy-six, by the same rule may it not be raised to seventy-seven? And if to seventy-seven, why not to one hundred, or one hundred and twenty. But it may be said that so great an increase would produce head-ache, thirst, delirium, and every other symptom of fever. True these may be the consequences, and is not all this sufficient evidence that raising the pulse from seventy-five to seventy-six is an approximation to disease?

It may, however, be said, that although "a temperate use" of intoxicating drinks may tend to disease, it is not certain that it will invariably make drunkards. This is true, but it is equally certain that none become drunkards who do not first drink a little. When we see drunkards spring from any origin except a "temperate use," we may truly expect to "gather grapes of thorns, and figs of thistles." We are not certain when the serpent deposits its eggs in the sand that they will all hatch; but such as do, we are sure will prove snakes. And if we compare the number of drunkards with the number of "temperate users," have we not reason to fear there are but few addle eggs in the nest?

These few reflections unavoidably bring home to the temperate drinkers all that fearful amount of responsibility which is the result of intemperance; and here, under ordinary circumstances it would be no presumption, in the language of the lawyer, to "rest our case," but as every effort is made to evade even matters of fact, I shall now endeavour to show why the "temperate use" of intoxicating drinks naturally produces intemperance.

This part of my subject is rendered difficult to elucidate, from the circumstance that the great principle of nature by which intoxicating drinks become so formidable has not, so far as I am aware, yet received a name; and before I proceed to speak of this principle, I shall set forth this difficulty by directing your attention to the mariner's compass. We see the needle vibrating,

and then always settling at one point. Nothing can be more natural than that the first enquiry should be, what gives polarity to the needle? Science answers, Magnetism. Now if this power had not received a name, this question could only have been answered by circumlocution, which might perhaps involve comparison, and a description of its sensible properties. This will serve to show the difficulty which embarrasses this part of my undertaking, and I feel assured that no other apology need be given for exhibiting in various ways the multiplied forms in which the principle to which I refer develops itself.

I shall then first define this principle as the power by which habit is formed, and that aptitude by which nature accommodates itself to circumstances.

The infant is free from all artificial rules, eating and sleeping at all hours. The business of life, and attentions of the nurse during the day, soon produce greater watchfulness in this portion of time, and a consequent increase of sleep at night, until its hours of rest and wakefulness become assimilated to the habits of those who surround it. The stomach, although at first only qualified to digest milk, gradually accommodates itself to the use of other food, and the child not only eats and drinks the articles usually given it, but it desires to do so at the ordinary periods. These, which at first are matters of necessity, at length become habitual, and are complied with from choice. The fondness which the people of all nations evince for the different articles of food which they severally use, and the great length of time that some subsist on the simplest articles without satiety, show conclusively that the stomach and all the organs connected with digestion accommodate themselves to the use of such diet as is generally eaten in their respective countries. And if a new article of food be taken, the stomach can ordinarily receive but little at first, although it may be agreeable to the taste. This was clearly illustrated by the Israelites, who loathed even the manna from heaven, and sighed for the flesh of Egypt.

We find also that the taste as well as the stomach becomes so far accommodated to the use of different articles of food, as even to contract a relish for some kinds which at first are very disagreeable. The tomato furnishes an example of this kind with almost every one who eats it. The partiality thus formed is commonly, and I think very appropriately called an acquired appetite. Nor is it probably less certain, although at first view less obvious, that our appetite for almost all food is acquired, or becomes confirmed by use. In speaking of the stomach I would observe that its functions not only become adapted to the kinds of food with which it is usually supplied, but its capacity is gradually varied to suit the quantity with which it is too often surfeited by the voluptuary. The enormous size which it sometimes attains in complying with the voracity of the glutton, is such as to almost stifle the belief of the most credulous.

I will now give a few instances in which this power or principle of nature to accommodate the system or its parts to circumstances, is obvious in its effects to the sight and touch.

In examining the foot of an infant the skin is found to be as soft and delicate on the bottom as the top: as the child begins to walk, the flesh on the bottom becomes much firmer, and the cuticle or outer skin, thicker. The effect of work on the inner side of the laborer's hand is the same. Let sickness or accident prevent walking and working, and the thick skin will not be needed, and this law of nature by which it was formed, now exhibits itself again by throwing off the superfluous skin, and the flesh once more assumes its natural covering and tenderness.

The arms of the blacksmith and sailor afford further evidence of this principle by the increased size of the muscles, which enables them to sustain great and almost constant exercise.

We have another striking and familiar instance of the exemplification of this power in the protuberance formed on the fingers of tailors, which enables them to resist the impression of the shears. But should any be inclined to attribute this enlargement wholly to the shears, I would request them to test their opinion by taking a dry stick, and giving it the same friction within the bows of the shears and note the effect. It will be found that the rubbing, if persevered in, will cause a depression instead of an eminence. Thus proving that the living finger contains a principle that fortifies it, and enables it to sustain the hard action of the galling iron.

Nor is this power of accommodation limited to the human system. Take a sheep whose wool enables it to withstand so much cold, and carry it to a warm climate, and the thick fleece, no longer needed, degenerates into a thin covering of hair. Bring it again to the North, and it resumes a thick warm coat to protect

it from the severity of winter. Surely, all who adore that special Providence which "tempers the blast to the shorn lamb," cannot fail to admire this mysterious principle of nature, that prepares the lamb to bear the extremes of both heat and cold.

Multipled examples might be given to show the existence of this power of accommodation to circumstances in almost every department of living nature, not excepting even the vegetable kingdom, the operations of mind, and the influence of passion; but enough has been stated to convince the most sceptical of its extensive operations. I shall, therefore, now endeavour to note some of the phenomena which are invariably displayed in the action of this principle, to which may be attributed its unfavorable effects in the use of intoxicating drinks.

And first, its operations are always performed by slow and gradually increasing steps. In accordance with this the doses of the deadly beverage when first taken into the stomach must be small and weak. The large draught of the old inebriate would be rejected, or might prove immediately fatal. But when a little is taken, nature, ever true to the task which circumstances impose upon her, begins the work of accommodation. The stomach conforms to this little. Another little may be a little stronger or larger, and thus increasing create a demand for more. The stomach, and through that organ every other part of the body by degrees become habituated to an unnatural excitement, and this acquired state of the system demands a constant supply of stimulus. Thus it is a temperate use alone, that prepares the stomach for the potatoes of the drunkard.

The second point to which I would direct your attention, is the *unconsciousness* with which this principle effects its operations, even to the individual on whom this change is wrought. I do not mean to be understood that the individual remains ignorant of the change after it shall have been made, but only of the process by which it is produced. It is even impossible that he should know more of the growing alteration, than a youth of his increasing stature without a comparison with his garments, or the well-known measurement of some object. The laborer can perceive the increased thickness of the skin on the inner side of his hand, but he cannot be conscious of the operation by which nature has protected the tender flesh. So with the unhappy "temperate user." He can scarcely believe that "a change has come over him," even when his acquired appetite, this state of "second nature" demands the intoxicating stimulus. He attributes his bad feelings to disease, and esteems alcohol as a remedy, or, he calls himself weary, and the cup, his "grand restorer." But it is useless to attempt an enumeration of the many reasons he will assign for his sufferings before he will place them to the account of his favourite beverage. How vain then is the common boast of the tippler, that "he knows when he has got enough." And how directly is he contradicted by the experience of every intemperate man? Who was ever known to begin drinking with an intention of becoming a drunkard? On the contrary do not all begin to drink with the determination of keeping within the limits of a "temperate use?" Will it be alleged that there is a want of intellect in all such as fall a sacrifice to intemperance? Can imbecility of mind be pleaded for Alexander the Great, and a long list of distinguished inebriates that might be mentioned? If it be true that these wanted discretion, can we be safe? The truth is, none can mark the steps by which nature accustoms herself to the use of stimulating drinks. Her progress is slow, and her operations are in silence. However humiliating may be the reflection, none of us can take cognizance of her movements.

The third particular which I shall notice in the change that is produced by a "temperate use," is the fact that this effect is wholly beyond the control of the will. In proof of this I would ask, can any one by the power of his will prevent the thickening of the cuticle on the foot or hand, that shall be exposed to the friction of walking or labor? Can the tailor, who may be desirous to avoid the inconvenience which the protuberance on his finger may present to the wearing of a tight glove, prevent its growth by any exercise of his will? Can any one who may have taken arsenic, avoid its corrosive and baneful consequences merely by the influence of his choice? These suggestions are absurd, and yet any of them are as feasible as the supposition that we can control or avert the operation of intoxicating beverages.

Thus I have endeavoured to prove that there is a principle or law of nature by which the human system undergoes a change in consequence only, of the "temperate use" of alcoholic drinks. Secondly, I have shown that this change takes place without even the knowledge of the person on whom it is wrought; and

thirdly, the temperate drinker has no power to prevent this change by the exercise of the will.

Here it becomes us to reflect, that this law of nature to accommodate the system to circumstances has a limit. If you increase the friction of the skin beyond the power of resistance, you produce a blister or blood. If intoxicating drinks be earned a little beyond a "temperate use," the physical powers yield to a train of symptoms too familiar to require description, and too dreful for reflection.

In this delineation of my subject I have chosen the plainest form of expression, and for exemplification, I have purposely selected the most familiar incidents. If I have been successful in my undertaking the subject assumes a most appalling aspect, and I cannot forbear requesting the temperate user to give the subject a serious consideration.

Here I might conclude, but having shown that drunkards are made of temperate drinkers, I would crave a few moments more to show how temperate drinkers are produced.

This point is told in few words. They are created by teaching those who have never drank, that, *they may drink*. And strange as it may seem, there is not a class of our species that does not contain some who propagate this doctrine, unless I may be allowed to make the honorable exception of tee-totalers. There are not wanting physicians, clergy, and lawyers who teach this. Parents, brothers, sisters, and all other grades of consanguinity teach it. They not only teach by precept, but they enforce their instruction by example. But time, inability, and too great a trespass upon your patience, forbid a statement of all the means by which this lesson is inculcated. But let me ask who are the pupils? Are they not almost exclusively children? Yes, they are inexperienced, unsuspecting, and confiding children. I must not dwell long on this point. No heart, that has not been seared by the burning draught, can endure the thought. If they do not become drunkards while children, it is not uncommon for them to grow up with the strongest conviction, that, *they may drink*. And if they think they may, how many will fail to do it. If a child believe he may hunt, fish or make social parties on Sunday, how long will he "remember the Sabbath day to keep it holy." Indeed, is there anything too sinful for him to do, if he think he may?

Now if temperate drinkers be made such by being taught that they may drink, and drunkards made of temperate drinkers only, does it not become all to pause before they presume to say that intoxicating drinks may be even taken moderately with safety?

But I must close, and close abruptly. The fullness of my theme will admit of no natural conclusion. Intemperance extends to the utmost limits of the inhabited portion of our globe:—where shall I stop? Its evils are as lasting as eternity:—when shall I cease? The cries of the drunkard's children, and the sighs of their widows fail not with the rising, or going down of the sun:—when shall I be silent? I must leave you then on the wide ocean of a measureless subject.

PROGRESS OF THE CAUSE.

In the following columns will be found, a selection from the remarks made in the reports returned to the Convention, which will well repay the trouble of perusal.

ABBOTSFORD.—No one, I think, will deny the great and good results of the Temperance Reformation. I believe it has been said amongst those unconnected with us, and would be acknowledged by others who as yet stand aloof, that the benefit to them is worth the price of a cow yearly. A prudent travelling Agent, I feel confident, would do much in this, as well as in every other section of the country, I believe money can in no way be expended, nor any other means used, that would secure so great an advantage to the cause. I can get more together in a few hours on such an occasion than can be induced to attend on any other, with previous notice, and appeals to consistency from the pledge. If it be so with us, some will say it is but excitement, let it be so said, rather than that we continue drones, and that nothing can be said of us. Should permanent Agents be established, should they not have their own way of conveyance, they need pay nothing, or very little out, and the advantage of commanding their time would more than balance the cost. Thus I humbly submit what may be considered presumption in me, notwithstanding, believe me the well-wisher of the cause, and all engaged in it.—J. CHAMBERLAIN.

A HODEL.—The wife of the tavern-keeper had drank three or four days hard of ardent spirits, and then commenced drinking beer, which caused her death.—It would take me about six months to write all the good temperance has done here, some few of the results are as follows:—more attend Divine worship, are careful of their little property, love their wives and children better, and since the temperance society was formed the members in our churches are more than doubled, and personal piety in the old members much revived. Our principles are steadily advancing, the reproach of Egypt is fast rolling back. I think it is of importance that total abstinence men be more decided about using alcoholic wines in the Sacrament of the Lord's Supper; I believe it to be an offering of strange fire before the Lord.—J. WHEELER.

BALLINAFAD.—A man was returning from the village of Georgetown last winter, stopped at Clark's tavern, drank to excess, and one of his neighbours took him in his sleigh to convey him home, he could not sit up, he laid him down in the sleigh, and before they arrived at the next tavern he was dead. At least six intemperate persons have been reclaimed. According to the present law only one magistrate is required to sign a tavern-keepers certificate for license, and this is often done when neither the landlord's character nor the accommodations of his house are such as the law requires; a clergyman might be required to sign the certificate also. Some magistrates will do it to get rid of the importunity of the applicant, and some out of fear of offending, and some because they themselves are fond of tipping.—T. C. STREPHENS, Cor. Sec.

BARRIE.—Four persons died from intemperance, one drowned out of a boat on a Sunday morning when drunk, and in the act of swearing. We have reason to believe that the temperance cause has produced much good in this place, and that many have been saved from poverty and a premature grave, and that it has contributed to the advancement of the cause of Christ.—JOHN PEARSON.

BATH.—Two deaths have occurred within our knowledge—one drowned, the other fairly burned up with constant hard drinking. The temperance reformation has produced much good to its members.

BEACHVILLE.—Four drunkards have been reclaimed, and there are some who drink less. Prejudice is wearing away. Our society is yet in its infancy. The most influential inhabitants are opposed to the principles of our society.—ISAAC PETER, Sec.

BELLAMY'S MILLS.—The temperance reformation has been productive of much good in this section, not only in restoring to society and friends some of the most abandoned inebriates, but it has had a great and good influence on the morals of the community generally, and instead of one distillery, one store, and four taverns where intoxicating liquors were sold, we have but one tavern where it can be found. We are of the opinion that eternity alone will reveal the amount of good which this society has been productive of, not only in multiplying our earthly comforts, but there are a number that are now bright and shining lights in the church of Christ here, that in all probability would, long before this have filled a drunkard's grave, only for the timely interposition of the temperance reformation.—H. WILLIAMS, Sec.

BELLVILLE.—The good results of the temperance reformation are very visible, though we cannot boast of more than six or eight reformed drunkards, but many reformed tipplers; it has also contributed to the churches. There are fifty-two licensed taverns in the District, and twenty-two of that number in the village, all the latter appear to be supported.

BERTHER.—Four deaths have occurred through the effects of intemperance—1 frozen, 2 drowned, and 1 smothered. Two of the above were found with a bottle in their hand, containing spirituous liquor, and the one smothered left eight children and a wife without a mouthful of victuals. There has been a pledge of temperance administered by the priest to his congregation, and it has been pretty generally accepted, and produced very much good. It has made the drunken and profane, the Sabbath-breaker and debtor both sober and moral, strict attendants in their respective houses of worship, and able to meet the demands of their creditors.—WILLIAM RALSTON.

BEVERLY.—The temperance reformation has had a tendency to promote the happiness of many, also to reclaim many hard as well as moderate drinkers, who are now good members of society; as to the churches, it has been the means of adding many members who were heretofore considered abandoned characters.—W. SCHOFIELD, Sec.

BOSANQUET.—An old woman was intoxicated and in some way came in contact with the fire, and was burned in such a manner

as to survive only a few days; her husband was at home, but too much intoxicated to assist her. The temperance reformation has been productive of great good, for, whereas, eight years ago there could be nothing done by even two or three neighbours, without grog. All bees, and raisings, were conducted with liquor; yea, even a barrel of whiskey would sometimes be drank between Christmas and New Year's by a very few persons. Now there is none who drink in this place; but instead those same persons go regularly on Lord's day to the house of God with their families, and a great share of them have united with the churches in this place, Methodist, Baptist, and Congregational. There has been a small break off in our society of late, by reason of a man coming into the place with the Rev. Mr. Murray's book, who very industriously besieged one of our members that had formerly been given to drink, and led him away, and we fear some four or five young men; how far the evil may extend we know not, however, we do not feel discouraged—onward is our motto.

BRAMPTON, CHINGAGO'SV.—It is with some degree of pleasure that we can say that some who were once drunkards have become sober men, and keep the pledge inviolate: one in particular who had nearly ruined himself and family has now become a steady man, and a constant attender on the means of grace; another man a great drinker and boxer has signed the pledge, and is now a religious character; others likewise have been reclaimed, so that we can say it has in some measure contributed to the prosperity of the churches.—**L. WALKER, Sec.**

BRANTFORD.—Nearly half the number of males, and one third the number of females are connected with temperance societies. Six deaths have occurred that may be directly attributed to intemperance. Our committee wishes particularly that something may be done to put down low grog-shops; and to have some thing effectual to save the poor Indian from total annihilation. There are twelve unlicensed grog-shops in our town, and thirty licensed; population 1600 souls.

BROCK.—Only one death, to our knowledge, has occurred through the effects of intemperance; it seems the unfortunate individual had been sleeping at a grocery on the Lord's day, when at about five o'clock he was put to bed in a beastly state of intoxication, and never again awoke. Drunkenness has certainly abated since our society commenced its operations, and religion is more likely to flourish under its influence.—**D. SMITH, Cor. Sec.**

BROCKVILLE.—There have been three deaths by intoxication. None of the members of the Committee are personally cognizant of the circumstances attendant on these deaths, and as enquiry from the connections of the deceased would doubtless cause pain, they can afford no answer to the latter part of this question. There is a sensible improvement in the general conduct of the working classes—a very remarkable decrease in the number of intoxicated persons in the public streets, of brawls, fights, and other disturbances—a great reduction in the number of merchant shops where liquors are sold—a decrease of those descriptions of crimes which usually result from intemperance. But the most satisfactory reflection is found in the growing disposition of the young of all classes to carry out the principles of total abstinence, a disposition which is rapidly extending itself to those whose parents are perhaps beyond our influence, either from their habits or their rank in society. A juvenile society is in active operation in Brockville consisting of 350 members. Out of eight ministers, including one Roman Catholic priest, six are teetotallers. The magistrates of the District (Johnstown) are more cautious in granting licenses, and some absolutely refuse to give certificates, or attend the sitting of the Sessions held for the purpose of licensing. The Committee cannot resist the opportunity of pressing upon the Convention, and upon the Temperance Union, if one should be formed, their conviction that measures of the most extended and decided nature should be fearlessly and at once resorted to for the purpose of striking at the licensing system. They consider that until it be destroyed, all attempts can only result in cutting the branches, leaving the root to live. 'Tis true, public opinion will go a very great way, but the Committee cannot look forward to a complete victory until those baneful regulations are removed. The Committee, while they of course admit the utility of publications, lectures, &c., cannot help considering the importance of blotting from our Statute Book the regulations for licensing, as of the very first degree; and although the Legislature may not at once grant all that is asked, any advance in that quarter would be attended with the greatest benefit.—**W. LEGG, Sec.**

CAVAN.—The temperance reformation in this place has produced very good results in families, and several reformed drunkards,

after joining this society, have also joined the church. Since our anniversary meeting on the 21st of January last, there have been an increase of 100 new members. Our borders are charging. We have held two meetings in the township of Manvers, where we met with much opposition, and received 11 members to the pledge. During the last year temperance principles has been ably supported in those parts by the Rev. Mr. Coleman, Durlington, and Williams, Misses, of the Upper Canada Conference; also by the Rev. Mr. Hale and Hunt, of the New Connection. The influence of the ministers of the gospel over their flocks is very great. Upper Canada Conference Methodists, the Methodists of the New Connection, and the Baptists, in this vicinity, are generally teetotallers. But, notwithstanding the great temperance reform, some are like the Mexican chief, and think the gospel and religion no good without grog.—**JOHN HENRY, Sec.**

CHATHAM, C. W.—There have been two deaths from intemperance during the year—one, a Negro perished with cold on the night of January 1st. The temperance reformation has, in a number of instances, prepared the way for the reception of the Gospel, and in this way has contributed to the prosperity of the churches in our bounds. Taking the direct and indirect results of our labours during the past year, we may safely say that we have succeeded in our object to a very pleasing extent. Some who were sunk deep in the evils of intemperance have joined our society, and in becoming total abstinence men they have been unspeakably advantaged; and many who were not temperate, in the common acceptance of the term, have found that total abstinence has increased their individual and relative comforts, as well as shielded them from the evils of intemperance. We may then, fearlessly say, that teetotalism has done much good in Chatham. We look forward to the future with brighter hopes than ever. God has honoured us as the means of much good, and he will continue to do so, however much the worldly-wise may despise our instrumentality. Oppression is losing its power, prejudice is giving way. Every convert to our system adds to our moral influence. Let us then be encouraged to go on. Let us rely on that arm which sustains all things, and our labours will be crowned with abundant success.

CHURCHWA.—During the past year there have been 7 deaths from intemperance, two of whom were drowned while in a state of intoxication. Many persons, however, have been reclaimed from drunkenness, and have become useful members of society. A few members have joined religious Societies. The wealthy portion of the community in this place have taken no part in the cause, which is deeply to be regretted, as we are very much limited in pecuniary means.—**ARTEMAS DOOLITTLE, Sec.**

CLARENCE.—The temperance reformation having been introduced at an early period of the history of this township, its blissful influence has been felt more as a preventative than a cure of the evils that flow from the use of intoxicating beverages. As each new settler drops in, his attention is immediately directed to the sentiments and practice of the temperance men, and generally soon becomes of their number. We think the design of endeavouring to influence the Legislature should be kept prominently before the public, through the *Advocate*; and we beg further to suggest, that were different sections of the country visited by Mr. Douglass, whose devotion in the cause has given him a vast amount of influence, we are convinced temperance would receive an impetus that would tell powerfully on its advancement.

CLARKE TOWNSHIP.—We have known of several instances in which people have been reclaimed, and have remained respectable citizens, and in some cases attached themselves to religious societies.—**SAMUEL M'COY, Sec.**

CULBORNE.—Since the organization of our Temperance Society some two or three revivals of religion have taken place, and many have been added to the Church of Christ; some inebriates have been reclaimed, and the amount of good perhaps doth not yet appear, nor will it until the day that discloseth all things.

COLCHESTER.—It is with gratitude we can say that the temperance society has been the means of a great amount of good in this place, many that not long since were in the gall of bitterness and bond of iniquity, are now members of Christian churches, and living a life of sobriety and piety.—**ALMOND ABLE.**

CONSECON.—Much good has resulted from the temperance societies in this vicinity, I believe not a fourth part of the drunkenness and fighting occurs that formerly did. We believe much good may be expected by petitioning our Legislature on the system of granting licenses, and suggest the propriety of one appeal for the ladies, but leave the subject to your consideration. We now observe we have two inns in this place, and most miserable

demoralizing places they are, for their drinking and gambling habits, and hope the Legislature will not meet again without duly considering the necessity of altering the present custom. The late Colonel John Brant Frazer was heard and responded to by the Parliament, by an enactment protecting his red brethren from the avaricious landlord, and may we not expect more efficient persons than the present inspectors of licenses, whose interest it is to license all who apply.—R. BIGGAN.

CORNWALL.—The temperance reformation has undoubtedly produced good results in this town; it has reformed many drunkards, and it is believed that the number of communicants in the different churches have increased since the society commenced its operations. There is neither criminal nor debtor in our goal; its doors are wide open. There has been no trial during the past year for assault and battery committed within the town, and quarrelling and fighting in the streets have been unknown.—JOHN WALKER, Sec.

CREDIT.—There are, in this place, perhaps twice as many drunkards and tipplers as there are members in our society. Two deaths have occurred to our knowledge, one an Indian youth, by the name of Finger, died last winter of consumption. He told his mother a little before his death, that he had got drunk and laid out on damp ground, in a cold night, and was almost frozen; when he awoke, was taken ill immediately after, and he was under the impression when taken he would never recover. Never got drunk again; but began to read his Bible and pray most devoutly till his death. The other, a little boy perhaps five or six years of age, was sent one afternoon, with other children, to carry beer and wiskey, to their father, who had some men working with him in the woods. The little boy drank freely of the contents of a bottle he was carrying. He was taken ill soon after. Medical aid was called in without avail. The child died that night. The medical attendant said the child's death was caused by intemperance. The temperance lectures delivered about the time our society was organized, by Messrs. Mitchell and Williams, with their little distillery, produced a most salutary effect upon our Indian population; many of the most abandoned have not tasted a single drop of the fire water from that time to the present. After becoming good total abstinence men, they became members of the Methodist church, and are now walking in all the ordinances of the gospel of our Saviour Jesus Christ. The temperance cause has proved a valuable auxiliary to the church. **TYNENBURG, Sec.**

CUMBERLAND.—Our society has had great influence in arresting the progress of intemperance among those who do not profess to favour the cause.—JOSEPH BECK.

WOODHOUSE, TALBOT DISTRICT, May 25.—Two years ago there were only eight temperance societies in our district, and the number of pledges did not exceed one thousand, and the poor tee-totalers had to contend against principalities and powers, and against a great deal of wickedness in high places, yes the bloated manufacturer, and the sour eyed vender, and even the poor distressed ragamuffin drunkard were all against us, but bless God many of those persons are the foremost in the ranks of teetotalism, and at the present time this district can boast of twenty-seven societies; and the number of pledged members 3000. In visiting the societies the last time I went round the district, I endeavoured to ascertain the number of persons who had within the last year forsaken the worship of Bacchus, and now worship the God of Jacob, and this number exceeds eighty souls, some of whom told me that they had not heard a sermon for three or four years, their Sabbaths having been spent in drinking at the tavern, and their week days to a great extent in drinking at home. But since they have become tee-totalers they have seen themselves exposed to the wrath of God, and have laid hold on the hope held out in the Gospel, and now rejoice in the rock and strength of their salvation. Thus we may discover that temperance is a step in the ladder that reaches to the skies. I also ascertained the number of clergymen who have adopted the principles of teetotalism, and bless God that all but one of all denominations belong to the cold water army, and twenty-five magistrates out of about forty are attached to this cause in the Talbot District. All that remains is, that we use our influence and our example and our liberality and our prayers, and God will bless us.—W. RUSLING.

RALEIGH, May 27.—Our annual meeting was held on the 27th February, when fifty members were elected, W. S. Grant, pres.; 8 names were obtained, making during the month an addition of

69. Meetings were again held on 19th April and 8th May, as a consequence of which 23 names were added. Rev. Mr. Kumarsfelt and Jeffers, of the Methodist church, addressed two of the above meetings.—THOS. DICKSON.

GUELPH, June 17.—I am now engaged in labouring in the Wellington District, where a small army of temperance talkers might be constantly and usefully employed, providing the means for their support were "conceivable." Berlin must be considered one of the banner towns, for when I visited that place the other day, the most violent opponent of total abstinence in that vicinity, hoisted a flag of defiance, another person of the same tribe nailed his colours to the pump, and above them waived a banner unstained with tears, unspotted with blood, with the simple term, temperance, conspicuously printed thereon. The next morning something was seen in the form of a human being dangling at the end of a rope under the eaves of the temperance house with the writer's name written in large letters on the breast. This "man of straw" was soon laid upon his back and a troop of juvenile anatomists after dragging him through the streets, dissected him, and found he had no more heart than he who executed him. This is the first time I have been hung in effigy, but if such an outburst of disapprobation to the temperance cause, will lengthen our cords and strengthen our stakes, I have no objection to its being frequently repeated. The cause progresses nobly in this place. In Preston, a small society was organized by the writer several months since; although opposition will not permit temperance to enter the church, nor the school-house, it finds a refuge in a mechanic's shop and prospers in a most remarkable manner. In Guelph the metropolis of the temperance reform in the Wellington District, I regret to state the cause is at low water mark at present, but am encouraged to hope better things though I thus write for I see a cloud no bigger than a man's hand, and before I visit this place seven times, I hope the windows of heaven will be opened. The excellent temperance house kept by Mr. Hall, in this thriving town has been destroyed by fire, with the furniture, bedding, clothing and provisions, the property was uninsured. I recently formed a society at the Toll Bridge, another at Waterloo village, where some of the Mennonists have taken the pledge and commenced their labours of love. Mr. Burkholder an unpaid but excellent lecturer, is doing much good amongst the German population here, he speaks German and English fluently.—G. W. BUNGAY.

RIGAUD, June 19.—With very few exceptions, we are all tee-totalers; we have been unfortunate in one particular, all the magistrates with our worthy president at the head, and the most respectable gentlemen of Rigaud addressed a memorial to his Excellency praying him not to license taverns in Rigaud, as experience had too well convinced us of their demoralizing effects. His Excellency honoured us with a reply that he would not grant any license without consulting the magistrates as to their reasons for refusing certificates to the applicants; but sir, to our surprise four taverns have been licensed without consulting any magistrate as promised.—S. FOURNIER, Agent.

NATIONAL TEMPERANCE SOCIETY.—The annual meeting of this Society was held in Exeter Hall, May 21. The Report gave a brief view of the state of the temperance cause in different parts of the world. The United States of America were making steady progress in the work of reformation. It was computed that one in four of the population, or above 4,000,000, abstained from all intoxicating drinks while another fourth had nearly eschewed them. The importation of spirituous and other liquors had decreased in a similar ratio; but it was not all ascribed to the temperance reformation, part of it being supposed to arise from commercial changes and tariff regulations. The number of distillers in the United States in 1810 was somewhat more than 40,000, but in 1840 the number had fallen to 10,906, and in a few years more it was hoped they would be entirely extinct. In Montreal the principal merchants were coming forward in the Temperance cause, recommending temperance marine insurance, and giving preference to vessels not carrying spirits. The committee were glad to state that the principal inhabitants of Montreal had petitioned the Governor of Canada, Sir Charles T. Metcalfe, K.C.B., praying his Excellency to refuse all applications for licenses to sell intoxicating liquors, and respectfully requesting him to take such steps as might appear best calculated to suppress the unlicensed and consequently illegal traffic in these drinks. His Excellency, in reply, expressed himself fully sensible of the great blessings conferred on the inhabitants of any country by abstaining from the use of intoxicating drinks, and promised to encourage the adoption

of any measure calculated to effect so very desirable an object. In St. John's Newfoundland, the temperance cause was progressing, while in the Bahama in the West Indies, temperance societies had been formed of large numbers of the inhabitants. In Barbice and Bermuda the returns exhibited a falling off in the consumption of spirituous liquors, which was attributable to the growing habits of temperance exhibited by the inhabitants. At St. Kitt's a society had been formed which already numbered 4,000. Similar results were reported of Jamaica, the Mauritius, Montserrat, Antigua, Anquilla, Tobago, &c. In the Sandwich Islands, New Zealand, China, India, Africa, Sierra Leone, Norway, Sweden, Denmark, Bavaria, Germany, the cause of temperance had greatly triumphed. In Ireland Father Mathew was still engaged in his patriotic efforts among the dissipated portion of his countrymen, while in Scotland and Wales, large sums of money were subscribed towards advancing habits of temperance amongst the people. In England the consumption of spirituous liquors had decreased while the number of persons who had joined temperance societies amounted to upwards of 1,000,000.

CANADA TEMPERANCE ADVOCATE.

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

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JULY 2, 1844.

THE LAST CLAUSE OF THE PLEDGE.

The chief differences of opinion which manifested themselves at the recent Convention, grew out of conflicting views respecting the scope and force of the last clause of the Pledge, and a specific motion was made by Dr. BEADLE, delegate from the Niagara District, and seconded we believe by Mr. LAMBE, delegate from the Home District, to the effect that whilst the specific clauses of the Pledge respecting using, selling, or giving, should be strictly enforced, the last clause which provides that we shall in all suitable ways discourage the use of intoxicating drinks, should be left entirely to the conscientious conviction of each individual tee-totaller, and no infraction of this clause, whether supposed or real, should in any case form the subject of discipline. The reasons urged in favor of this view were, that it was desirable to have a platform sufficiently broad and liberal to receive all who were willing to unite with us on the great principle of abstinence, and that it was highly inexpedient to lose the influence of wealthy and influential men who were good tee-totallers themselves, and brought up their families as such, because they might have a house let as a tavern, or might in the exercise of what they deemed their official duties as Magistrates, sign tavern-keepers' certificates, or grant them licenses. That it was just to require men to act up to an agreement which they had made in the specific clauses, but it was unjust to demand the fulfilment of conditions which they never had agreed to, and upon which conscientious difference of opinion might and did exist. That until "the all suitable ways" could be defined, it was improper to make them the basis of discipline and that in the present state of things, there was great irregularity of action amongst temperance societies, in so much that a person might be expelled from one society, and by removing to another place, without in any way changing his conduct, be admitted as a member in good standing.

The arguments used on the other side were, that the temperance cause did not so much depend on numbers as on moral power, and that could be best secured by the consistency of those

who espoused it, whilst it would be more damaged by their inconsistency than by any thing else. That if it were impossible to define "the all suitable ways," it was very easy to define ways that were not suitable to discountenance the use of intoxicating drinks, such for instance as signing a certificate that a tavern was needed in such a place, or granting a license to sell intoxicating drinks, or leasing a house to be used as a tavern, or tending bar, or raising and selling grain for the express purpose of being made into whiskey. That if no action was ever to be had on the last clause of the Pledge, if it were in fact to mean nothing, it should have been left out, whereas it was perhaps the most important clause in it, containing, as it did, an expansive power, capable of suiting itself to every advance of knowledge on the subject. That it was at variance with common sense to say that any person with ordinary faculties, signing such a pledge, would not be aware that he was acting contrary to it, if he were, directly or indirectly, facilitating the manufacture and sale of intoxicating drink; and that if such a motion passed, the president of a Temperance Society might build a distillery, supplying all the apparatus needed, let it to a friend, lend the money to carry it on, employ his teams to convey grain to it and whiskey from it, and still continue in his office in perfectly good standing. But in such a case, would the Society over which he presided continue in good standing? Would it not be the reproach and by-word, the contempt and the loathing of the whole country? And would not such conduct more than any other tend to retard the Temperance reformation?

Although the majority of the delegates were manifestly in favour of these latter views, yet the delegates representing a great number of tee-totallers were in favour of the former. Now we think it a matter of very great importance that every society in the country should consider and decide this very delicate and somewhat intricate point, and express, by resolutions or otherwise, its views thereupon; for we deem the idea of a provincial union perfectly vain until societies are generally united in opinion upon principles of action so vitally important to them as the one under consideration.

In point of fact, we have known several societies ruined, and others reduced to a lifeless state, by the inconsistency of some of their leading men—not as regards the specific clauses of the Pledge, but in some similar ways to those above mentioned, so that instead of providing an addition of strength, these highly respectable but inconsistent individuals proved a source of weakness.

DR. BEADLE'S ADDRESS.

We have often lamented that so few medical gentlemen in Canada have given their names and influence to the Temperance cause especially since the testimony which science and practical investigation enable them to bear must necessarily and deservedly have great weight with the public. Feeling this want for a long time, it gives us great gratification to be enabled, in this number, to lay before our readers an address upon the insidious nature of drinking habits, from the pen of Dr. BEADLE, of St. Catharines, in which, though of a scientific nature, the clearness and simplicity of the language employed is peculiarly to be admired. We earnestly recommend it for perusal to all, and especially to that very large class who quite are satisfied that they can take care of themselves.

RIGAUD.

By the communication from Rigaud, it will be seen that the moral sense of the people of that place has been outraged in the

same manner as that of the inhabitants of Montreal. How long are the vendors of intoxicating drinks to set the feelings and interests of the public at defiance, and be abetted in so doing by the authorities appointed for the public good.

TEMPERANCE DRINKS.

As the warm weather is at hand, we again warn the public against many of the catch-penny compounds, which are sold under the name of Temperance drinks, such as, Root beer, Temperance cordials, bitters, &c., most of which are alcoholic drinks in disguise, and eminently calculated to draw tea-totallers back to the bar-room. We do not by any means object to all the drinks that are sold; on the contrary, those prepared by honest, thorough going tea-totallers, may be relied upon as harmless, at all events; and as for the pleasure they afford, and the money they cost, these are matters that is every man's business to judge of for himself.

DEATHS OCCASIONED BY INTemperance, some of them in the higher walks of life, are again becoming rife amongst us. As a general rule, however, some other disease is carefully assigned as the cause, and the deceased is represented as a personification of all the virtues that can adorn humanity.

Very great complaints reach us from various quarters especially St. Catharines and Port Hope, respecting the distribution of the *Advocate*. It is sometimes for instance about a fortnight longer of reaching St. Catharines than Niagara, although mailed here about the same time, and the distance between the two places only twelve miles. All that we can do is, to despatch the *Advocate* regularly and speedily, and in all cases of irregularity we recommend the office-bearers of societies to make complaint to the Post-master, and if that does not remedy the evil, to inform Mr. BERGZ, of Toronto, or the D. P. M. General, Mr. STAYNER, at Montreal, of the circumstances.

PETITION TO LEGISLATURE.

A form of Petition to the Legislature has been drawn up, copies of which will shortly be handed by our esteemed friend, J. COCHRAN, Esq., Corresponding Secretary M. T. S., to several of the District Unions of Canada West, for their corrections and concurrence.

EDUCATION.

Old Humphrey's Observations.

ON CONSISTENCY.

There is a term used among artists, called *keeping*, which means that the tone and effect of the different parts of a picture should be in agreement with the whole; now, *keeping* is quite as necessary in passing through life, as in painting a picture.

A man who wears a ring and a gold chain should not be out at the elbows; nor would it look well to see a minister of the gospel dressed in a soldier's uniform: these things would be out of order, out of propriety, out of *keeping*; there would be no consistency in them.

But there is a *keeping*, a consistency in things, as well as in persons; in books as well as in men. I was led into this train of thinking by taking up a religious magazine the other day, whose outside cover and inside contents were so out of *keeping*, that, according to my wonted custom, I sat me down to examine the subject a little more closely.

Though Old Humphrey never willingly gives offence, not intentionally brings an unnecessary blush on the face of any one, yet he cannot help being somewhat free in his observation. If he sees a friend wearing a lamb's-wool stocking on the wrong side; or, a stranger, who has set his back against a whitened wall, he can

no more help pointing out the defect than he can help warming his hands in cold weather.

The magazine, as I said, was a religious one, and I took it up with that sort of feeling which harmonized with what I expected to find in the work itself. The title of a book is often, to a reader, what the tuning of a violin is to a musician, it prepares him to enter on his undertaking in a proper manner. Unfortunately, the magazine had six or eight leaves of advertisements at the beginning and ending, of so odd and mixed a character, that the mind of Old Humphrey, too often affected with trifles, was sadly deranged by them. If, in going into a place of Divine worship, you were to find two buffoons standing in motley dresses, arrayed in their cap and bells, it would, perhaps, unfit you for the service, just the same as these advertisements unfitted me for the profitable reading of the contents of the magazine.

The leaves, in their very colour, were at war with the tone of my mind; there was nothing sober about them: one was a deep blue, another a fiery red, and a third a frightful yellow; but the colour of the leaves was a trifle compared to their contents. It was well enough to advertise "Prayer Books and Homilies," but what had they to do with "Rowland's Calydot," his "Pearl Dentifrice," or his "Macassar Oil?" To put into the same page "Histories from Scripture," and Old Hook, fine crusted Port, straw-coloured Sherry, and exquisitely sparkling Moselle, seemed a little out of order. What affinity, what possible connexion could there be between "Watt's Psalms and Hymns," and "Imperial Saxony Cloth, Canton Drill Trowsers, and Petersham Great Coats?" These things, to say the least of them, were sadly out of *keeping*; they were not consistent.

So long as we human beings remain such poor infirm mortals as we are, so long will it be necessary to pay some attention to those things that affect us. Who is there who could read a pious commentary in a proper frame of mind, after running through a whimsical puff on "Improved Periwigs?" Or turn, with becoming gravity, to the spiritual food provided by Fuller and Flavel, Boston and Baxter, from a paragraph written in high commendation of "Pickled Gherkins, and Potted Yarmouth Bloaters?"

It may be that I am a little fanciful--many old people are so; but every thing that I read affects me for some time after, and therefore it was that the strange mixture of advertisements on the outside of the magazine, disqualified me altogether from reading the inside with advantage.

Old Humphrey wanted to enter into the marrow of the work; but he was so pestered with the strange medley of "Artificial Teeth," and "Steam Cooking Kitchens;" "Quarto Bibles," and "Buckskin Breaches;" "Fountain Pens," "Tallow Candles," "Beaver Bonnets," and "Sabbath Meditations;" "Irish Linens," and "Cheddar Cheese;" "Religious Tracts," and "Cure for the Tic Douloureux;" "Soda Water," "Fire Escapes," "Sacred Classics," and "Patent Chronometers," that he was fain to shut up the book altogether, till the hodge-podge had subsided in his mind.

A great deal more might be said on this subject; but to confess the truth, Old Humphrey himself is often complained of as being sadly out of *keeping*; sadly inconsistent. He is blamed, and with too much reason, for letting the liveliness of his disposition peep through some of his most serious remarks. He goes from a cheerful observation to a text of Scripture too suddenly; and, therefore, knowing his own infirmity, he ought not to be severe on the infirmities of others.

He will say no more, then, about the medley of advertisements on the covers of the magazine, than this, that he hopes what has already escaped him is not out of *keeping* with good nature and Christian affection, and it may suggest to some whom it may concern, a useful hint on consistency.

ON RETROSPECTION.

This pen of mine is but a poor one, but perhaps it will do to write another paper before it is mended; and now what is to be my subject?

No doubt, when desirous to cut a straight stick out of a hedge, you have been beguiled by the appearance of another, and another, further on, still straighter, till, in the end, you have been compelled to be content with a crooked one.

And, no doubt, when about to pluck an apple from the tree, others, more enticing have caught your attention, till, at last, you have plucked one with a grub on the under side.

This is just the same with me, when sitting down to choose a subject for my homely observations. The one fixed upon is given

up for another, and that again abandoned for one still more inviting, till, impatient of delay, I begin to write, perhaps, upon the dullest that has occurred to me.

A good painter will make a clever picture, and a good poet will make a good poem, out of a bad subject, but, alas! I am neither the one nor the other. I cannot lay on the colours harmoniously, softening the distances, and strengthening the foregrounds. I cannot adorn poverty-stricken thoughts with glowing language, and exalted metaphors; you must take my subject just as it drops from an old man's pen, with no other adornment than an old man's good intentions.

It is a profitable thing sometimes to stand still in this bustling world; nay, to turn round and take a retrospective glance at the pathway we have trodden, even though the flowerets that adorned it have withered away.

Many of us have made some awkward turnings and windings; here we have been in the mud, and there in the mire; mercies have been despised, and reproofs neglected; but let us, for a moment, in spite of the shame that may crimson our cheeks, take a steady and sober view of the course we have pursued.

It may be that you have no inclination to look backwards, lest the view should remind you of what you would not willingly remember. Alas! who can turn over the pages of his past life without a sigh? Who can answer the enquiry, "What have I been doing in the world?" without a pang of reproach. My poor broken thoughts on this matter, though oddly thrown together, may call forth a few profitable reflections.

Let me ask, then, what have been the objects of our ambition, for if mutability be written upon them, whatever they may be, we may class them together. The rocking-horse of the boy, and the race-horse of the man, are of the same value; they afford pleasure for a few months, or a few years, and then alike pass away, leaving no trace for man's good or God's glory; but the former was a much more innocent amusement than the latter. In honest truth, let us sum up the main objects of our lives.

Shall we begin with a marble? Ay, and if God, in his goodness, has not raised our hearts above earthly things, we may as well end with a marble, too: for though the difference between a marble and a money bag may now appear great, they will be very much alike to us by and by. The tip-cat staff of the urchin at play, and the sceptre of the monarch on his throne, will alike moulder in the dust.

We have, perhaps, in our little day, desired a penny trumpet, a peg-top, a picture book, a painted kite, a new suit of clothes, a golden guinea, a fine horse to ride, a fine house to live in, and a servant to wait upon us; and if we add to these the praise of our fellow mortals, perhaps we shall have the elements of what we have been most anxious to attain. Now, look at these things, and see what any, or all of them, can do for an immortal soul. Will worldly possessions, worldly power, worldly reputation, give us support in the trials of life, or peace in the hour of death? Will they purify us in time, or prepare us for eternity?

Shame, shame, on our contracted views; well may we put up the prayer,

What in me is dark,
Illumine; low, raise and support."

Will the eagle to whom God has given wings to mount the sky, be content to wade in the mud and mire of the earth? Why, then, should our winged desires be grovelling here below, when they ought to be mounting upwards, and tending to the throne of the Eternal?

Old Humphrey has seen strange things in his time: he has gazed beneath the fierce eye of the proud man, and shrank from his oppressive power, and said to himself, "Let be, a few coming years will make me strong, I shall be in my prime; they will make him weak, he will be growing old;" and it has been even so: he has lived to see that eye lacking its lustre, filmed over with the dimness of age; he has seen the strong man brought low, tottering along with the weakness of a child. He has known the wise man, who was an oracle of wisdom, sink into second childishness; men who were rich, oppressed in the day of their calamity by those whom, once, they would have "disdained to have set with the dogs of their flock."

These are humbling things; for when riches, and power, and pride, and wisdom, are prostrated in the dust, what is there on this side the grave to glory in? Yet even these things are not enough of themselves to bend our stiff necks, and melt our hard hearts: they are sanctified by God's grace, they do not, they will not, they cannot bring us like chastened children to the footstool

of our heavenly Father. Though I have seen these things, they have not kept me from error; I have fostered the folly that I have derided, and practised the pride which I have condemned. How many vain desires enter into our hearts! How many foolish and mischievous projects do we engage in! Some of these pass away, like the snowy pyramid of the school-boy, when melted by the sun; and others, like the card house of the child which at breath destroys. We sometimes thank God for our success, but we know not how much we owe the Father of mercies for our disappointments. We ought to kiss the rod that he uses to subdue our pride, and reconcile us to himself, whether it be peril or pain, loss or cross, plague, pestilence, or famine.

The most overwhelming affliction is mercy, if it bring us back to the Father of mercies; the keenest scourge is kindness, if it convince us of sin; losses are gains, when they assist us in obtaining durable riches; and the greatest affliction the greatest mercy, if, through Divine grace, it be made the means of saving our souls.

There are seasons when Old Humphrey could put his hand before his face, and weep as a child, at the retrospect of his past years. Monuments of his folly are in abundance, but the vestiges of his wisdom, where are they? If your retrospect be at all of the same kind, let us unite in the prayer, "Teach me to trust in thee, O Lord, with all my heart, and not to lean to my own understanding; enable me to acknowledge thee in all my ways, and do thou direct my paths."

MOTHER'S DEPARTMENT.

Parental Care.

A weighty motive for parental efforts to train up children in the ways of religion, is found in the influence for good or evil, that parents must exert. Whether your offspring shall hereafter rise to heaven, or sink to hell, rests in a great degree with you. Much depends on your giving them suitable and salutary instructions. Many are described as perishing, "destroyed for lack of knowledge," Hos. iv. 6; for the soul to be without knowledge is not good, Prov. xix. 2. If you impart not to your children the instructions, that might be eternally beneficial to them, so far you assist in causing them to pass, through life, in darkness and ignorance; and thus contribute much to keep them from heaven. And as ignorance of heavenly truth ruins many, by suffering them to live in ignorance, you also contribute to their eternal destruction. Much depends on your example. Example, it is justly said, goes further than precept. Children are imitative beings; they soon learn to copy the example that their parents set. Remark how soon little children will try to do what they see an elder person or a parent perform. When passion and violence of temper are exhibited in their presence, how soon will an almost infant child imitate this passionate deportment, and prove that the example was not unnoticed. And when deeds of kindness and love are practised before a little child, how soon, here also, will the child evince a desire to be an imitator. Not unfrequently, parents, who are themselves careless of religion, wish their children to attend, at least to its outward forms and duties. They break the Sabbath, but desire that their children should keep it holy. They neglect the house of God, and saunter their hours away at home, but direct their children to repair to the courts of the Lord. Occasionally, such parents plead, that though they regard not religion themselves, they have given their children good advice, and washed them to pursue a different course. Such parents are as deceived as they are wicked, if they suppose that their advice will be regarded, while counteracted by their practice and example. In such cases, the example that is daily set, much outweighs the instruction that is occasionally given. The child thinks not of what his parent says, but looks at what his parent does. When parental example encourages habits and practices, that accord with the corrupt dispositions of the human heart, feeble indeed will be the barrier opposed to the outbreaks of such corruption, in the cold advice of ungodly parents, who know what is right, but practise what is wrong. Such persons might more effectually counteract the influence of their own example, if they would candidly declare to their children, "I am serving the devil, and hastening to hell, and if you follow my example you will go with me."

So powerful is the effect of example, that a wicked example has undone multitudes, in spite of all that instructions of an oppo-

site kind could do, to counteract its baneful influence; and, on the other hand, a holy example has tended to lead many into the way of life, when comparatively little has been said. An illustration of this remark occurs in the history of Mr. Scott, the commentator on the Bible. It is observed by his son, "In very few instances has a servant or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression on them."

Much depends upon you as to your prayers. Prayer is a powerful instrument of good. Truly has it been affirmed of prayer, that "it moves the hand that moves the world." The fervent and persevering prayers of pious parents become a source of many blessings to their children. God is a prayer hearing God; and in his own word, he represents devout and importunate prayer as eminently successful in obtaining good. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened," Matt. vii. 7, 8. By the parables of one friend applying to another for bread at midnight, Luke xi. 5, and of a helpless widow seeking from an unjust and selfish judge redress of her injuries, Luke xviii. 1, the Lord Jesus teaches his disciples always to pray, and not to faint. In the former case, assistance was asked at an inconvenient and unsuitable season, yet importunate supplication prevailed; how much more shall persevering prayer prevail with God, to whom no season is inconvenient or unsuitable! In the latter case, help was solicited from a most selfish and wretched being, yet importunity succeeded; how much more shall fervent supplication succeed when addressed to that blessed God who is love itself, and who delighteth in mercy! The Lord Jesus especially encourages prayer, by appealing to parental feelings and experience: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 9-11. Reader, as a parent, here is an appeal to your own feelings. You know that you are willing to listen to the requests of your children, and that you will not give them what is hurtful when they ask for what is good, yet you are a fallen and sinful mortal: how much more shall the all-benevolent and all-glorious God listen to supplicants that ask his blessings! He will do so, for he has declared that "the effectual fervent prayer of a righteous man availeth much," James v. 16.

Numberless illustrations of this truth have occurred. It is related of one of the most distinguished of the early Christian writers,* that his father was a heathen, and himself for years a neglecter of the gospel. He had a pious and prayerful mother; her supplications ascended to heaven for her ungodly son. On one occasion, when she was conversing about her son with a minister of religion, and weeping, he said to her, "It is not possible that the child of such tears should perish." She felt encouraged, and persevered in prayer. Not long before she died, her prayers were answered in her son's conversion, and then she was willing to depart, and enter upon that rest, where doubtless, ages ago, the beloved object of her anxiety and prayers has united with her, never to part again. The late eminent missionary, Mr. Ward, of Serampore, remarks:—"I was lately informed by a pious and amiable minister in Somersetshire, that on the evening when the first permanent religious impressions were made on his mind, his pious mother was detained at home. But she spent the time devoted to public worship in secret prayer for the salvation of her son; and so fervent did she become in her intercessions, that, like our Lord in Gethsemane, she fell on her face, and she remained in fervent supplications till the service had nearly closed. Her son, brought under the deepest impressions by the sermon of his father, went into a field after the service, and there prayed most fervently for himself. When he came home, the mother looked at her son, with a manifest concern, anxious to discover whether her prayers had been heard,

and whether her son had commenced the all-important inquiry, 'What shall I do to be saved?' In a few days the son acknowledged himself to be the subject of impressions of which none need to be ashamed—impressions which lay the foundation of all excellence here, and of all blessedness hereafter."

Prayer with children, as well as for them, has often been greatly blessed. The writer just quoted remarks:—"I knew a mother, whose concern for the everlasting welfare of the infant in her arms was such, that while it drew the nourishment from her breasts, pondering over its eternal destinies, she was used to bathe its face with her tears. I was blessed with a mother who frequently took my sister and me aside to pray with us; and often have I heard her pray with such earnestness, mingling her tears with her petitions, and throwing so much of the feelings of the mother into her prayers, that young as I was, it went to my very heart." O ye Christian mothers! have ye thus, in reference to your children, "wrestled in birth again, till Christ be formed in their hearts the hope of glory?" Have you taken them aside, and prayed with them and for them, one by one? There is something most touching in such a scene, and to the heart of the child almost irresistible. It is a holy violence, put forth to snatch a darling child from impending destruction, and like the prayer mentioned by the Apostle James, will unquestionably avail much."

If you are a stranger to religion, the blessings your children might reap, in answer to your prayers, are all lost to them. Still, it is not less true that much depends on you, and as fervent and persevering prayer might obtain for them much good, so neglect of prayer robs them of what they might otherwise enjoy. And thus your ungodliness not only undoes yourself, but also injures your children.

CHILDREN AND YOUTH'S DEPARTMENT.

Rollo at School.

(Continued from page 189.)

DOVEY.

In the afternoon Rollo went to school again, but before he went he asked his father if he might stop a few minutes on the way, coming home, and look at the bird's nest. His father said yes.

Rollo went alone in the afternoon, for now he knew the way. He got there in good season, and took his seat, with Henry by his side.

He wrote in his writing book, and studied several lessons, though Miss Mary did not tell him exactly what classes he would be in. She told him that she should like to have him stop after school a few minutes, and she would talk to him about his studies.

Accordingly, when school was dismissed, and the other children were going home, Rollo came and stood up by the side of Miss Mary's table. She was putting away her books and papers.

Rollo stood quietly by her side, waiting until she should be ready to speak to him.

"Well, Rollo," she said, at length, "how do you like the school?"

"Very well indeed," said Rollo.

"I have not put you into your classes yet," said she, "because I thought it would be well for you to have one day to learn how things go on in the school, so as to feel a little at home. What does your father wish to have you study?"

"I don't know exactly," said Rollo; "I believe he does not want to have me to take a great many studies."

"Do you know what studies he does wish to have you attend to?" said Miss Mary.

"Not exactly," said Rollo.

Miss Mary's table was on the opposite side of the room from the door, and as she sat at the table her face was turned towards the door; and just as Rollo was trying to think what he had heard his father say about his studies, he observed that Miss Mary suddenly rose, looking towards the door. Rollo turned round and saw that there was a woman there leading in a little girl by the hand. The woman was dressed plainly, and had a handkerchief drawn over her head instead of a bonnet. The girl was a very wild-looking little thing. She wore a coarse green gown, darned and mended in various places. A small straw bonnet, a good deal out of shape, hung back from her head, and her hair was down over her eyes.

The little girl pushed the hair back from her eyes with one

* Augustine.

hand, as she walked along into the room following her mother, who was drawn in by the other. She seemed afraid to come in, or at least very unwilling, from some cause or other.

Miss Mary rose and was going to speak to the woman, when just as she got about half way across the room, the little girl seemed determined not to come any farther; she pulled her hand violently away from her mother and ran off out of the door.

"Dovey!" said the woman, turning round suddenly and following her, "Dovey, here, come back, Dovey, this instant!"

While thus calling the girl back, the woman had followed her to the portico before the door. Dovey ran until she had got to a safe distance in the orchard, and then stopped and turned round and looked at her mother.

"Dovey!" said her mother again standing in the portico, "I tell you to come directly to me."

Dovey stood still looking at her mother but made no answer. "Mind, this minute," said her mother stamping her foot. Dovey very coolly sat down on the grass and began to pick buttercups and dandelions.

By this time Miss Mary had followed the woman out to the door, Rollo coming behind her. Miss Mary thought the girl could not have been very properly managed, or she would not thus disobey her mother. She however did not say so. She smiled and said,

"Your little girl seems afraid, Mrs. Brome."

Mrs. Brome turned first to Miss Mary and then to the girl, and looked excited and angry.

"Afraid!" said she; "she is ugly. She is so wild and contrary, that I can't do anything with her. I was going to bring her to your school." Then she turned to Dovey again, and addressed her in a more soothing and pleasant tone.

"Come, Dovey dear, that is a good girl; come now and see Miss Mary; come and I'll give you a piece of cake."

"You have not got any cake," said Dovey.

"Yes I have," said she, "at home, and I'll give you some as soon as we get home."

But Dovey knew, unfortunately, that there was not a great deal of dependence to be placed upon such promises, and she did not move.

"I think you had better walk in, Mrs. Brome," said Miss Mary, "and sit down: perhaps she will come in by and by."

"No she won't," said the woman. Then turning round again towards Dovey, she stepped out from the door, and began to move towards her, with a very resolute air; but Dovey was upon her feet in an instant, and began to skip backwards with a lightness and agility which showed at once that all pursuit would be fruitless. Miss Mary then repeated her request that Mrs. Brome would come in, and she said she would contrive some way to get Dovey in by and by.

They accordingly walked into the school-room, and sat down, and Mrs. Brome began to tell about Dovey. She said that she was headless, wild and disobedient, and that she wanted Miss Mary to take her into her school, and see if she could not make a good girl of her. All this time Rollo sat at the window looking out. Presently he saw Dovey beckoning to him to come out there. Rollo looked up to Miss Mary.

"Yes," said Miss Mary, "you may go out if you would like to. You can show Dovey where she can look through the fence at the chickens."

Rollo went to the door, and just as he was going out, Miss Mary told him that if Dovey wanted to look over the fence, she might come and help him to carry a chair out, from the school-room.

When Rollo had gone, Mrs. Brome and Miss Mary talked more about Dovey.

"When do you want her to begin?" said Miss Mary.

"To-morrow morning; but then I don't see how I shall make her come to school."

"Won't she come if you tell her to?"

"No, she don't mind me at all. She plagues me almost to death," said the woman, with a deep sigh.

"Seems to me," said Miss Mary, "that her name does not correspond with her character very well. I never heard the name Dovey before."

"No," said the woman. "I made that name for her, when she was a baby; she was such a sweet, beautiful baby. But it is all altered now."

A few minutes after this Rollo came gently in at the door, and told Miss Mary that they should like to take the chair.

"Where is Dovey?" said Miss Mary.

"She is right out here, by the door," said Rollo.

Mrs. Brome was going to jump up and go right out to bring her in, but Miss Mary told her she had better sit still, and let her alone at present. Then Miss Mary took a chair and carried it out to the portico, and said,

"Here, Dovey, you can take hold here, at the legs, and Rollo at the other side, and so you can carry it very easily."

Dovey, looked a little shy, but she came up at length cautiously and took hold of the chair; and she and Rollo carried it along. Miss Mary walked along with them a step or two, and asked them if they would be kind enough to count the turkeys in the yard, and tell her how many there were, so that she could tell whether they were all safe.

"How many ought there to be?" said Dovey.

"Four," said Miss Mary.

Then Miss Mary returned to the school-room, to continue her conversation with Mrs. Brome, while the two children hurried along to count the turkeys.

After some time the children saw Miss Mary coming out towards them, and as Dovey was now not afraid of her, she did not run away. As soon as Miss Mary came near she said,

"Come, children, now you may carry in the chair, and put it in the school-room. Dovey your mother has gone home, but she says you are coming to my school to-morrow, and I am glad of it. If you will come early to-morrow morning, I will let you go with me and feed the turkeys."

"Yes, ma'am," said Dovey, "they are all here, all four of them."

"And, Rollo," said Miss Mary, as she followed them along towards the school-room "it is time for you to go home; you can ask your father what studies he wishes you to take and tell me to-morrow."

So Rollo and Dovey put away the chair, and then each went home. Rollo thought that, as he had been already detained some time, he had better not stop to see the bird's nest, but put it off till the next day.

Dovey did not refuse to come the next morning, as her mother had feared; she wanted to help to feed the turkeys. In fact that was Miss Mary's secret plan in telling her about the turkeys. Miss Mary kept her promise about letting her feed them, and then led her into the school-room. Some of the scholars had come already, and were seated at their desks, in various parts of the room preparing their lessons. Miss Mary went up to her table, and took her seat. Dovey threw her bonnet down upon the floor and followed.

"Oh, Dovey," said Miss Mary, "you must not throw your bonnet down there. There is a nail for you; you may hang it upon that."

Dovey went back and took up her bonnet and put it upon the nail, and then came back to Miss Mary's table.

"Tell me the whole of your name," said Miss Mary, laying down at the same time a penknife, with which she had been sharpening a pen.

"Dovey Brome," replied the new scholar, taking up the knife, at the same time beginning to cut the table with it.

"You must not touch the knife, Dovey," said Miss Mary, and she gently took it out of her hand, and laid it down again.

"How old are you, Dovey?" she asked again after having written down her name.

"I shall be eleven next June."

"It is June now," said Miss Mary; "do you mean June of this year or of next year?"

"The next year."

"Then you are ten now?"

"Yes," said Dovey, "a few days ago."

Miss Mary smiled a little, but Dovey did not know what for. She leaned her elbows upon the table, and put her cheeks in her hands, and then, a moment after, she took a pen out of the inkstand before her, and began to mark upon the back of her hand.

"Why, Dovey," said Miss Mary, as soon as she looked up and saw her, "what are you doing? See how you have inked your hand."—"Stop, stop," she said again suddenly when she saw that Dovey was going to wipe her hand upon her gown; but it was too late. The thing was done in an instant, and the ink stain was spread equally over her hand and her dress.

Miss Mary looked at her a moment in silence, and thought that

she probably had a very hard task before her, to cure that girl of all her faults. She, however, said nothing to her, but presently asked one of the older scholars to go out and show Dovey the way to the pump, and let her wash her hand as well as she could and then to come in with her.

Miss Mary thought it would be hardly safe for her to sit with any of the other scholars, and so she gave her a seat by herself, and Dovey was just going to it, when Rollo came in. Miss Mary asked her where her books were. She said she had brought them in a great green satchel, but did not know where she had put it. Rollo said he believed he saw it out in the orchard, and he went out to show Dovey where. She then remembered that she threw it down there, when she came in the morning. She took it up and walked along with Rollo, tossing her bag of books along before her upon the grass, and then picking it up as she came to it. Rollo asked her if she was not afraid she should hurt her books, but she said she did not care.

At length she came into the room, and was bringing her bag along, when Rollo, who came behind her, said,

"Dovey, what's that?" pointing down to the floor.

It was a drop of ink coming from her bag.

"I expect you have broken your ink stand," said Rollo.

Dovey looked careless and unconcerned, but said nothing. Miss Mary, who had come to the place, asked Rollo if he would carry the bag to the door, and take all the books out carefully, and see.

Miss Mary had observed that Rollo was a very neat, careful boy, and so she entrusted him with this business. She told him not to touch the pieces of the inkstand, if it was broken, but to come and tell her. She let Dovey go out with him, but told her that she must not touch the bag, but must let Rollo do it all alone, unless he should want her to help him.

So Rollo carried the bag out very carefully. Several other boys who were there wanted to go and do it, but Miss Mary had most confidence in Rollo, as a careful and tidy boy, and Rollo was very glad that he had taken pains to be neat and careful, so as to acquire such a character.

He took the bag out upon the grass, and asked Dovey to hold it open for him. He then looked in, and carefully took out one book after another, and at last, when he got near the bottom of the bag, he asked Dovey what that was done up in a paper.

"I expect it is my gingerbread," said Dovey.

Rollo then put in his hand and carefully drew out a small parcel wrapped up in a newspaper. He unrolled it slowly, and took out a piece of gingerbread, half soaked in ink. "You must not touch it, Dovey," said he, and he laid it down upon the grass.

"No, the inkstand is not broken, only the stopper has come out," said Rollo again, looking down into the bag, as Dovey held it open. "How shall we get it?"

"Put your hand in and take it right out," said Dovey. "Here, I will."

"No, no," said Rollo, "it is all inky."

"Turn the bag bottom upwards, and let it fall out," said one of the children, who was standing by looking on.

Rollo accordingly laid the bag down upon the grass, and took hold of the two corners, at the bottom, where it was not inked, and lifted it up. A strong round glass inkstand, wet inside and out with ink, fell out; and immediately after a stopper, with a piece of brown paper wrapped around it, all completely blackened and wet.

"There," said Rollo, tossing the bag down upon the grass, and looking carefully at all his fingers. "There, I have got them all out and have not inked my fingers in the least."

Just then, the children heard a bell ring in the school-room, which they knew was to call them all in.

"Oh dear," said Rollo, "what shall I do? here are all the books and things lying on the grass, and now the bell is ringing." The children were all walking away, and one of them looked round and said he had better leave them and come in directly. So Rollo walked along, Dovey following him. He went into the school-room, and walked up to Miss Mary's table, and told her that he had taken the things all out of the bag, and they were all scattered about upon the grass.

"Let me look at your fingers," said Miss Mary.

Rollo held his hand up.

"Very well," said Miss Mary. "After the school is opened you may go and get the books that are not inked and bring them in and, put them upon Dovey's desk."

Miss Mary read the Bible and offered prayer, and then she went out and brought in a desk which was not so handsome as the

others in the room. It was old and unpainted. She placed a chair behind it, and led Dovey to it, telling her that that would be her seat for the present. "I shall give you a prettier seat by and by," she added, "if you are a good girl. But Dovey did not seem much inclined to be a good girl. She was restless, noisy, and idle. She tumbled all her books into her desk in confusion, and when she wanted any one, she pushed them about until she found it. She had a trick of sitting with her chair tipped forward on its two front legs, and once she leaned forward so far, that they slipped back, and she came down upon the floor, with a great deal of noise. At this the scholars all laughed, and she looked very much ashamed; and for a few minutes after this she was quiet, but she soon forgot it, and was tipping the chair forward as before.

Now it happened that her seat was not very far from Henry's, the boy who sat next to Rollo; and she tried to make him play. Henry was rather disposed to be a good boy, but he could not help laughing at the droll faces she made up at him. At last Dovey snapped a paper ball at him, and he picked it up and snapped it back at her. Miss Mary was all this time at the other side of the room, and Henry looked up every moment to see whether she was looking at them, and he thought she was not. But he was mistaken. Miss Mary saw the whole. It very often happens, when boys and girls are at play at school, that the teacher knows all about it, while they do not suppose she is looking at them at all. Henry once looked round to Rollo, to get him to see what Dovey was doing, but Rollo shook his head and went on with a sum which he was doing upon his slate.

Miss Mary saw all this, and was very glad to observe that Rollo was a good, faithful boy, and she was sorry to see Henry doing so wrong. But she said nothing then. Henry felt guilty and unhappy, and pretty soon began to study again.

At length the time for recess arrived, and when they got out into the orchard, some of the children proposed to go down to the spring and get a drink. "You go in, Henry, and ask Miss Mary if we may," said one.

Now this spring was down in a cool shady glen, where the water came boiling up among some rocks in a very beautiful manner; and sometimes, when the day was warm, the children used to go down there with a tin dipper to sit on the stones around the spring, and drink the cool water. In such cases they were required to walk down slowly and quietly, and one of the boys was generally appointed dipper-master. It was the duty of the dipper-master to go into the kitchen of the house and borrow the dipper. Then he was to walk along with the others, and when they got to the spring, he was to dip up the water, and hand it round to the others; or he was to let them take the dipper themselves, if he chose, by turns; but it must be as he should direct. This was to avoid all disputes and disorder. Then it was his business, too, to see that the dipper was brought up and carried back safely into the kitchen.

So Henry and Rollo and several of the other children went in and asked Miss Mary if she was willing that they should go down to the spring. Miss Mary consented, and appointed Henry dipper-master. Then away they went, and while Henry went to borrow the dipper, the rest waited at the door.

In a few minutes they were all walking along, Henry with his dipper at the head, out through the back gate which led behind the garden. Here they came to a little wood, with a narrow path leading into it. Rollo was next to Henry, then one or two other girls, and at last came Dovey. She did not set out with them at first as she said she did not want to go;—she could get water enough at the pump; but when she saw them all walking off so pleasantly together, she ran after them, swinging her bonnet round and round her finger by one of the strings. At length the string broke and the bonnet flew out upon the grass; but Dovey left it and ran on. So it happened that when they got to the spring she was last.

Henry dipped up some water and gave it to Rollo who handed it along to one of the girls, and she drank some. While she was drinking, Dovey came up and took hold of the dipper, and said,

"Let me taste of it."

"No," said Henry, coming up; "I am dipper-master."

"I don't care for that," said Dovey; "I want to drink."

"No," said Henry, taking hold of the other side of the dipper.

"Let go!" said Dovey, stamping with her foot.

"Let her have it, Henry; I would," said Rollo.

The reason why Rollo advised Henry to let her have it, was that his father and mother had always taught him never to attempt to do any thing by violence and never to resist violence

from another. Henry accordingly let go of the dipper, though he did it very reluctantly, saying,

"Why, Miss Mary said I might be dipper-master. You have no right to take it away," said he to Dovey, who went on drinking, and eyeing Henry over the edge of the dipper.

"Yes I have," said Dovey, stopping to take breath. "I have a right to drink whenever I have got a mind to." She then drank a little again.

"You said just now, before we came down, that you did not want any water," said one of the girls gently.

"Well, there, take your water," said Dovey; and she threw what was left in the dipper over the children, and turned round and ran, carrying the dipper away with her,

The children cried, "Oh what a shame," and brushed the water off of each other's clothes, and wiped their faces. Then they began to walk slowly towards the house, and when they came out of the woods they saw Dovey swinging upon the back gate with the dipper in her hand.

"There; she is swinging upon the gate," said one of the girls. "Perhaps, however," said Lucy, "she does not know it is against the rules."

"Dovey," said Henry, aloud, as soon as they got within hearing, "give me the dipper; I must carry it back into the kitchen."

Dovey did not answer; she went on swinging back and forth upon the gate.

"Come, Dovey, give it to me," repeated Henry, holding out his hand and advancing towards her. But Dovey was, unfortunately, not one of those girls who easily give up when they are doing wrong. She jumped off the gate, passed through, and then shut and fastened it, with the hasp, and held it, as if she was not going to let them come through.

Just then the bell rang for the end of the recess; and the children began to be very uneasy. One very little girl began to cry, Lucy told her not to cry, for she said that Miss Mary would not blame them for being late, when she knew all about it.

"But how shall we get back at all?" said the little girl.

"Oh, Miss Mary will come down pretty soon, to see where we are," said Lucy.

As soon as Dovey heard this, she knew that it would not be safe for her to stay there any longer, so she let go the gate, threw the dipper away over into the garden as far as she could throw it, and ran off towards the school-room.

The children then unfastened the gate, and all passed through and walked along. They stopped a minute while Rolo, picked up Dovey's bonnet, which was lying by the side of the path, upon the grass, and then they all went into the school-room.

AGRICULTURE.

Importance of Sowing Good Seed.

Great efforts have been made in Britain to improve roots and grain by a choice of the best descriptions of seeds of every species. This is a matter of great importance in agriculture, and very much neglected in Canada. Grain and other seeds are frequently mixed with seeds of weeds, and also different varieties of the same species are mixed. We have seen as much as five or six varieties of wheat growing mixed in the same field. It rusts deteriorate the sample, and lessen the value of the crop to the farmer to have it thus mixed.

The *Mark Lane Express* of the 8th April has the following observations on the subject; they are very much to the purpose:—

"Numerous recorded experiments prove, not only that some particular kind of crops, both grain and roots, are better adapted to one description of soil than another, but also that a very great difference exists in the prolific qualities of grain, and root seeds, in which there is not sufficient distinction between others of the same kind as to warrant their being styled different varieties. In fact, if quality and quantity be considered, there will be found to be a vast difference between the produce of two different samples of seed or grain, in which there is no perceptible difference to the eye. This admitted, and it will not be denied by practical farmers, how vastly important, not only to the inexperienced, but to the experience agriculturist, to be enabled to rely with confidence on the parties from whom he purchases his seed! We believe there is no department connected with agriculture in which

so much charlatanism is practiced as in the puffing off and sale of every description of seed; not even in horse-jockeying."

It is vain to clear the land in preparing it for a crop, if we sow the seeds of weeds with the grain we wish to cultivate. There is nothing more unprofitable and discreditable to Canadian agriculture, than the weeds that are allowed to prevail to so great an extent, in crops, in pastures, and in waste places. Weeds may, no doubt, be converted into manure, but so might other plants that would grow instead of weeds. If what the earth produces was returned to it again, after it has served for food for man and other animals, the lands might be kept in a state of constant fertility. The Creator has so ordered things as to have it in the power of man to keep up the fertility of the land from its own productions, if judiciously managed. Land will not of course bear to be robbed of all its produce year after year, without making adequate returns to it in the shape of manure, summer fallow, or rest. The earth is bountiful of her gifts, but she cannot be always giving without receiving. We believe a farm under good management—a due proportion in tillage, meadow, pasture, and a proper rotation of crops established upon it, might be maintained in sufficient fertility, and be constantly improving, provided a due proportion of stock was kept upon it. A great help of manure may be obtained by forming compost heaps for top-dressing grain and meadow. Top-dressing grain, or harrowing in short manure with the seed is a good plan, but it is not always possible to cart manure upon the soil at the particular time it is required in spring. We believe a load of short manure, or compost, will produce more good applied as top-dressing, to a young crop of grain or meadow, than it would in any other way. It is put near the roots of the plants, and is washed into the surface of the soil, where it appears it is most suitably placed to supply nutriment to the plants. It is by practical experience that we can ascertain the best mode of applying manure. For the permanent improvement of land it is best to plough in manure, but for a crop of grain and the succeeding crop of hay, top-dressing will produce the greatest amount of effect.—*Canadian Agricultural Journal*.

COW AND SHEEP PASTURES.—Cows and sheep should never be permitted to run in the same pasture; as the latter are astute early in the morning, they generally get their appetites appeased before the cows and other animals that share the pasture with them, are turned in, and usually destroy much more feed than is required to support them, as most animals refuse to eat where a sheep has lain or even trod!

DUTCH BUTTER.—The Dutch butter is celebrated for its excellence. The following is said to be the mode in which it is prepared:—After having milked their cows, the Dutch leave their milk to get quite cold before they put it into the pans. When placed therein, they do not permit it to stand for the cream to rise more than about 4 hours. They then stir it together more intimately to combine the milk and cream, and continue thus to do two or three times a day. If it be agitated in this manner, an occasionally happens, till the whole be quite thick, the butter thus obtained is the more highly esteemed. As soon as it acquires the usual consistency, it is churned commonly about an hour, till the butter begins to form; cold water is then added, proportioned to the quantity of milk, for the purpose of facilitating the separation of the butter-milk. The butter being properly come, it is taken from the churn, and repeatedly washed, and kneaded in fresh water, till the buttermilk is all expressed, and it no longer retains anything of white. By this simple mode, not only far more butter is obtained from the same quantity of milk, than in any other way; but the butter itself is firmer, sweeter, and continues longer fresh than the generality of butter; while the buttermilk is infinitely more agreeable to the palate.—*Boston Mercantile Journal*.

CULTURE OF STRAWBERRIES.—The crop may be doubled by placing a rail of about six inches in breadth along each side of the row of Strawberries, with a few pins to keep them upright through the season. They are put up in the spring, and the bushes crawl over them and preserve the berries from falling close to the ground.

ROOTS.—If any one will carefully study the habits of the rook, he will cease to persecute him. Just watch him in a field of newly sown wheat, and he will be found digging at the root of the sickly plant not for the seed, but the grub or larvæ of some earth caterpillar. See him again examining the grass and clover fields for insects. "The farmer's busy time," says an accomplished author, "is the rook's busy time; they feel that the farmer is as necessary to their present profit, as they are to his future; or they act as if they felt so, which, in effect, comes to the same thing. If he will not bring

out his team, turn the soil, and expose the worms and grubs, they saw over his fields, and make the same lamentation that a hungry man does when he knows that there is meat in the house, but the careless servant has lost the key of the larder. But if the teams are a-field by times, slicing the sward or the stubble, and turning up the fresh and fragrant earth to be mellowed by the action of the sun, there is not a complaining note among all the field-ward rooks. Gallantly they strut, and incessantly they peck up the larvæ and the worms, so that the returning plough cannot bury, and so preserve in the soil a destructive thing." During the period when the parents are feeding the young brood, the number of worms that a crow will carry to his nest is almost incredible.

NEWS.

BRITAIN.

In the course of a debate in the House of Commons on the 30th ult., when the policy of the Governor General of British North America was discussed the following observations were made by Lord Stanley:—"Sir, I do not underrate the importance of Canada to the empire. I do not look on it as a source of strength in war—it is more likely to be a source of weakness. It could give us little or no support in an European war; and in case of a war with the United States, which God forbid, it would be our most vulnerable point. In a military point of view, therefore, Canada adds little to the strength of the empire. Indirectly, the connection strengthens us by forming a nursery for our seamen; and, in a commercial point of view, it is of great importance to us, as giving us a command over the inlet and outlet to a great continent, through a mighty river, which is one of the finest water communications on the globe. Commercially and politically, then, I will not deny that it is of great importance to us; but if the connection be of importance to this country, I ask the honourable and learned gentleman whether, in his judgment, it is not infinitely more advantageous to the people of Canada [cheers]? Are they slight advantages which the people of Canada derive from it? They enjoy as free a government, and, I venture to say, the lightest taxation of any people on the inhabited globe. They have perfect religious freedom. They have, at no cost to them, the naval and military protection of one of the mightiest powers. They have annually an immense expenditure in the shape of commissariat and other establishments distributed over their territory. They have been enabled during the last year to borrow (while the United States are unable to obtain money at six per cent), from their connection with this country, and nothing else, for the improvement of their internal communications, a million and a half at a little, if at all, exceeding $3\frac{1}{2}$ per cent [hear, hear, hear]. Canada has an immense indirect expenditure from the establishment of British merchants and the investment of British capital. I have stated already she has the protection of this country. She has also for her produce (and no inconsiderable addition has lately been made to this advantage) the exclusive benefit of a free admission to the richest market in the world [cheers]. These are the advantages which Canada possesses through her connection with this country; these are the advantages which Canada must be prepared to sacrifice if a separation should unhappily result. It is for Canada well to consider whether the price she has to pay in the slight and all but nominal subordination to this country is too high a price for the protection, advantages, and substantial benefits conferred on her. I am persuaded, that by the exercise of sound sense and discretion, the people of Canada may long continue to enjoy the advantages she now possesses; and that in connection with, rather than in subordination to, this country, she may assume the position of a thriving and happy colony."

GAMBLING.—The attention of the Government having been at length aroused by the appeals made to them through the daily and weekly journals, with respect to the gambling-houses at the west end of London, orders have been issued to the Commissioners of Police to enter by force, if necessary, all which were suspected, and respecting which two housekeepers had in writing sent in the notices required by the act of Parliament. Acting upon this order the Commissioners of Police, after receiving the written affidavits of two respectable inhabitants of the parish of St James, Westminster, matured a plan, and, in obedience to their orders, between twelve and one o'clock, on Tuesday night and Wednesday morning, detachments from the C, R, P, D, G, S, A, L, F, B, and

V divisions, each headed by the superintendent of the respective divisions, armed with axes, crowbars, ladders, and everything necessary to force an entrance if it was denied, proceeded on this service. At one o'clock each party succeeded in entering the particular gaming houses they were ordered to attack, and in securing an immense quantity of gaming implements, I O U's and cash to the amount of nearly £3000, and also in capturing 73 persons, several of whom were in the first circles. The hearing of the cases occupied seven hours at Marlborough-street Police-court on Wednesday. Mr. Wilkins defended the prisoners. On many of the parties a fine of £3 was imposed, and others were fined 20s each, for being in the houses for unlawful purposes.

[In connection with the above we may state that the Queen, and Prince Albert, have refused, to patronise Ascott Races, on account of their tendency to promote gambling. We hope this will prove a death blow to races.]

The Anti-Slavery Society at its last anniversary manifested a great division in its ranks on the subject of giving free labour sugar a preference over that produced by slave labour. The free traders appeared in great strength, but the chief supporters of the abolition cause are in favor of the law recently passed, admitting free labour sugar at a moderate duty, whilst the other remains as before.

The free traders have been defeated by a small majority in an important election in Lancashire.

SIGNS OF THE TIMES.—The extensive premises of the Gilcomston Brewery and Distillery, Aberdeen, the greater part of which were erected about twenty-five years ago, and cost above £30,000, were last week sold by auction to the Incorporation of Bakers for £5460.

All parties, with the exception of the Duke of Wellington, appear to be satisfied with the recall of Lord Ellenborough from India.

Sir Thomas Freemantle has been appointed Secretary at war in the room of Sir Henry Hardinge, the new Governor-General of India.

The Bishop of Exeter has brought in a Bill "for the more effectual suppression of brothels, and trading in seduction and prostitution."

The Free Church influence is found to be highly prejudicial to the interest of Government candidates in Scotland.

IRELAND.

Ireland is tranquil, although the O'Connell rent is again on the increase.

The long-protracted proceedings arising out of the State Trials have been brought to a close. The Court having unanimously refused to grant a new trial, passed sentence on the traversers on the 30th ult.

Daniel O'Connell.—To be imprisoned for twelve calendar months; to pay a fine of £2000, and to enter into securities to keep the peace for seven years—himself in £5000, and two sureties of £2500 each.

John O'Connell, John Gray, T. Steele, R. Barrett, C. G. Duffy, and T. M. Ray.—To be imprisoned for nine calendar months; to pay a fine of £50, and to enter into securities to keep the peace for seven years—themselves respectively in £1000 and two sureties of £500 each.

The Traversers immediately surrendered into the custody of the Sheriff.

The Rev. J. Gould, of Dublin, stated at the recent Anniversary of the Baptist Irish Society, that Father Mathew "has circulated, out of his own private resources, several thousand copies of the Douay version of the Scriptures," and that Dr. Croly, the Roman Catholic Archbishop of Armagh, has given away 30,000 copies of the same version.

CONTINENTAL EUROPE.

The *Constitutionnel* says, that it is assured that M. Guizot has protested, in the name of France, against the annexation of Texas to the United States of America.

The *National* announces, in terms of deep regret, the demise of the celebrated banker and deputy, Jacques Laffitte, which took place on Sabbath evening.

ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—In the Chamber of Deputies on Saturday last, a petition, presented by the operatives of Paris for the abolition of negro slavery in the French colonies, was referred to the Minister of Marine, after an animated debate, in the course of which M. Guizot declared that it was the

determination of the Government to abolish negro slavery in the French colonies, and that in their course they would be guided by the example and the experience of Great Britain.

We have no accounts from the theatre of civil war in Switzerland of a later date than 22nd ult., when there was a probability that peace would soon be restored in the Valais. The point at issue between the belligerent parties was simply this:—The democrats of Montigni accuse the aristocrats of Sion, or Upper Valais, of conspiring with the Vorort against their independence, and the latter charge the lower Valaisians with the commission of excesses which render a federal intervention inevitable. This last course, however, is opposed by the majority of the Cantons, as an attempt against their privileges, and, if persisted in, may create a general agitation throughout Switzerland.

The Pope has addressed a letter to the Roman Catholic archbishops and bishops, calling their attention to the efforts which are being made by various Bible Societies, and particularly by the Christian Society of New York, to produce religious dissent in Italy. A letter in the *Times*, referring to the state of the country, says:—"It must be admitted, that a great and generally spread discontent prevails in Italy, Tuscany excepted, and that, if great changes do not speedily take place in the different administrations, events unfortunate for this country, and perhaps for Europe, cannot fail to arise."

The persecution of the Baptists is carried on with even unusual rigor in Denmark.

A woman has been condemned to death in Madeira for denying that the wafer used in the Mass is the body of Christ. Several religious societies have petitioned the interference of the British Government, especially as the Judge who condemned her is employed in one of the British Commission Courts.

AMERICA.

John L. Brown, condemned to death for assisting a fellow-creature to escape from bondage, and regain his natural rights, has, after being scourged, been pardoned by the Governor of South Carolina, and released from confinement.

Ex-Governor Dorr has been sentenced to the Penitentiary for life, for the prominent share he took in the late Rhode Island rebellion.

War is to all all appearance about to break out between the Mormons at Nauvoo and the surrounding population. The former having destroyed a printing press in the city, and annulled the arrest of those engaged in the riot.

THE BIBLE IN SCHOOLS.—The Grand Jury of Philadelphia, after a prolonged investigation into the causes of the recent terrible riots in that city, present as follows: "We ascribe the causes which led to the riots to the efforts of a portion of the community to exclude the Bible from public schools." Whereupon the Roman Catholics held a public meeting, and published an address, wherein they "explicitly deny that they have at any time, or in any manner, made any effort to exclude the Bible from the public schools; and declare, in the most solemn manner, that they never designed, desired, nor attempted to exclude the Bible from the schools." Americans may therefore consider the danger of having their children trained without the Bible as at an end.

A Sabbath Convention is to be held at Saratoga on the 28th August, "to consult on the best ways and means of promoting, by example, by the diffusion of information, and other kind moral influences, the due observance of the Lord's day." We hope Canada will be represented, as it is time that more attention were turned to this matter.

The disgusting custom of making the park in New York a vast bar-room on the fourth of July, is this year to be abolished.

There are now connected with the various evangelical foreign missions from the United States, 32,259 native communicants, and 32,915 scholars; and with the foreign missionary stations under the care of European evangelical Christians, 139,974 native communicants, and 89,297 scholars.

The farmers in the southern part of Virginia, commenced cutting their grain more than three weeks ago; new flour has already made its appearance in the Southern markets. The grain crops in the eastern part of Pennsylvania will be ready for the sickle two weeks earlier this summer than last.

Mr. George Snyder, a well-known brickmaker of Philadelphia, is now contemplating an order for 30,000 bricks, for Mr. Gibbons, a gentleman in London.

The receipts of nearly \$600,000 tolls on the Erie Canal, within 44 day, is an amount surpassing all calculation, even all dreaming among financiers.

Seven indictments have been found by the Grand Jury of Hancock co. Illinois, against Joseph Smith, the Mormon prophet. He is charged with perjury, larceny, &c.

CANADA.

The Governor-General has been received with great public honours at Montreal.

A clergyman, schoolmaster, and colporteur, together with some agriculturists, have arrived from France and Switzerland, engaged by the French Canadian Missionary Society.

The crops look extremely well throughout Canada.

MONTREAL PRICES CURRENT.—July 2.

ASHES—Pot . . . 2 1/2s. to 2 3/4s 3d	BEEF—P. Mess tierce \$9 a \$10
Pearl 25s	Do bbls - \$6 a \$7
FLOUR—Fine . . . 25s 0d a 26s	Prime \$5
WHEAT 5s 3d to 5s 6d	TALLOW 5d
PEASE 2s 10d per minot.	BUTTER—Salt 5d a 6 1/2
OAT-MEAL 8s 0d per cwt.	CHEESE— 3d a 5 1/2d
PORK—Mess \$13	EXCHANGE—London 1 1/2 prem.
P. Mess \$11	N. York 2 1/2
Prime \$ 9	Canada W. 1/2 to 1 1/2
LARD 4d a 5d p. lb	

REMARKS.

By the latest advices from Britain we learn that a severe and long continued drought had materially injured the spring crops and grasses, causing a rise in oats, barley, peas, as well as butter, beef, and all provisions. As a consequence, there has been considerable demand for oats for exportation, a new feature in the Montreal market, and peas, barley, wheat, flour, &c., are firmer. Ashes are still depressed, especially pearls; beef is neglected; pork is a little firmer; business generally inactive. The lumber trade is good.

Monies Received on Account of

Advocate.—H. Pulse, Kingston, 2s 6d; T. W. Vaughan, do, 5s; J. Chamberlain, Abbotsford, 6s 8d; Mr. Fitzgerald, Richmond, 1s 8d; D. McDrmid, Cornwall, 1s 8d; P. S. Timmerman, Mill Creek, 2s 9d; J. Black, Gordon Island, £2 10 7; S. Fournier, Rigaud, 5s; G. W. Bungay, Guelph, 10s; A. Gorrall, Brockville, 1s 8d; Mr. Macdearmid, do, 5s; J. Allan, Perth, 4s 1 1/2d; J. Rusk, Bowmanville, 1s 8d; Sundries, Montreal, 12s 1d.

Penny Subscription Cards.—Master William Shepherd, Brockville, £1; Master William Thompson, do, 6s 3d; Master Henry Starr, do, 3s 9d; Master William Caffrey, do, 1s 10d; Master John Dowsley, do, 2s 3d; Master Duncan, Dunham, do, 1s 3d.

Consignments of Temperance Books, Tracts, Medals, &c., have been sent off to the following parties, who are requested to act as Agents:—

W. Scholfield, Beverly,	T. Meley, Kemptville,
W. Edwards, Clarence,	C. H. Peck, Prescott,
J. N. McNain, Dickenson's Landing,	C. Pier, Picton,
E. Webster, Gananoque,	J. Allan, Perth,
	J. Cumming, Williamstown.

IN ONE PARCEL, TO JAS. DOUGLASS, AMHERSTBURGH.

J. Douglass, Amherstburgh,	A. Young, Port Sarnia,
S. Fant, Chatham,	Mrs. Van Allan, Zone Mills

IN ONE PARCEL, TO DR. HOLDEN, BELLEVILLE.

Dr. Holden, Belleville,	C. Biggar, Carrying Place,
J. Curtis, Percy,	A. Salles, Wellington:
U. Seymour, Madoc,	

IN ONE PARCEL, TO G. EDGECUMB, COBOURG.

G. Edgecumb, Cobourg,	S. M'Coy, Darlington.
Rev. J. Gilmour, Peterboro',	

IN ONE PARCEL, TO M. MAGILL, HAMILTON.

J. Spencer, Dundas,	Mr. Turner, Seneca,
M. Magill, Hamilton,	Mr. Mathews, Brantford,
Rev. G. Cheney, Stoney Creek,	F. M'Iroy, Galt,
D. Skelley, Beamsville,	J. Kyle, St. George's.

IN ONE PARCEL, TO J. D. BRYCE & CO., KINGSTON.
 Dr. Spafford, *Newburgh*, | E. Shibley, *Portland*.
 E. D. Priest, *Bath*,

IN ONE PARCEL, TO A. R. CHRISTIE, NIAGARA.
 L. Parsons, *St. Catharines*, | L. Misner, *Marshville*,
 A. R. Christie, *Niagara*, | J. Baxter, *Bertie*,
 W. E. Pointer, *Drummondville*, | M. Hyatt, *Dunville*.

IN ONE PARCEL, TO J. CHRISTIE & SON, TORONTO.
 L. Crosby, *Reesorville*, | J. Bottsford, *Mewmarket*,
 J. Sanderson, *Streetsville*, | W. Pearson, *Maraposa*,
 J. Van Allan, *Oakville*, | C. Wilson, *Bradford*.
 J. Holmes, *Brampton*,

SMALL PARCELS, ALSO, FOR
 E. A. Denham, *Napanee*, } care of J. D. Bryce & Co.,
 Mr. Timmerman, *Mill Creek*, } *Kingston*,
 Beamsville Society, care of G. Edgecumb, *Cobourg*,
 Mr. Scott, *Niagara*, care of A. R. Christie, *Niagara*,
 T. C. Lec, *Stoney Creek*, care of D. Skelley *Beamsville*.

IN ONE PARCEL TO BRET HOUR AND CRAWFORD, HAMILTON.
 J. L. Green, *Waterford*, | T. C. Stephens, *Ballinacrad*,
 Mr. Mickle, *Guelph*, | Mr. Nickerson, *Port Dover*,
 Parcel for C. Powers, *Newcastle*, favored by J. Short, *Clarke*.
 Parcel for A. G. McKay, *Oakville*, " by J. & J. Coons, *Toronto*

IN ONE PARCEL TO MR. COYNE, ST. THOMAS.
 H. Black, *St. Thomas*, | S. P. Girty, *Gosfield*.
 D. McGugan, *Aldborough*,

IN ONE PARCEL TO L. LAURASON, LONDON.
 G. Tyas, *London*, | W. Maynard, *Ingersollville*.
 Rev. W. Dignum, *Warwick*,

N. B. The invoice at *cost price* is enclosed in each parcel, and our respected friends to whom the articles are consigned are earnestly requested to effect sales, and remit the proceeds as early as possible. The Montreal Society would wish returns at the invoice cost for all that may be sold, so that agents will need to charge a small advance to cover expences of transportation and their own trouble; it is, however, hoped that for the good of the cause they will sell at as low a rate as possible. The friends of the Temperance reformation in each district are requested to call on the nearest consignee of a parcel and make their purchases.

TEMPERANCE HOTEL.

THE Subscriber begs to tender his sincere thanks to his customers for the support they have given him, and also to inform them, and the public in general, that he has removed to No. 228 South end of St. Paul Street, where he has excellent accommodations for several Boarders and Travellers, and where he hopes, as his house will be conducted on strict tee-total principles, to share the patronage of friends to the cause.

Montreal, May 1, 1844.

H. MEYER.

TERMS OF ADVOCATE,

Two shillings and sixpence currency per annum, payable strictly in advance.

The above rate is exclusive of postage. When sent by Mail in the Province, the postage will be a halfpenny on each number, payable by the Subscriber. To Britain it goes post free, and the rate of subscription is 2s. stg.

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Individuals or Societies procuring and remitting subscriptions for ten copies, will be furnished with one gratis, and so on for every additional ten subscriptions.

All communications to be addressed (post paid) to Mr. R. D. WADSWORTH, Rec. Sec. Montreal Temperance Society.
 Montreal, Dec. 25, 1843.

THE business carried on in Montreal, for upwards of seventeen years, in the name of JOHN DOUGALL, will be continued under the firm of DOUGALL, REDPATH, & Co.

JOHN DOUGALL,
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Montreal, May 1, 1844.

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Montreal, May 1, 1844.

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BEGS to inform his friends, that he removes on the 1st of May, to AULDJO'S BUILDING, (next to TOBIN & MURISON'S) *St. Peter Street*. By the first vessels, he expects a very general assortment of NEW GOODS, selected with great care in the British markets.

Montreal, April 1, 1844.

CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, January 1, 1844.

DRY GOODS.

THE Subscribers are receiving by the first spring vessel, a general and very fine assortment of Dry Goods, selected with great care in the British markets.

GROCERIES.

They will also keep a choice assortment of Teas, Sugars, and Dry Groceries, Fish, Salt, Oils, &c.

PRODUCE.

They likewise offer their services for the sale of all articles of Country Produce, with the exception of intoxicating drinks.

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Montreal, April 1, 1844.