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# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. IX.

MAY I, 1843.

No. 1.

## THE FIRST AND LAST CHAPTER IN THE HISTORY OF INTEMPERANCE.

"It was a misty morning in the summer of —, and I was making the best of my way to Tower-stairs, opposite to which the *Camilla* steamer was moored. She was about to go down the river, and I intended to be one of her passengers. The shops in general were still closed; but those haunts of vice, the gin palaces, had already opened, and a considerable number of morning dram-drinkers were seen going and returning. As I passed one of these buildings, a miserable looking woman came out, with an infant in her arms; both were dirty, and pallid, and exhibited the most obvious tokens of poverty and ill health. The mother was apparently too much accustomed to the poison which she had just been drinking, for it to produce any effect upon her; but the infant, evidently half intoxicated, was screaming and clapping its hands with unnatural glee. 'And this,' said I, as they passed me, 'is the first chapter in the history of intemperance.'

I was on board the steamer in good time; and so had the opportunity, as I stood on the after part of the quarter-deck, of observing the passengers as they came on board, — the bustle of shipping and stowing away goods, the leave-takings, and all those other incidents common to such scenes. The superintendence of the whole seemed to devolve on the mate, a smart and active seaman; for the captain had not yet made his appearance upon deck. This circumstance was explained by a remark of one of the passengers: 'Captain Franklin was in his cups last night, and has not yet turned out.' At length, when our time for starting had nearly arrived, he came out of the cabin. He was a stout robust man, of about fifty years of age; and, alas! at one glance, seemed to show a confirmed drunkard. The bloated countenance; the livid complexion; the vacant expression; the nose swollen and purple; the eyes red and watery; the shaking hand; the unsteady gait; were witnesses that could not be mistaken. He had not kept off the effects of his last night's debauch; and to the amazement then going forward, he had just sense enough to perceive that he should be a hinderance rather than a help. He took his stand, therefore, by the starboard gangway, and looked stupidly upon the bustle, till the steam was put on, and the vessel began to move; he then gave a few scarcely intelligible directions, and clambering upon one of the paddle-boxes, managed, with a sort of sailor's instinct, and by the aid of the mate, to give the necessary orders.

My companions were of a more motley character than the ordinary company even of a steamer. One group consisted of a Lisbon merchant and his family, who were trying the effect of travelling by water upon an interesting male, evidently in the last stage of a consumption. There was Lieutenant O'Flannigan, of the —th West India regiment, as he took great care to inform us. There were naval officers, and men of science, about to proceed on a voyage of observation, which would occupy them for three or four years, who were going to take leave of their friends, and to make their final arrangements for their long absence. And above all, as the most noisy and obtrusive of the party, was the mayor of —, accompanied by a

large number of 'the worthy and independent burghesses' of the same borough, who had come to town to give evidence on an election question; and who were now returning to their homes, unspeakably delighted at finding that members of parliament wore 'no better hats than themselves,' and that they might get as drunk as they chose at the cost of the member in whose interest they appeared. These, with a number of other individuals who attracted less notice, formed the society in which I was now to pass two days.

There was much that was absurd, but far more that was melancholy and disgusting, in this assemblage. In the course of our voyage, we had illustrations of the various periods in the progress of drunkenness; from that of 'His Worship,' who was only tipsy enough to talk obscenely, down to the beastly intemperance of his scarcely more vulgar companions, who speedily succeeded in reducing themselves to a condition in which they could just stand, by holding on; curse their political opponents; and vociferate their party cry, which happened to be, 'Orange for ever!' The more noisy, by a few additional glasses and a seawell, were eventually quieted; but the veteran toppers were not so easily disposed of. They drank, smoked, swore, broke indecent jests, and roared in shameless and boisterous laughter at their own coarseness; till the respectable passengers, finding expostulation useless, withdrew as far as possible from all association with them.

Meantime the captain, unlike the generally respectable officers in such situations, appeared particularly pleased at finding himself surrounded with people in many respects so like himself. Soon after breakfast he began to drink, and as the liquor operated, seemed to lose a degree of his stupidity, and exhibited a little more energy, till, towards noon, he was able to take the efficient command of his vessel. He continued to take glass after glass, till, by the arrival of the evening, he was thoroughly intoxicated, and only able to reel to his berth. We saw nothing more of him until late the following morning. The management of the ship was in the meantime committed to the mate, who, happily for us, was a sober and an experienced seaman. The weather continued very hazy, and our course was one well known for its shoals; so that the better informed of the passengers did not hesitate to express their apprehensions of the consequences of the intemperance of our captain. By God's merciful providence, however, we met with no serious accident.

Upon the second day matters mended a little. The drunkards of the previous evening were sick and sober. There were many complaints of headache, of the motion of the vessel, and the weather. Little disposition seemed to be left them to annoy their companions with filthy conversation, and even oaths were less common than before. About noon the captain had managed to get rid, in part, of the stupefying effects of his drunkenness the preceding evening; not, however, without repeated applications to the brandy bottle. As we expected to arrive at our port in the course of the day, he did not indulge quite so freely. It was late before we got moored; and, as I slipped from the ship's side, I felt thankful that I had escaped dangers so serious as those to which we had been exposed, and that I was quitting society on the whole so disagreeable. The last that I saw of the captain was at this moment. He was

reeling about on the quarter-deck, giggling like an idiot at truly pitiable spectacle of degraded humanity.

A few days afterwards, as I was sitting with my friends, their family physician dropped in; and after some casual conversation, he said, 'I have just come from the death-bed of Captain Franklin, of the *Camilla* steamer, who died about an hour ago of *delirium tremens*.' The reader is perhaps as ignorant as I was of the nature of this frightful disease. I may, therefore, without any impropriety, add the substance of the information which I then gathered upon the subject.

*Delirium tremens* is one of the many distempers which result from a course of habitual intemperance. It is especially the disease of the inveterate drunkard: as its name implies, it is a species of derangement. It comes on with a sense of weariness, cold sweats, and shivering; accompanied by a loss of appetite, and of all relish for the ordinary occupations and amusements of life. These symptoms are succeeded by vomiting, feverish heat, and profuse perspiration. The limbs tremble, the mind is in continual disturbance, and is agitated by the most hideous apprehensions. The patient sleeps but little; and when he dozes, is terrified by frightful dreams, from which he often starts up with the utmost alarm. He imagines himself covered with vermin; thinks he feels them crawling over him, and tries in vain to pick them off. Or he fancies that he is haunted by horrible spectres, which constantly float before his eyes. These symptoms increase, till at length nature sinks under the disease, and he dies in remorse and despair.

Such was the end of this wretched man, whom I had so lately seen and conversed with; and, 'Such,' said I, as the doctor closed his observations, 'is the last chapter in the history of intemperance.'

Reader, are you a drunkard? You admit that you sometimes get 'a little fresh.' Well; you have begun a course which will, by and by, end in some such way as that stated in the history before you. Only persevere, and you will infallibly succeed in destroying yourself; or, if you should not sensibly shorten your days, you will certainly ruin your character, beggar your family, bring up your children in your own course of wickedness, and plunge your soul into hell. Of all sinners, an habitual drunkard is one whose recovery is least to be expected. A pious person, once expostulating with a man of this character, said, 'You know you must give up your intemperance, or you will certainly perish.' The individual to whom this was addressed had been a professor of religion, and was a well-informed man. His reply was frightful. 'Well, then,' said he, 'to hell I must go; for I neither can nor will alter my course of life.'

Yet the case of the habitual drunkard is not absolutely desperate. Only let him resolve, and let him pray to God for strength and grace to enable him to keep his resolution, never more, as long as he lives, to touch intoxicating liquor. Not one drop let him taste; not a single drop, in any form or disguise. Let him not even touch the outside of the bottle which contains it. If he comes within the smell of it, it is ten to one but he is a lost man; and a relapse, after one effort at reformation, will render the likelihood of his recovery still smaller than before. Let there be no delay: begin a course of abstinence this hour; do not keep the accursed thing in your house; throw it out into the kennel, or on the dunghill. God gives you one more opportunity for your life. Remember, it is life or death; now or never. Keep the Sabbath holy; frequent the public worship of God; come out from among the ungodly; dedicate yourself to the service of Christ; and, in the spirit of penitence, seek redemption in the blood of Jesus.

Are you a parent? Would you make your child a drunkard? If not, do not teach him to sip, and sip, and sip. Many a child has become a regular sot, and has been ruined by tea-spoonfuls of his father's grog, and tastes of his mother's cordial, joined to the bad example of their indul-

gences. Beware of beginnings; little insignificant beginnings. Watch against the very appearance of this evil. If you would not know yourselves, nor have your children to know, the last sad chapter of this history,—in beggary, infamy, madness, suicide, and perdition,—avoid the first chapter!"—*Memoirs of Rev. R. Treffry, Jun.*

### Sabbath Desecration.

Having lately directed the attention of our readers to Sabbath desecration by the manufacture of intoxicating liquors, we will now submit a few facts to show to what an alarming extent the Lord's day is profaned in selling and drinking these most pernicious beverages.

A gentleman, whom we can place every confidence in, stated at a public meeting lately, that, from personal inquiry, he had ascertained that in Camlachie—a small suburb of Glasgow—the Sabbath was almost universally profaned by the publicans in the locality, of whom there are 22, and only one of them refuses to sell drink on the Lord's day. They carry on their trade on that day as on any other, and so far from feeling any scruple or sense of shame about their conduct, boast that the Sabbath is their harvest day. They glean during six days of the week, but on the day of rest, they gather sheaves. Indeed it is well known that, but for their Sabbath trade, most of them would very speedily be compelled to relinquish their ungodly and destructive occupation. There are pious publicans in the world, it would seem, and Camlachie has its due proportion of them. We know that flowers bloom in the desert; of Africa, but cannot comprehend how piety exists among publicans. On the "day when the sons of God come to present themselves before the Lord" the publican appears "also among them" as punctually as did Job's tempter. We see him late on Saturday behind his counter dispensing his burning liquors for payment to naked, hungry, and dissolute creatures, that that they may "drink and forget their poverty, and remember their misery no more," and on the morrow find him duly in his place in God's house, joining devoutly in the services of the sanctuary, or handing to his brethren the symbols of the dying love of Him "who gave himself for us." How these opposite actions can be reconciled we know not. Of the twenty-two publicans in Camlachie eight are members of various churches, and one is an elder and Sabbath-school teacher! One of this precious lot has cock-fights in his house regularly on Saturday evenings, and the company assembled to witness this inhuman and brutalising sport are often not dismissed till Sabbath morning. The house of another is the scene of constant brawling on the Lord's day, for which the termagant hostess is greatly blamed. If she finds any thing wrong with household affairs when she returns from church (of which she is a member) on Sabbath afternoon, she does not hesitate to make her unfortunate husband atone for the error in his *body*, and sometimes the poor man has to endure severe chastening when guiltless of any offence but want of ability to rule his own household.

Sabbath-breaking publicans, however, are not confined to the suburbs: they abound in all quarters of the city as every inhabitant of Glasgow knows who has paid the least attention to the subject. Indeed there are very few of them who pay any respect to the Sabbath, but that hypocritical and reluctant reverence for it which the law compels them to give. A few there are who, we believe, conscientiously refuse to sell liquor on any part of the Lord's day, but the great majority of publicans pursue business on that day with as little compunction as on any other of the seven. They may shut up their front doors and windows, and show an outward respect for the day—keep up a kind of surface sanctity, and even refuse to sell "during divine service;" but this is all; their customers who choose to submit to the indignity of entering by the back door, obscurely placed but easily found, will find that the sacred-

ness of the day does not prevent them from putting their bottles to their neighbours' mouths, and making them drunken. The superficial observer, who judges "according to the appearance," would say that by most of the publicans the Sabbath is duly remembered and kept holy, but if they peep behind the curtain, and notice the numbers who pass in, and are spewed out drunk by the "Sabbath entrances," they will be obliged to confess that public-houses may "indeed appear beautiful outward, but within are full—of all uncleanness." Not one in four of our city public-houses are shut during Sabbath, but, to make every allowance, say that only two in three, or about 1600 do business on that day, what a vast amount of profligacy and impiety does this involve! At the very least four persons, on an average, will be more or less engaged in each of these houses on the Lord's day, mispending it themselves, and aiding others to waste its hallowed time in pursuing pleasures as ruinous as they are deceitful. But who can compute the vast number of those who frequent the public-house on the Sabbath? Omniscience alone knows what multitudes thus "go down to death." That there is an enormous amount of Sabbath-drinking in Glasgow cannot be disputed; the great number of intoxicated persons reeling along our streets, and lying in our police office, testify that there is. Only a few weeks back 192 drunk persons, of both sexes, were found confined in the police office on a Sabbath morning! And this was in Glasgow where there are churches in almost every street, and more ministers than congregations! Alas! what a sad tale of profligacy and irreligion does this tell! And strange to say, notwithstanding the prevalence of such wickedness the religious part of the community are, as a body, doing literally nothing to stem the torrent, and our pulpits, whence should be sounded the note of danger, are altogether silent on the subject, or "give an uncertain sound," and why is this? It is because modern Christians are "swallowed up of wine," and love the bottle better than their neighbours? It is because publicans are "pillars" in most of our churches, and contribute liberally of their gains to support the gospel that this subject is so carefully avoided, lest it should wound their tender consciences, or empty the pews of those good easy Christians who love smooth things, and if they should occasionally disobey God in regard to their liquor, at least pay his servants most handsomely? It is a consciousness that it would be inconsistent in them to say much against an evil which they themselves countenance by their conduct? What may be the cause of this unfaithful silence, in reference to the prevailing sin of the day, we will not say, but it certainly did strike us that there was something very far wrong with a certain class, when a minister in Glasgow, once a tee-totaller, should have thought it necessary, in reading a chapter of Isaiah, to skip over a few verses in it, which speaks of priests and prophets erring through strong drink, and being swallowed up of wine. The law of the Lord is perfect, and contains a cure for every evil; and since public-houses increase, and intemperance prevails so alarmingly, even among those who profess to believe in Jesus, and teach his gospel, notwithstanding all our preaching and church-going, it must be because the remedy for this sin, contained in the word of God, is either kept back or misapplied. God's law is faithfully enough applied to certain sins of which the minority are guilty: good people will flock in crowds to hear their neighbours condemned for travelling by railway on Sabbath, and scarcely one of them, with all their anxiety to promote the sanctification of the Lord's day, will come near a meeting where they are likely to hear a word said about their sin in causing nearly a hundred thousand men to desecrate that holy day, in manufacturing for them those intoxicating liquors which they persevere in patronizing and using, notwithstanding that they are quite unnecessary to any healthy person, and are the cause of the greatest part of the iniquity that abounds in the land. Glasgow Christians can

full well "behold the mote that is in their brother's eye, but consider not the beam that is in their own."

It is not in our towns and cities alone that the Sabbath is desecrated by the selling and drinking intoxicating liquors. Much drinking takes place on that day in our rural villages, before and after sermon, and the tranquillity of these retired spots is often disturbed by the disgraceful and outrageous conduct of persons who have got themselves intoxicated after sermon. The custom of going to the public-house, after or between sermons is still kept up in the country, and the more serious part of the rural population do not hesitate to countenance the pernicious habit. Burns' "change-house" scene in the Holy Fair is still true to the letter of not a few country places. Many are to be found as regularly in the public-house worshipping Bacchus, as in the church serving the Most High; and not a few close-fisted farmers, who only put a half-penny into "the plate" for the poor, or to promote any benevolent or pious undertaking, willingly spend a sixpence or a shilling on whiskey in the company of some "ancient drouthy crony," promoting their own comfort and Satan's kingdom at the same time. Most painful scenes are to be witnessed occasionally in these country villages, where men have not yet become skillful in wearing the hypocrite's mantle. It is the common practice at country baptisms for the friends to assemble in a public house, after the ceremony has been performed, and drink whiskey for the good of their youthful relation. The child has been solemnly devoted to God, but the friends cannot separate without pouring out a drink-offering to the god of drunkenness, and frequently they sit till some of them become inebriated under the very shadow of the church itself. On a Sabbath afternoon, not long ago, a farmer, after getting a child baptized, was helped out of Neilston, by his wife and another female friend, in a state of helpless drunkenness! We know a rural parish, a few miles from Glasgow, where this ancient practice is faithfully observed to this day. The favourite public house stands opposite to the church, and thither the friends adjourn to drink and make merry when the congregation has been dismissed. It is customary to give the church-badle a small gratuity at baptisms: in this parish the regular gift from common folks is a shilling, a twopenny loaf, and a glass of whiskey, all of which are duly given to him in the public house. As this ancient worthy, in imitation of the orthodox practice of his superiors, takes all the liquor that is given him "for his stomach's sake, and often infirmities," when trade is brisk in his line he sometimes finds it difficult enough to carry home his loaves with the gravity and decorum becoming his important office. Sabbath desecration appears in a variety of forms in this parish. The "Sacrament Sabbath" is still a "Holy Fair," and the solemn season is shockingly profaned by the drinking that takes place. It is the regular practice—the fashion of the place—for persons to rise from the Lord's table with their friends or families, and go direct to the public house, where many of them sit till they get drunk; and he who refuses to conform to this wicked custom is pointed at as a shabby fellow, whom, if a young man, no lass would speak to. The publicans of this village always communicate at the first table that they may get away in time to open their houses for the entertainment of the "yill-caup commentators." These things are not done in a corner: they are done openly and pass unrebuked. "The day will declare" whether such conduct be in accordance with the religion of Jesus.—*Scottish Temperance Journal.*

### PROGRESS OF THE CAUSE.

AMHERSTBURGH, March 23.—The cause of Temperance continues to advance here with steady progress. We had a most excellent meeting on the last Tuesday of February, which was recommended as a day for simultaneous meetings throughout the

Province. The Presbyterian Church was crowded; resolutions were passed which gave occasion to several very interesting addresses—11 persons joined the Society. We are rejoiced to state that teetotalism has taken a firm hold of the Royal Canadian Rifle Regiment stationed here. At the commencement of the year, the Society, connected with the Regiment, only numbered 43, but within the short interval since then, 120 have signed, so that they now number upwards of 160—about one third of the whole force. The soldiers gave a fine Temperance soiree in January last; and on the 17th of this month being Saint Patrick's Day they held another, which was very numerously attended. Major M'Pherson, commanding officer, entered at the commencement and expressed his gratification at seeing the rational way in which they were about to celebrate St. Patrick's eve. The Rev. Mr. Cheyne, Messrs. Askew, Johnston, Sergeant Clark, and myself, gave addresses. Tea was served up in excellent style about eight o'clock, and about eleven the company partook of a most substantial supper; after which Corporals Russom and Cowig gave very interesting addresses. The semi-monthly meetings of our Society are numerously attended by the military; and, in addition to this, they have a weekly meeting of their own, which is also well attended. As one of the fruits of this increase to the cause, it may be stated, that the tavern-keepers have begun to feel a sensible diminution of their unhallowed gains, and one of them has been obliged to give up.—R. PENN, Sec.

**BRISTOL, March 18.**—A meeting was held in Clarendon, on the 17th instant, at which, besides the friends of temperance in this neighbourhood, some of the most respectable ladies and gentlemen from Lichfield, Onslow, and Hull, were present. James Taylor, Esquire, Registrar of the District, presided; and after the reading of the Report by Mr. King, President of the Bristol Total Abstinence Society, the Rev. Mr. Williams, of Hull, and the Rev. Mr. Dignam addressed the meeting; at the close of the addresses 28 names were added—making our whole number 86. The meeting being closed by prayer, the company adjourned to the "Temperance Inn," where excellent refreshments were prepared by Mr. Murphy; whose establishment is the most eligible place of rest in this District, for travellers. To heighten the enjoyment, both vocal and instrumental music lent their aid. Satisfaction beamed on every countenance, affording proof of the possibility of a company enjoying themselves without having recourse to that fell destroyer, Alcohol. Thus closed the first Temperance social meeting held in these townships. It is in contemplation to form the Temperance committees of the two Townships into one Society, under the name of the Bristol and Clarendon Total Abstinence Society.—W. KING.

Abstract of Report above mentioned:—Last autumn a few individuals united to form a Temperance Society on the total abstinence pledge; and on the 2d January they held a public meeting at Bristol Mills, which was addressed by the Rev. Mr. Dignam. At this meeting a Society was organized by the election of office-bearers, and a number of names were added. On the 21st February a meeting was held in Morton's School-house, Clarendon, also addressed by Mr. Dignam, when nine persons signed the pledge. This Society now numbers 58.—W. K.

**DUNDAS, April 5.**—Our prospects are most cheering; in this place we have gained upwards of 100 since our anniversary in January, and none that I have met with deny the vast benefits which have been derived from the formation of the total abstinence Society in Dundas. At an anniversary meeting last night at Rock Chapel, 43 names were added. A Society has been formed on the Brock Road, we thought it an unlikely place, yet 42 pressed forward voluntarily giving in their names. On the same evening a Society was formed on the "Plains" near Waterdown, 42 joined; another formed at "The Twelve," numbers 78. Men are beginning to discover that uniting with Temperance Societies does not detract from respectability. It may be interesting to you to know something of our numbers in this part of Gore; Hamilton, and Waterdown Societies are head and head, each over 400, Dundas 311, Rock Chapel 103, Ryckmans 70; the others, newly formed, as I have stated, West Flamboro upwards of 100. There are two Societies in Beverly, one I lately attended, numbering about 70. A meeting of delegates took place at Hamilton, last Saturday, for the purpose of forming a District Association. A constitution was adopted, so that in a short time we will be able to ascertain the extent of the Temperance Reformation in the Gore District. I have obtained some subscribers for the *Advocate*, and will, if spared, make some exertion to obtain more and forward you the list on the 1st of May.—R. SPENCE, Sec.

**ST. ANDREWS, April 7.**—We had a meeting this evening at

which a few members of the Society, and the Rev. J. T. Byrne, from L'Orignal, addressed the audience; after which six names were added to the pledge. On 10th January, 1842, Mr. Wadsworth made us a visit, lectured, and exhibited Dr. Sewall's stomach plates, after which 17 more names were obtained. He again visited us in February last, and after lecturing, complained, with too much truth, of the apathy and inconsistency of teetotalists which prevented many from joining their ranks. On the 25th February, 1841, the total number on our list was 159, and notwithstanding many disappointments, it has increased to 276—after deducting nine who broke the pledge, seven who left the place, and three deceased. The office-bearers are unchanged.—J. BLACK, Sec.

#### Temperance Statistics.

**NIAGARA, April 13.**—Smithville can boast of some of the first and firmest friends of the Temperance Reform west of Montreal. The thriving Society in that village may with propriety be termed the parent and pioneer of the good cause in that section of country. Men of every sect and no sect—of every party and no party—meet and unite on the common ground of Temperance, and form a "family compact" for the promotion of sobriety. A Committee of ladies recently scoured the place, visiting from house to house, and secured upwards of 70 signatures to the pledge; a few have broken over the dam; it is hoped the Committee will take judicious steps to reclaim wandering prodigals, and restore them to the Society again. J. Bridgman, Esquire, President; J. Forsyth, Esquire, Secretary.

**Morseville.**—When public lecturers visit this settlement they find but little to do, for most of the inhabitants have embraced the principles of total abstinence. It is difficult gleaning after such close and careful reaping. In some respects this Society is in advance of the age, may it never be behind in contributing a portion of its means in extending to other neighbourhoods the blessing it appreciates. Mr. A. Morse, a valuable acquisition to the cause, has devoted much of his time and his talents in advancing the best interests of this best of human institutions. When I was assailed at Mud Creek with opposition and persecution, from many who are now friends to the cause, he stood by my side and shared the blows with me.

**Gainsboro.**—This place was called Sodom prior to the introduction of temperance; it now deserves and receives a better name. Although this Society does not retrograde, it does not rush forward, it improves constantly at the rate of "slow and sure," and is really a staunch and safe institution. The untiring exertions of Mr. W. Eastman have been honored with success; he has spared no pains to extend the circulation of the *Advocate*, and agitate the question of Temperance privately and publicly. Mr. W. Eastman, President; Mr. J. Hagar, Secretary.

**Welland-port; or, Chippewa Narrows** as it was some time called, was like the man who fell among thieves on the highway, but the Temperance cause, like the good Samaritan, bound up its wounds, and it will probably recover, if its sores are not torn open fresh in the house of its friends. The tavern-keeper is a professor of religion, and if he hated iniquity as much as he does total abstinence he would be eminently pious. Several who have made an attempt to reform have been led astray by temptations presented at his bar; one melancholy instance allow me to present. Mr. H. a man in the meridian of life, a good mechanic, became a slave to the vice of drunkenness, lost his property, stained his reputation, neglected his family; and was hastening to a premature and miserable grave, when the pledge arrested him on his downward course; that pledge he kept inviolate several months, rosy peace and smiling plenty appeared—there was a change in his home, a change in his family, a change in his person, and considerable change in his pocket—one day he stepped into the bar-room, (men should keep away from temptation,) he drank what he supposed was water, but after swallowing a little he discovered it was whiskey; that little awoke a sleeping appetite, he fed the devouring passion and continued intoxicated several days; he has since made several attempts at reform and has yielded as often to temptation. That he may, after reading this, resolve to abstain from all appearance of evil, is the sincere and ardent wish of the writer, who is deeply interested in his present and future welfare. Mr. J. Smith, President; and S. Hagar, Esquire, Secretary.

**Humberston.**—This is one of those good-natured smiling Societies which laughs and grows fat. With badges, and banners and lectures, and parties, and processions, and regular meetings it has kept up an excitement which has been followed with success surpassing the most sanguine anticipations of its most ardent friends. The main spring of this Society was a tippler 30 years, a tavern-keeper five; he now keeps a Temperance Cottage, where

travelling public can be comfortably accommodated.—Mr. G. Atkins, President, and Mr. Brown, Secretary.

A distiller and tavern-keeper in this place not long since organized an anti-total abstinence Society—one of the articles to which its members subscribe is, that they shall not patronize any member of a total Society on pain of expulsion from the Society. The leader of this singular association travelled several miles in order to employ an intemperate tailor to make him a pair of trousers. Their pledge and constitution should be written on foolscap paper and signed by every man who is determined to die a drunkard.

**Dunville.**—Because the water in the Grand River is poor, many of the residents of Dunville imagine they have a good excuse for making it worse by mixing alcoholic drinks with it; consequently the custom of excessive drinking prevailed to an alarming extent, until the temperance trumpet aroused the people. The Society is founded on a good basis and exerts a happy influence, its members are remarkable for their liberality in supporting the cause.

**Cayuga.**—Here is a feeble Society in its infancy striving to live in the presence of petting opposition; the only place in which they can hold their meetings is in a tavern; there are four dwelling houses in the neighbourhood, and two of them are taverns.—Doctor Ailen is at the head of this Society.

**Indiana.**—Is a handsome village beautifully situated so as to command a view of the splendid scenery by which it is surrounded. The inhabitants support six or seven taverns and a distillery, but cannot afford to erect a school-house or a place of any kind for public meetings. The withering, wasting, blasting influence of the distillery are visible in every direction; its proprietor is a Justice of the Peace, and also a Member of the Provincial Parliament, also a man possessing a princely fortune, who might accomplish an incalculable amount of good if he would make principle his interest and not interest his principle. His influence has nearly crushed a small Society I originated there a few months since. Mr. Loeac is at the head of this institution.

**York.**—This Society is in its infancy, but it is under the supervision of skilful leaders and their labours of love are crowned with triumphant success. The Rev. Mr. Hill, an Episcopal minister, exerted his influence, not in a clerical way but as an inhabitant, to accelerate the advancement of this excellent cause. He publicly stated that he was not prepared to adopt what he deemed the ultra measures of totalism, but he approved of the principle of the pledge, and rather than stand in the way of the cause he was the first to sign his name. Mr. Murry is President of this vigorous Society.

**Seneca.**—As you have received from the Secretary of the Seneca Society a history of its rise and progress, I will only drop a passing remark. The wealth, intelligence, and zeal of this Society have pushed it onward, so that every intellectual and influential man, except the tavern-keeper and one of his best customers patronize the pledge.

**Grand River Road** total abstinence Society is struggling for existence amid many discouragements. It waxes stronger and stronger at each meeting. Mr. Grey, President.

I have visited most of the Temperance Societies in the Wellington District, and assisted in organizing a District Association—the particulars of which you will learn from another source.

G. W. BUNGAY.

**Lochiel, April 13.**—The second anniversary of the Lochiel Temperance Society was held on the 15th instant. Mr. Alex. Fraser in the chair. The Secretary read the Report, as follows: Members names enrolled since its commencement, say Feb. 27, 1841, to Nov. 30, 1842, 334; dismissed for misconduct during the same period, 40. Members enrolled from December 1, 1842, to April 15, 1843, inclusive, 99; dismissed for misconduct 3—Total members in good standing 390. Independent of the above, in an adjacent section of Kenyon and Indian Land, there is a strong family of Rechabites of the *first water*, consisting of 74 heads of families, 58 adults and 113 children, in all 250—which, when added to the above, makes 640! The Rev. Daniel Clarke has laboured in this vicinity in the Temperance cause; yet none of his converts are included in the above statement, yet I am of opinion he has many—the last meeting he held twelve or thirteen attended. Since the beginning of December last the Lochiel Temperance Society held 18 meetings in different parts of this extensive parish. The office-bearers are—Mr. M. McGillvray, President, Alex. Fraser, V. President.—D. CATTANACH, Sec.

Temperance Statistics in Prince Edward.

Pictou, April 14, 1843.

I. We have in the District 18 licensed Inns, 3 shops licensed

to sell by the quart or above, 3 beer shops, 3 breweries, and 1 distillery: the population being near 17,000—from which it will be observed, that there is about 1 tavern for every thousand inhabitants in the District; that this is more than the public really require appears from the fact that some of them are on the point of closing. Reader, how many are there to every thousand inhabitants in your district or town? and does the public good require so many more in proportion than here? The occupants of two of the above mentioned shops have been refused license for the sale of liquor in Inns the present year, and have since obtained shop-license, and are in fact low grocers. Another is occupied by the Inspector himself. Queries: 1st.—Is a shop-keeper who is licensed from year to year to sell by the large measure, and whose interest it therefore is to promote the sale and consumption, by retail, of intoxicating liquor to the utmost possible extent, a fit and proper person to exercise the responsible functions of District Inspector? 2d.—Does not that law require amendment, which allows a person who has been refused license to sell by the glass by the Sessions, after mature deliberation on the necessity of such place of sale in any locality; and after careful enquiry into his character, and the accommodations capable of being afforded to the public, to procure license without restraint, from the inspector, to sell by the quart in the same tenement; and, by a slight evasion, to allow it to be drank on the premises the same as at a common Inn?

II. There has been but a trifling increase in the number of pledged members since last report—there may be 20 Societies, embracing between 4,000 and 4,500 members; but as our District Society has died a natural and easy death, having never met since its formation last April, it is impossible to state our exact numbers; to the same cause may be attributed the failure of our high resolves to petition the Legislature on the subject, and to raise funds to aid the Montreal Society; the local Societies also in several neighbourhoods have become quite torpid, and many of our reformed men have fallen back into their former habits,—this may be attributed, principally, to the want of regular meetings and constant agitation of the subject. Some discouragement also arises from the fact that a large proportion of the wealthy and influential classes still stand aloof or are opposed.

III. It is a matter of regret that all of our Temperance Houses have closed; and although it is not surprising that some of them were viewed with distrust—having been opened by those whose previous habits rendered them objects of suspicion—yet others were entitled to confidence and support. The whole having failed, we are unavoidably led to the conclusion that either the friends of the cause generally are not possessed of that liberality, nay common honesty, that ought to characterize them; or that it is as incompatible for Temperance Houses to flourish among Rum-holes and Gin-palaces, as for wheat and Canada thistles to grow together.

IV. The foregoing may be thought a gloomy representation of our state, yet there are bright spots also in the picture. Some of the Societies in the centre of the District maintain a warfare against Alcohol with unabated vigour; the number of intelligent public advocates of the cause is increasing; all the ministers, except one, show themselves favourable by precept and example; and our principles are daily becoming deeper rooted, and the "tremendous" scope of the pledge better understood. Every thing now depends upon our constancy and consistency.

V. We have fortunately escaped the distracting question of selling grain to the manufacturer of spirits, which has agitated, and, in some places, divided other Societies; the question has been allowed to sleep from the beginning by tacit consent. But it has been different with respect to other questions growing out of a consideration of the latter part of the pledge. We have some time since decided that it was inconsistent for a member knowingly to lease premises to another for the sale of intoxicating liquor; and discipline has been enforced thereon.

VI. Lately a difficulty has arisen about principles involved in the license system. Near the close of last year public attention was directed to this subject with more anxiety than usual; this probably arose from the circumstance that owing to the issuing of a new Commission of the Peace, and to the rapid spread of our principles, a majority of the magistrates had become professedly favorable, and were either members of the present Society, or had been so under the former organization. It soon became apparent that conspicuous members of the Society were lending their names and influence to bolster up the declining traffic; for upon inspecting different recommendations furnished by the tavern-keepers to the Special Sessions, it was found that the names of our members, private persons as well as magistrates, were subscribed thereto;

and that the magistrates did not hesitate on almost every application, whatever might be the character of the applicant, or however little the need of the sale of liquor in such place, to grant a certificate, without a blush at their inconsistency, to the person to obtain a license. This subject became the prevailing topic of conversation, and the Pieton Society, alike warned by the spreading disgust at this dereliction of principle among the true-hearted, and by the taunts and scoffs of those who delighted to see this state of things, was constrained to take notice of it. The Committee came to the conclusion that a person could not consistently do that officially, which as a private individual he has pledged himself to oppose, and found themselves bound to exclude the offending members, two of whom were magistrates. An appeal was made to the Anniversary meeting, which took place soon after, and after a full discussion of the question for two evenings in succession, the Society by a unanimous vote sustained the decision of the Committee. The Society in thus preferring principle and poverty, to expediency, official influence and fashion, might have expected to lose some of that kind of patronage that consists in persons giving their names just to honor the Society, and doing nothing, or if any thing, to its prejudice. This, however, was not the case, for, excepting the defection of one or two of this class, the Society has not only suffered no loss, but has, on the contrary, obtained a considerable accession of numbers. The magistrates implicated by the decision of the Committee, have not only acknowledged its justness, but one of them has again joined, and the other has promised to do so; and many have become convinced of the integrity of the Society by this rigid though painful act of discipline, and are becoming its friends.

VII. Bishop Hopkins would have it, that the extension of Temperance Societies "would be the triumph of infidelity," and Ministers are not wanting in Canada who endorse this prophecy; nay, they say "that the Devil has artfully insinuated the organization of these societies." [See *The Church* of the 7th instant.] But our daily observations convince us that these are false prophets, as well as weak reasoners. Facts that are of daily occurrence, incontrovertibly prove that the self-denying principles of our Society, so far from bringing dishonour upon God's holy law, or retarding the spread of the everlasting Gospel, have, on the contrary, evidently tended, where generally embraced, to bring the minds of men into that sober and thoughtful state, which eminently prepares them for the reception of Divine truth. Witness the extensive revivals of Religion in Canada and the United States, which have followed in the wake of the Temperance Reform; more particularly during the past winter, and in our own country, where these gracious outpourings of God's Spirit have been most manifest in places where Temperance principles had most extensively prevailed. And in no case, perhaps, is there a more signal instance than in this District, one of the foremost in the Province in general sobriety. Here within a few months past many hundreds of the population have embraced the salvation offered in the Gospel. Some of the features of this unprecedented revival are worthy of notice. 1st.—A majority of the subjects of it are young people, a great proportion of whom were members of Temperance Societies. 2nd.—A considerable number of the lately "reformed men" also came under its influence. 3d.—Among other subjects of it in this vicinity are two persons, one of whom was a manufacturer the other a retailer of ardent spirits, and who had been forced by circumstances to give over their respective occupations but a few weeks before. They can now testify that they were engaged in unwholesome occupations. Such an insinuation they would have highly resented before. 4th.—Those branches of the Church who have been most active in the Temperance cause have been most benefited by the revival. 5th.—Its influence has been almost universal in some places; for instance, in the western half of this Town there is scarcely a family in which the voice of prayer and thanksgiving, for God's unmerited mercy, is not heard. Why may it not be so in every neighbourhood throughout our beloved country? O! blessed Redeemer! hasten on the period when all, from the least to the greatest, shall know thee, "whom to know is life eternal!"

JAMES McDONALD.

BROME, April 20.—A few days ago a very intemperate man came to me and signed the pledge. He had been at a neighbors house where he saw the *Advocate*, and read in one of the late numbers the story of "Carlton." It was the finishing stroke to his convictions; the story so applied to himself that he at once came to decision on the right side. Our Society is in rather a prosperous state, and has been in very many instances a great blessing to this place.—D. CONNELL, Sec.

TEMPERANCE IN THE WEST.—A gentleman of intelligence, and whose extensive acquaintance in the Western States enables him to form a just opinion, assures us that the change which has come over the moral aspect of the community, in consequence of the Temperance reformation, is truly astonishing, and well nigh universal. All classes are giving their support to the cause—the learned, wealthy, political, and religious; and a great transformation is observable in the social usages throughout the entire West. What is peculiarly gratifying, is that large numbers of the reformed have become Christians—and the most abundant fruits of the revivals this winter, have come from this recently lost and abandoned class.—*N. Y. Evangelist.*

A National Society has been formed in Britain by a union of the long and short pledge Societies; it remains to be seen, however, whether the component parts of the Union will coalesce heartily.

The quantity of Spirits entered for consumption in Ireland for last year, has diminished about one half as compared with the previous year.

## MISCELLANEOUS.

HOW TO RAISE MONEY FOR MISSIONS.—At a meeting of the Dufferin Secession Presbytery, held on the 22d February last, Mr. Blyth, missionary from Jamaica, gave some sound and total advice. This Presbytery maintained a missionary in Jamaica, till lately that death removed him, and it was on the occasion of proposing to appoint a successor to him, that Mr. Blyth was drawn out. A certain minister violently opposed sending another missionary, on the ground that Jamaica was *evangelized enough*, and that we have more need of the money at home. Mr. Blyth, at the Presbytery's request, replied, and completely demolished the arguments of this enlightened and benevolent minister; at the same time showing him and other economical persons, how they might save money to enable them to send the Gospel to those that are "sitting in darkness," both at home and abroad. "If Mr. M——," said Mr. Blyth, "in order to save money for home objects, had attacked the drinking of wine and spirits, and the drinking customs, by which so much money is wasted, it would have been more becoming and more *christian-like*, than to attack foreign missions. The Jamaica missionaries [he continued] had given up their wine and their porter, as unnecessary and hurtful articles. He had paid twenty pounds a year for these drinks; but he had given them up, and was now able for his work and found a better use for the twenty pounds." Will British ministers "go and do likewise?"—*Scottish Temperance Journal.*

EXTRACT OF A LETTER FROM JELLALABAD.—"From the 12th of November to the 18th April [1842] our men had no liquor; they worked six hours a-day for a long time, and almost every day, besides three hours digging trenches, building walls, &c.; add to this, being on duty six nights out of seven, with short rations. With all this hardship we were very healthy, and not a noncommissioned officer reduced during the time, or the trial of a man by a Court Martial. These facts were so striking, that officers and men acknowledged that we were much better off without the ration of ardent spirits than we possibly could have been with them."—*ib.*

SABBATH TRADING.—It is sad to witness the indifference with which most Christians regard the wide-spread desecration of the Sabbath in the buying and selling of intoxicating liquors. We see many loud in their censures upon those who sell the necessities of life, or who travel by railway on the Sabbath, yet some of these hesitate not to purchase the drunkard's drink on the same day, in the presence of a dozen or twenty bacchanalian devotees. Oh, Consistency, where is thy blush?—*ib.*

TRIBUTE OF RESPECT.—We learn from the Baltimore Patriot that efforts are now in progress to obtain a gold medal, to be presented in honor of the six original Washingtonians, on the 5th of April next, the day of the contemplated Great Temperance Jubilee at that city.

THE OLD MAXIM REVERSED.—"Divided we stand; united we fall," as the drunkard said to his rum-bottle.

SOBER versus DRUNK.—A tavern-keeper, not a hundred miles from Toronto, lately said in a taunting manner to a staunch teetotaler, "And so you make your converts believe they are going to heaven now that they have become teetotalers?" "Indeed, I am sure if they don't go to heaven sober, they won't get there drunk," was the ready answer, nobly silencing that oft-repeated and groundless slander.

## 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, MAY 1, 1843.

## Tracts for the Times.—No. IV.

"HE THAT IS NOT WITH US IS AGAINST US."

Many who profess to rejoice at the good which Temperance Societies are doing, and who say they hope they may go on and prosper, when asked to increase the strength of the societies by joining them, refuse, saying, "It is those who cannot otherwise refrain from drinking to excess who should pledge themselves to abstain from using liquors, but as for us we can drink or let it alone without signing a pledge." These persons do more to hinder the Temperance Reformation than hard drinkers do, for the unwary are encouraged to play with the poisonous cup which at last bieth like a serpent. And they are surely ignorant that the principal object of Temperance Societies is to do away with the drinking usages of society, and thus cut off the stream of intemperance by drying up the fountain, save the young from acquiring a taste for liquors, and remove temptation from those who have fallen but are now repenting and reforming. No one can shut his eyes to the poverty, the misery, and crime, which is through liquor brought upon those addicted to it, their relations and society. The boldest advocate of its moderate use cannot, dare not, deny that any good it may do, is a thousand fold overbalanced by the evil it is continually doing. Many expedients to prevent intemperance have been tried and have failed. Total abstinence from all that can intoxicate alone goes to the root of the evil; let this be but universally practised and drunkenness has ceased. Those then who are glad at the good which Temperance Societies are doing, and who can let drinking alone but do not, should consider that it is through them that intemperance is continued, that moderate drinkers are the stuff out of which drunkards are made. Hardly any one can be sure that he will never pass the bounds of moderation and acquire an appetite for liquor which he cannot restrain unless he never uses it; how many there are who have fallen so gradually and insensibly from moderation to intemperance as to be unaware of it. But if there are some so strongminded as to be secure against passing moderation; they may have children or admirers, or those subject to their influence who endeavour to imitate them, but not possessed of equal firmness, run into excess. Let such beware lest He who searches hearts lay it to their charge, that they have led into the way of destruction those over whom he gave them an influence to be used in guiding them into the path of life.

Is there any one so selfish that he would not forego his own gratification if it were the cause of great calamity to another? Millions of our brethren are perishing body and soul through intemperance; millions more are in training for the same course, and will not every one exert himself to the utmost to rescue them—Our Father who is in heaven has by his servant commanded us to do nothing that may cause a brother to err; and what cause of error equals intemperance? and what but total abstinence can do away with it? Interest, duty, humanity, and religion call all to take a part in this good work.

Williamsburgh.

Duff.

## PHYSICIANS AND MOTHERS.

We have reason to know that the influence of many medical men is exerted strongly against the Temperance Reformation, in the custom of recommending intoxicating drinks to nursing mothers; and that the arguments of Temperance men fall powerless before their authoritative mandate. In this way much, very much evil has been done that, we are satisfied, might have easily been avoided. We will, therefore, suggest a few considerations for those who are ruled by the judgment of wine-and-beer prescribing physicians, in order that they may venture to think for themselves on a subject so nearly concerning their own happiness and the health of their offspring.

In the first place, Doctors differ on the subject, high authorities being found on both sides of the question, and when this is the case the public have surely a right to think with those who are on the side of common sense and the order of nature.

Secondly, the experience of thousands and tens of thousands of teetotal mothers proves most unequivocally that the practice of using intoxicating drinks is unnecessary; nay, more, many of them are practically acquainted with both sides of the question, and testify that they perform their duties better without these drinks, than they did with them.

Thirdly, many entire nations existed and some still exist without intoxicating drinks at all, yet their mothers and children are healthy.

Fourthly, the fermented slops of the distilleries and brewery are injurious to the health, and, consequently, to the milk of cows; and milk so produced is especially unwholesome to children from which facts much may be learned in the way of analogy.

Lastly, the Creator who certainly knows the human constitution better than physicians gave no intoxicating drinks to the mother of mankind, nor to the countless mothers amongst his chosen people while they were journeying through the wilderness, and he afterwards expressly prohibited those drinks to some mothers whose offspring became mighty in word and deed. Indeed it is worthy of remark that when Divine wisdom gives a precept at all on this subject, it is prohibitory; but would this be the case if the Doctors' opinion of the usefulness and beneficial tendency of these drinks were correct?

Lest, however, any should still attach more importance to the authority of physicians than to the dictates of reason, we shall refer to some facts well known in the history of medical science.

It is not many years since fever patients were shut up in close rooms loaded with warm bed-clothes, and almost stewed by strong fires. In this state, contending with the burning disease, the suffocating heat of the atmosphere, and with intense thirst and longing for anything cold, they were denied even a single drop of cold water or breath of fresh air. Yet all this was done according to rule by the judgment and authority of physicians: and any one who had dared to suggest the common sense view of the subject, which has since been universally adopted, viz. that persons suffering from burning fevers should have abundance of fresh air and cold water, would have been looked upon as a fool or a madman.

Again, when the circulation of the blood was discovered the new fangled doctrine was stoutly opposed by an overwhelming array of medical authority; and, it is said, that no physician who had attained the age of forty before the discovery was made, ever afterwards acknowledged its truth.

It may be said, however, that the physicians of the present day are greatly superior in point of science and information, to those of the periods referred to, and we are happy to believe that such is the case. Nevertheless they are only men and liable to err, and



though in many points they are far ahead of their predecessors, yet in some they are doubtless travelling in the beaten track of error. To suppose otherwise would be to suppose that the science has attained perfection, and that nothing remains for future generations of physicians to discover or improve upon. That they are likely to be in error on the subject in question is manifest from the fact, that most or all of them were educated before the Temperance Reformation had attracted public attention, and when a universal delusion on the subject of intoxicating drinks prevailed; and, consequently, their opinions about the use of these drinks are those of a past age which are rapidly being exploded.

Some physicians no doubt keep pace with the spirit of the times and bring their own judgments to bear upon questions like this; but a great majority, we have reason to believe, go on in the routine which they have been taught at college, without thinking of questioning its correctness.

In conclusion, we would say to mothers that thousands who have in this matter disregarded medical advice and public opinion, have had good cause to rejoice; whilst tens of thousands who followed them have had abundant cause to mourn either for themselves or their children.

#### INTOXICATING DRINKS AT BAZAARS FOR RELIGIOUS PURPOSES.

Lord ELLENBOROUGH has lately been much commended in Parliament for holding the even balance between Christianity and Idolatry in India, inasmuch as on the occasion of the late victories in Afghanistan he requested public thanksgivings in the Churches, and appointed a triumphal procession of great magnificence in honour of a pair of old Idol temple gates which had been recovered. But it appears to us that at least as much credit for impartiality is due to the Ladies of Montreal, who have lately held Bazaars for the glory of God and the advancement of pure and undefiled religion, at which they carried on a brisk business in the sale of intoxicating drinks.

It has been said "Ye cannot serve God and Mammon," but some Indians never sacrificed to the Good Spirit without offering an oblation to appease the Devil, and it would appear that the Ladies, by blending their sacrifices to the God of heaven with those to the god of this world, think the same kind of prudence requisite.

These Ladies, however, we presume, deny that selling intoxicating drinks is serving Satan; but can they deny that our cemeteries are strewed with graves—thick as leaves in autumn—over which could be inscribed, with all truth, the fearful word Drunkard? Can they deny that our city is thronged with candidates for the drunkard's grave, in every stage of their progress—from the first heauache in the morning to the last scene of all, when the poor inebriate passes into eternity, either in the ravings of delirium tremens, or utterly worn out in body and mind with long continued violations of the laws of Nature and of God? Can they deny that a great many of these candidates are of the class called fashionable young men, on whom for good or evil the influence of ladies is almost unbounded? And will they persist in sanctioning and ministering to the easily besetting sin of these young men, of the age and the country in which they live? If they do let them look to their own fathers, brothers, husbands, and lovers, for no offence carries surer retribution with it, than obstinate and wilful opposition to the progress of the Temperance Reformation, a reformation which has the most indubitable evidences of Divine countenance and favour.

It is indeed exceedingly mournful to find this holy and benevolent work impeded; to see the traffic in intoxicating drinks which has done such incalculable evil, and of which even the suburb dram-sellers are beginning to be ashamed, sanctioned: to

find the drinking usages of society, which have erected almost insurmountable barriers in the way of Christ's kingdom, encouraged; and all this by Christian Ladies and done in the name and for the sake of Religion! If this be not betraying their Master's cause with a kiss we know not what is; but can a blessing be expected to attend the thirty pieces of silver or whatever the amount may be which is gained by such means?

We do not mean to undervalue the efforts of the Ladies to raise money for religious purposes, so far as these efforts are innocent, but the end however good does not justify bad means, neither is it lawful to do evil that good may come.

**HORSE RACES.**—We have seen with much regret a paragraph paraded in the newspapers to the effect that Sir CHARLES METCALFE had, at the request of the Turf Club, and doubtless in the discharge of what he deemed official duty, appointed the Queen's plate to be run for at Montreal next summer; thus making it one of his first public acts to sanction Horse Races.

We presume that in doing this the Governor General, for whose character we have long entertained high respect, did not know that, in Canada at least, races are perfect fairs of vice and dissipation, that there are probably more drunkenness and gambling in three days of races, than in three months of ordinary times; that these occasions seldom or never pass without hurrying two or three singularly unprepared victims to the grave; that they are a sort of saturnalia for the intemperate, licentious and profane—where the scum and offscouring of society collect from all quarters and glory in their shame; that inasmuch as they tempt multitudes of the young into the paths of destruction, they are the terror of ministers, parents, and guardians. That in a word, they are harvest days of Satan, and almost the only parties who profit by them are his agents the rumseller, the gambler, and the prostitute.

We know it is asserted that Races improve the breed of horses, and consequently benefit agriculture; but even admitting this statement, it is no reason why they should deteriorate the breed of men by encouraging drunkenness and licentiousness. We have the authority, however, of enlightened practical agriculturists for saying that there is no foundation for the assertion, because the peculiar qualifications requisite for race horses are not only unnecessary but absolutely hurtful in horses devoted to other purposes; and that if a tithe of the money spent in races were given as premiums for the best draught horses, roadsters, &c., the breeds which are really useful would be improved incalculably more than by the present mode.

What is the meaning of Mr. Workman's flooding the country with handbills? to destroy public confidence in your Society? I have got one dated March 29.—*Extract of a letter from James McDonald, Pictou, April 14.*

We know not what document is above referred to; but we know from various quarters, that Mr. WORKMAN has taken no small pains to injure the Committee of the Montreal Society, in public estimation. Nevertheless, as long as he confined his publications to Montreal, where the circumstances that called them forth were pretty well known, and where they could be answered in the local papers, it was not judged proper to occupy any part of the *Advocate* with the matter; but as they have been sent to distant parts of the country, where Montreal papers do not probably penetrate, the Committee might suffer in public opinion, and the Temperance cause be injured by further forbearance.

It is to be observed, that the publications issued by Mr. W. were for the declared purpose of defending his character from an alleged charge made against him at a public meeting; but if this were the case, was not the wide circulation they obtained in Mon-

treat sufficient? and what, but a wish to destroy public confidence in the Society, could be the object of sending them to such places as Pictou, Amherstburgh, &c. where his name was probably never heard, and where certainly nothing was known of the speeches at the public meeting?

Last it might be said that an unfair advantage was taken of Mr. WORKMAN, the Committee have never used the *Advocate* as a vehicle, even to defend themselves against the almost incessant attacks made upon them. Yet he accuses them of a persecuting spirit, and repays their forbearance, by sending his side of the question to parties at a distance who have no means of seeing the other side. We put it to the country, if any weight should be attached to accusations made in this manner?

The whole subject was brought up and discussed at the public Anniversary meeting of the Society, in March last, on a motion to add Mr. WORKMAN to the Committee; and after explanations, and the reading of documents, the motion was lost by an almost unanimous vote. Had this motion been carried, it would, under the circumstances, have amounted to a vote of censure on the Committee. As it was, they were triumphantly sustained.

At this meeting a letter was read from an absent clergyman, giving the substance of a conversation with Mr. WORKMAN, who, in a circular, impugned the accuracy of the clergyman's memory, and accused Mr. DOUGALL, who had read the letter to the meeting, of attempting to injure his character by a charge which he had good reason to believe false. Mr. DOUGALL replied to this accusation in the newspapers, in which it appeared, showing that there was no foundation for it; and Mr. W. rejoined in a very long letter, which, from its matter and style, did not appear to Mr. D. to require a reply. Here the matter would have rested for ever but for Mr. W.'s extraordinary zeal already noticed.

Thus much in the way of explanation has been considered absolutely requisite, and is the first and last notice of the matter which we intend to take in the *Advocate*. Should any Society wish for farther explanations, they will be cheerfully given on application to the Secretary.

**DONATION.**—A pious and benevolent gentleman of Glasgow, Scotland, who was once partner in a mercantile house which commenced the sale of liquors in Canada West, without his knowledge or consent; has placed £30 at the disposal of some gentlemen in Montreal to repair as far as possible the damage done during the short time he was involuntarily concerned in the traffic. The store in question was in Simcoe, and it is proposed to appropriate the money to the benefit of that town and the Talbot District, by employing Agents to visit the Societies already formed, form new ones, and endeavour to unite the whole in a District Association; and also by supplying publications with a liberal hand. Mr. BUNGAY, who has laboured so efficiently in the Niagara District, will, by the kind permission of the Niagara District Association, commence labours in Simcoe about the 1st June next; and we entreat Societies to co-operate zealously with him in the great work of rescuing the District from the pollutions of Alcohol.

We would also suggest to Societies in that District the propriety of taking a census of their numbers on the 1st June, 1843, and again on the 1st June, 1844, in order that we may report the results of the donation, and see what fruits might be expected from the application of a similar sum to every District in Canada.

We are ready to receive donations from any other parties who may have been engaged in the liquor trade.

**TO SUBSCRIBERS.**—We find that the cost of printing, publishing and postage for the Eighth Volume of the *Advocate* has been £1,050; that the income from subscribers, advertisements, &c.

has been £600; and for gratuitous distribution in Britain £100; making the gross receipts £700, leaving a deficiency of £350, against which there are outstanding debts due to the Committee for that volume amounting to £325, of which amount we request payment.

We hope that Societies or individuals who have been in the habit of ordering papers and paying for them regularly within the year, will not be offended at our requiring from them the same payment in advance that we do from others; as they must see that if we deviate from the rule in one instance we cannot with propriety refuse to do so in others.

It is of great importance that all orders should come soon, as the quantity printed will be in accordance with the paid orders received; and persons who may wish in future to subscribe for the volume may not be able to get the back numbers.

It ought also to be borne in mind that the Committee reduced the price in the hope and expectation of a greatly increased subscription list; and that it will be doing far more good to the country to support the Committee by subscribing for the *Advocate*, than even by subscribing afterwards to relieve them from debt. Societies which cannot remit in advance for the year, may remit half, and the other half in October next.

Mr. WADSWORTH is preparing for the press a TEMPERANCE HYMN BOOK, similar in size and appearance to the Sunday-School Union Hymn Book; also, ROLL BOOKS for Temperance Societies in Canada, having a form of Constitution, with suitable headings.—Prices will be announced in our next. We believe many object to the *Minstrel*, on account of the songs in it, to such the Hymn Book will, doubtless, be welcome. We would respectfully invite the public to support Mr. WADSWORTH in his News Room.

A young friend of the cause in Greenock, Scotland, has procured sixteen subscribers to the *Advocate* in that town. Will other friends not do likewise in their respective neighbourhoods? For 2s. sterling, the *Advocate* will be sent by mail for one year, to any part of Great Britain or Ireland; and as papers from the Colonies are free, it is not chargeable with postage. Subscriptions may be sent to the Secretary of the West of Scotland Temperance Union, 43 Queen Street, Glasgow.

We intend to abridge for the "Children's Department," a singularly interesting and instructive volume, issued by the London Tract Society, called the "Traveller," being a description of various wonders in nature and art. It contains thirteen chapters, one of which we intend to insert in each number, until completed.

Article respecting Rev. R. MURRAY deferred.

## EDUCATION.

### Brief Letters on Education.—No. 1.

Addressed principally to the Common School Teachers of Canada.

DEAR FRIENDS.—Will you allow one, who, in addition to receiving an education fitting him for the ministry, has had peculiar advantages for becoming acquainted with a most approved system of Education, to direct your attention in a short series of letters to this vitally important subject? I attended for a considerable time the Glasgow Normal Seminary, under the superintendence of the Educational Society of that city, one of the most important institutions in Scotland; and in treating of this subject, I shall confine my view chiefly to the mode of teaching, or rather teaching, adopted and practised there.

The term Education is one of very extensive import, it is derived from a Latin word which signifies a drawing or leading out, and

ought thus in its primary signification to be applied to whatever tends to draw out or develop the human faculties. In this its more extended sense, Education may be said to be co-extensive with the life of man. It commences with his very birth—the moment he is ushered into the world, that moment he is subjected to a process of development, to a species of Education. He comes into the world to every thing a stranger; he knows nothing of the innumerable objects that surround him. His powers, both physical and mental, appear more feeble and imbecile at first, than those of the inferior animals; and though endowed with faculties and capacities which not only place him far above the brute creation, but which in their development contribute the proud but momentous pre-eminence of making him a rational and accountable being, yet he seems then possessed of powers inferior in usefulness to the instincts which regulate them. But to the faculties of the infant there is a capability of improvement and progression, which does not characterize the instinct of the lower creation, and of that veriest helplessness and imbecility have not only grown the physical strength of a SAMSON, but the intellectual vigor of a NEWTON. It is by being brought into contact with external objects that the first impressions are awakened in the mind of the child; these call into exercise its dormant faculties, and a process of increase and development is thus commenced, which goes on, bringing into exercise one part of the mind after another; till by and bye, from simple impressions from without, the mind comes to exhibit all that vigor, complexity, and beauty which serve to stamp its possessor as “the lord of the creation.” This first development of its faculties arising out of its bodily sensations, and which may be termed an *Education of nature*, is involuntary; the mind of the child cannot resist it; every sense becomes more or less an inlet of knowledge to the mind. Every new sensation develops its powers and adds a little to its stock of information. This involuntary teaching, or education of nature, is of essential importance, without it the mind could never awaken or expand; it is the basis of all other Education, and it is not too much to affirm that man learns more in the first three years of his existence than he does in all his subsequent life.

But the child soon becomes susceptible of another kind of Education, and which is more properly deserving of the name. Its moral and reflecting powers begin to be called into operation, and it is to the culture and exercise of these that the term Education is more commonly restricted in its application. And here I might advert to the great importance of attention to the early development of these powers. The dispositions of children begin to manifest themselves very early, and the more requisite is it for parents, and even Teachers to watch over these as early as possible, because they become constituents of its forming character—the germs of its future virtues or its vices.

When we look at a new-born infant, how utterly feeble its bodily powers; what a vacuity is its mind? And the question may occur to a reflecting person, how is it that man who stands highest in the scale of creation, and on whom his Maker has bestowed such distinguishing faculties, should be born so helpless and impotent? The obvious answer I conceive to be,—not merely that the tenderness and love of the parents may be exercised in its protection and support, and thus form and maintain an intimate and endearing link between them, but also that these young immortals may be susceptible of a greater degree of culture and training. Were children to be brought into existence with considerable physical strength, or with dispositions in some degree formed and strengthened, the parents could not exert the same controul over them and so powerfully aid in the formation of their character. But let parents and guardians, as they look on their helpless charge, keep this in view—that God has thus wisely ordered things, in order

that an adequate amount of influence may be made to bear on the formation and regulation of their dispositions and habits, so that the sacred precept becomes not only reasonable, but involves a heavy responsibility, “Train up a child in the way that he should go, and when he is old he will not depart from it.”

My next letter shall treat of Education as more immediately connected with Schools. Your well wisher and fellow labourer.  
Amherstburgh, March 30. PHILANTHROPOS.

#### Teachers' Libraries.

We had the pleasure of noticing some time ago, the formation of a Teacher's Association for Mutual Improvement, in the District of Prince Edward—an example which we trust has been followed elsewhere. As a means of rendering such Associations eminently useful, it has been suggested that libraries might be formed in connexion with them, composed in the first instance of books belonging to the Teachers themselves, and such as might be presented to them by friends and neighbours, and afterwards augmented by such additions as they could afford to purchase, and by grants from Educational Societies and Government. At the commencement, a library of this kind would give each Teacher the benefit of the books belonging to all in the Association; and it might be understood that each could at any subsequent time withdraw his or her books.

#### A Short Chapter on Giving.

What would be thought of the farmer who, having a field to sow, should say—“I am so poor, and have so many demands upon me, that I will only sow half enough of seed?” Why we should say, that poor as he is, he is likely to be still poorer; yet he would be much nearer the mark than the greater part of professing Christians in their Christian liberality. Instead of sowing half enough, they do not reach a quarter, or perhaps a tenth part of what they might and therefore ought to sow; and some can scarcely be said to sow at all. But the word of God says, that they who sow sparingly shall reap also sparingly; and there can be no escape from this law. Is it then wonderful that so many professing Christians should be lean, hungry, poor and niggard? They have cast in their lot with him that withholdeth, and it tendeth to poverty. As well might the farmer who should sow a pint of wheat to the acre expect a heavy crop, as the Christian who gives a copper when he could and ought to give a dollar; or who expends the dollars upon superfluities, and the coppers on his master's cause.

Christians, stint not your seed corn; all other harvests may perish, but the harvest of Christian liberality is secured in heaven.

### MOTHER'S DEPARTMENT.

#### Neglected Children.

An aged divine at the funeral of a child, said that “our children are not our own, but are loaned to us by the Lord, and the love he feels for them is infinitely greater than the fondest parent can possibly feel or comprehend.” This remark struck me with peculiar force, and excited in my mind a train of reflections which I trust I shall never forget. It is a thought full of rapture to the pious parent; dearly as I love my babes, anxiously as I watch each development of character, and fervently as I pray for their salvation, yet there is a Being who loves them infinitely better than I do; whose eye marks the forming character with deeper solicitude than the most devoted mother possibly can. This Being is omnipotent, and “in his hands are the issues of life.” Then with what confidence, with what unwavering faith can I implore Heaven's choicest blessings to rest upon my children, praying that his Holy Spirit may breathe upon them, that his love may occupy the first place in their young hearts, and that, living or dying, they may be his for ever.

But there is one thought connected with this doctrine of startling interest. I have been so situated as to be compelled to place my

infant in the arms of a nurse that she might supply to it the place of a mother, and with a mother's tenderness attend to all its wants. Now if this nurse had treated with harshness or severity the babe I committed to her care; or if through mistaken or pretended love she had gratified all its desires; if, instead of giving it wholesome food suited to its constitution, she had indulged it in eating only sweetmeats, thereby endangering its health and life, would not my anger be kindled? Though she had entreated me with tears to permit her to retain the object of her charge, I would have snatched my darling from her arms as from a devouring beast, to place it in more prudent keeping.

The Lord has intrusted me with two dear children; but they are not properly my own—they are only committed to my care by their heavenly Father, who feels for them more than maternal love. He has required me to be their nurse, guardian, and teacher—he has given me instructions in his holy word how he would have them trained; and his will therein revealed is to be my guide in all my conduct towards them. I am not at liberty to treat them as my caprice might dictate, as their wishes might demand, or as impetuous fashion might require. Their heavenly Father cannot be deceived, but marks with a jealous eye all my dealings towards them. If, in attempting to correct the faults or allay the fretfulness of childish humor, I should reprove and correct with angry tongue and cruel hand, and continue in such a course, so as to blunt all the finer sensibilities of their nature, blast in the bud every tender affection, and crush every gentle virtue, would I not by such a course incur the just displeasure of the Holy One? or if through mistaken tenderness, I indulge them in unbridled liberty—suffer them to follow the dictates of depraved nature, without endeavouring to eradicate from their young hearts each plant of noxious growth—neglecting to use my exertions to train them up in the way they should go, to water and cultivate every grace; in short, should I fail to employ every reasonable means in my power to train them for usefulness here and happiness hereafter; for such neglect of duty will not the anger of the Lord be kindled against me? and might I not justly fear his judgments would be inflicted on me, either in my own person or in the persons of my children? I think it probable that the Divine Being has permitted thousands of children to be torn from the arms of their agonized parents by resistless death, for no other reason than that those parents were recreant in their duty towards their children. The Lord, out of compassion and love for his innocent ones, removes them from under the protection and influence of parents, where, to remain, would be ruinous to their souls. O for wisdom to direct, for ability to perform, and for perseverance to accomplish the pleasing, the fearful task of training young immortals for heaven.—*Mother's Magazine.*

#### The Missionary's Mother.

Her children bless her memory; she was a firm, affectionate, judicious mother. One of her sons relates that she never used the rod with him but once, and that was for disobeying some command, and this salutary punishment was administered in such a way as to make a lasting impression.

She took him into the parlor, and placing him before her, she talked to him of the sin of disobeying his mother, and the final separation that must take place when she stood, on the last great day, at the right hand of the Judge, if he remained an unpardoned sinner; she then prayed with him before the rod was used, and never after had occasion for it in the training of that son. It pleased God to prepare this youth for the great work of a Christian minister and give him a desire to unfurl the banners of the cross amidst heathen nations, but how to make known this desire to his tender, his affectionate mother, he knew not. But the time came when father and mother, and houses and lands must be forsaken for the Lord's sake, and this much loved pious son told his mother all that was in his heart. For some time the Christian and the mother were seen struggling in the changing countenance and the streaming eyes, at length, while the big tears of mingled feeling were falling from her cheek, she thus addressed him: "John, if you had asked me to consent to your going to India in any other cause, I should have said No, no you cannot, you shall not go; but to go as a minister of Jesus Christ to the perishing heathen, I say go, yes go, go, my son, and the Lord be with thee." A few months saw this son of many prayers embark for a far distant country, and when he lost sight of that land where lived that pious mother whom he expected to see on earth no more, he was obliged to pour out his soul in prayers and tears in his lonely cabin. After laboring twenty years as a faithful ambassador for Jesus, he was about to embark to recruit his health in his native land, when tidings reached him

that his beloved mother had entered her rest. "And now," said the venerable man who gave me the account himself, "after being more than thirty years a Missionary, we shall soon meet a whole family in heaven, father, mother and children." Where will end the influence of this pious mother? Eternity alone will reveal. Never let us say we can do nothing to advance the kingdom of Christ; if we can do nothing else, we can ask our young neighbors to accompany us to the house of God, and by this very means prove a blessing to the Church and to the world, and reap the rich reward of our efforts in that blessed immortality, where basks in the sunshine of her Savior's countenance that Missionary's mother.—*Mother's Magazine.*

#### CHILDREN AND YOUTH'S DEPARTMENT.

##### Cold Water Armies.

We have hitherto refrained from pressing upon our friends in this country, the importance of forming cold water armies; not because we were insensible to the value of these interesting auxiliaries, but because we suppose, that owing to the comparative sparseness of an agricultural population, it would be impossible to assemble the army with sufficient frequency, and in sufficient numbers, to awaken and sustain that *esprit du corps* which is so essential to their usefulness. But having recently attended a muster of the cold water army in Stockport, we are convinced that by proper exertions on the part of the friends of temperance, similar congregations of bright eyes and happy faces might be assembled in almost every school district. The order of exercises on the occasion referred to was as follows. Prayer, then singing by the army, then two addresses by adults, then an interesting dialogue by six of the cold water soldiers, and it was concluded by singing a temperance hymn.

##### DIALOGUE.

*Enter Charles in haste*

*Charles.* Oh girls have you heard what has happened to little *Jemmy Bateman*?

*Girls all at once—*No *Charley* what is it?

*Chas.* His leg is broken, and he has got a great ugly gash on his cheek; I heard the Doctor say it would be a long time before he could come to school again.

*Jane.* Have you seen him since he has been hurt *Charley*?

*Chas.* Yes I stepped in to get him to go to school with me, and when I asked his mother where he was, she began to cry, and led me along to his room, and there he lay on his little bed, his face was very pale, and he had a great plaister on his cheek, and a great many bandages round his leg.

*Eliza.* What did he say to you?

*Chas.* He tried to speak to me when I went in, but he was in such pain that his groans prevented me from understanding what he said.

*Jane.* Poor little *Jemmy*! I am very sorry for him, he was always so good natured, he would lend his playthings to any one who wanted them.

*Eliza.* I am sorry too, but when he gets a little better we must all go and see him, and carry him some pretty flowers, for he always loved flowers.

*Harriet.* Yes, and I will carry him some straw berries from our garden which he will relish I know, if he is confined to his bed.

*Jane.* But *Charles* you have not told us yet how he became hurt.

*Chas.* His father came home last night very drunk, and *Jemmy* was setting up to keep his mother company, so when his father came in, he told his mother to go and get him some supper; but his mother told him there was nothing to eat in the house, and that she and *Jemmy* had eat nothing since breakfast; so then he told her she lied, and struck her a heavy blow. *Jemmy* loved his mother dearly, and it made him cry to see his father hurt her so; but

when his father heard him crying, he began to scold him, and he kicked him till he got him to the head of the back stairs which are very steep you know, and then he kicked him again as hard as he could, and poor Jemmy fell from the top to the bottom; and in going down, his cheek caught on a sharp nail, and tore the great gash in it that I told you of. The people that lived in the lower part of the house, ran out to see what was the matter, and they found little Jemmy with his leg broken, and the blood running out of his cheek in a stream.

*Harriet.* What a brute old Bateman is; I wish he had fallen down stairs and broken his own neck.

*Mary.* I don't wish so, that would be too *easy* a punishment for him, he ought to have something done to him that would make him suffer all his life.

*Eliza.* Oh girls! I am sorry to hear you say so; I am sure you can't be Washingtonians.

*Har.* Why what makes you sorry Eliza? don't you think he must be very bad to treat such a kind, sweet tempered little boy as Jemmy, so cruelly.

*Eliza.* Yes, I think he must be very bad indeed, but I do not think it would make him better to break his neck, or to make him suffer all his life: don't you remember our last sabbath school lesson said that we must "love our neighbour as ourselves" and that our teacher said that it meant that we ought to love *every body*, and to try and do them good.

*Har.* Oh yes, I know all about it, but I can't love Jemmy's father nor I *won't* try to.

*Eliza.* You need not love his faults, nor his crimes, but you ought to love *him* enough to try and do him good, if it was not for liquor, he would be as nice a man as your father or mine.

*Har.* I should think you felt very big Eliza, to talk about us girls doing good to grown up men, for my part, I don't see what we can do.

*Eliza.* Why I am sure Harriet we can do a *little*, if we can't a *good deal*, sometimes men will hear the truth from children, when they would be too proud to listen to it from people of their own age.

*Jane.* Yes I am sure little girls can do something: don't you remember how Sarah Straton, got George Lyman to sign the pledge.

*Har.* O yes I remember that.

*Mary.* Do tell me about it Jane; I never heard the story.

*Jane.* Why George was a great drunkard, he had a nice trade, and got plenty of money, but it was of no use to him for he was always ragged, and frequently he did not have enough to eat because his money all went for liquor as soon as he got it; the Washingtonians tried all they could to save him, but it was of no use, he said he *would* drink as much as he liked and it was no body's business; then the Martha Washingtonians tried, but he was angry with them for pestering him about temperance and *they* gave up, then Sarah tried; she told him she had a nice little pledge book, and she wanted his name in it very much; he was not angry with *her* for talking to him, for he thought it was so *funny* to hear her talk about temperance, so after she had tried a long time, he signed the pledge and has ever since been a sober man.

*Mary.* Well I believe I was wrong in wishing to punish poor Bateman so severely, I think it would be much better to follow Sarah Straton's example and try to get him to put his name to my pledge book.

*Har.* I think you are right Mary, I am sorry I spoke so harshly, I will join you with all my heart.

*Eliza.* Suppose we all go to see Jemmy and then if his father is sober we can all try together.

All the girls. Oh that will be nice.

*Chas.* If we should succeed in making his father a Washingtonian, Jemmy would be so glad that he would not feel the pain of his wounds any more.—*Columbia Washingtonian.*

## POETRY.

## The Stranger and his Friend.

Matthew xxv. 35.

A poor wayfaring man of grief  
Hath often crossed me on my way,  
Who sued so humbly for relief,  
That I could never answer nay.  
I had not power to ask his name,  
Whether he went or whence he came;  
Yet there was something in his eye,  
Which won my love, I knew not why.  
Once, when my scanty meal was spread,  
He entered—not a word he spake—  
Just perishing for want of bread,  
I gave him all; he blessed it, brake,  
And ate, but gave me part again;  
Mine was an angel's portion then,  
For while I fed with eager haste,  
The crust was manna to my taste.  
I spied him where a fountain burst  
Clear from the rock; his strength was gone;  
The heedless water mocked his thirst;  
He heard it, saw it hurrying on—  
I ran and raised the sufferer up,  
Thrice from the stream he drained my cup,  
Dipped, and returned it running o'er;  
I drank and never thirsted more.  
'Twas night. The floods were out, it blew  
A winter hurricane aloof;  
I heard his voice abroad, and flew  
To bid him welcome to my roof;  
I warmed, I clothed, I cheered my guest,  
I laid him on my couch to rest;  
Then made the ground my bed, and seemed  
In Eden's garden while I dreamed.  
Stripped, wounded, beaten nigh to death,  
I found him by the highway side;  
I roused his pulse, brought back his breath.  
Revived his spirit, and supplied  
Wine, oil, refreshment—he was healed.  
I had myself a wound concealed,  
But from that hour forgot the smart,  
And peace bound up my broken heart.  
I saw him bleeding in his chains,  
And tortured 'neath the driver's lash,  
His sweat fell fast along the plains,  
Deep dyed from many a frightful gash,  
But I in bonds remembered him,  
And strove to free each fettered limb,  
As with my tears I washed his blood,  
Me he baptized with mercy's flood.  
I saw him in the negro pew,  
His head hung low upon his breast,  
His locks were wet with drops of dew,  
Gathered while he for entrance pressed  
Within these aisles, whose courts are given  
That black and white may reach one heaven;  
And as I meekly sought his feet,  
He smiled, and made a throne my seat.  
In prison I saw him next condemned  
To meet a traitor's doom at morn;  
The tide of lying tongues I stemmed,  
And honoured him midst shame and scorn.  
My friendship's utmost zeal to try,  
He asked if I for him would die;  
The flesh was weak, my blood ran chill,  
But the free spirit cried, "I will."  
Then in a moment to my view  
The stranger started from disguise;  
The tokens in his hands I knew,  
My Saviour stood before my eyes!  
He spoke, and my poor name he named—  
"Of me thou hast not been ashamed,  
These deeds shall thy memorial be;  
Fear not, thou didst them unto me."

## AGRICULTURE.

## CULTIVATION OF CARROTS.—FROM JACKSON'S AGRICULTURE.

Carrots have not hitherto been considered as an article of culture in the system of Scotch husbandry, although they are occasionally grown on some farms for the use of the horses. On the sea-coast of the Frith of Forth, in the neighbourhood of Aberlady, however, they are extensively cultivated, and large crops are obtained, from which the Edinburgh market is supplied, and even the neighbouring farmers prefer purchasing to growing them for their horses. The soil around Aberlady is a deep sand without any admixture of clay, on which this crop grows very luxuriantly, but they have been found to thrive occasionally on newly reclaimed peat soils, and even to produce large crops in high exposed districts. In England, they are grown extensively on the sand soils of Suffolk and Surrey; and a deep loam, inclining to sand, seems best adapted for their cultivation. On such soils their cultivation has been too much neglected; as it is allowed, that on land of good quality they will yield a more valuable crop than any bulbous or taprooted plant whatever. The most experienced cultivators say, that the richness of the ground is not of so much consequence as its depth and freeness from stones; and on this account carrots are frequently produced without manure, on soils favourable to their growth. Some, however, recommend an application of rotten manure or ashes to the soil before sowing; and this is the practice of a farmer in Norfolk, who cultivates carrots very extensively. The cultivator, however, must look to the nature of his soil before applying manure, as the practice must altogether depend upon this.

The quantity of seed sown must depend upon its being good or bad; and to obtain a seed which can be relied upon, the best way is for the farmer to grow it himself. From four to ten pounds per acre is about the quantity, the average price of which is about one shilling and sixpence per pound. The seeds of the carrot are very small, and apt to adhere to each other, which renders drill-sowing somewhat difficult; and in many places the broadcast method is practised in consequence. To mix the seed with sand or fine mould is found of great importance in drilling; and Mr Burrow's plan is to mix the sand and seed a fortnight before it is sown, watering it every day, which brings it into a forward state of vegetation. The seed thus watered springs very soon after it is put into the ground, and is better able to contend with quick-growing annual weeds than when sown in a dry state. Carrots have been found to succeed very well after both potatoes and turnips; and this place in the rotation of crops is not unfrequently chosen, as both conducive to the interest of the farmer and the benefit of the soil. The land is usually prepared with two ploughings, one in autumn and the other in spring; and when manure is applied, it should be with the second ploughing. From the middle of March to the end of April is thought the best time for sowing, early crops being generally found most productive. In about five or six weeks the carrots will be ready to hoe; the first hoeing being employed to cut up the weeds and the second, which is done by six-inch hoes, thins the plants to about from seven to eight inches apart. From three to four careful hoeings are given, according to the nature of the soil and season; and the whole expense attending this operation is calculated to be about thirty shillings per acre; but of course this will depend upon the state of cleanness the land was in previously.

This is the only operation necessary until the crop is ripe, which it will generally be about the end of October. Some prefer allowing the carrots to lie in the ground, lifting only as they are required till the spring, when it becomes necessary to remove them, in order that the land may be prepared for the next crop. Others prefer lifting them when ripe, and storing them through the winter in out-houses or pits, in the manner of potatoes; and this mode is certainly recommended, as it leaves the land free for any operations which may be required. The method of lifting carrots is by using a three-pronged fork, wdanomen and children to cut off the haulms, and collect them in heaps ready for carting. It is a matter of little consequence whether the carrots be stored in pits, out-houses, or cellars, provided the haulm is cut off, and the crop put up in a perfectly dry state. Carrots are not materially injured even by the severest frosts, and will keep in good condition till the month of June following. There are several varieties of the carrot; one, called the early horn, is grown exclusively for the table; another, called the long organ, is in high estimation among farmers for its great produce; and the Altringham carrot, a new sort produced in Cheshire, is now cultivated on the greatest scale as the most productive both in root and haulm.

Carrots are of great use in feeding cattle and horses, both as a

count of their nutritive qualities, and the length of time they can be preserved in a fit state for food. Mr Burrows states, in a communication to the Board of Agriculture, that for a number of years he had fed ten cart-horses upon carrots, without giving them any corn whatever, and that by this he effected a greater saving than by feeding them on corn and hay. He gave about seventy pound's weight of carrots to each horse per day, the carrots being sometimes sliced with hay, and at other times given whole, with a little hay. Mr Burrows calculates that with carrots, lucerne being grown in summer for soiling, he could maintain an able Norfolk team-horse upon one statute acre of ground, the horse working every day. He also states that his horses enjoy the best health, and that he has been very successful in feeding hogs in winter, upon the same root. The haulm of the carrot is very delicate, and is frequently mown for cows in summer, who relish it exceedingly. When the animal is fed on carrots, the milk and butter are richer in colour, finer in flavour, and are produced in larger quantities than when fed upon either potatoes or turnips. Horned cattle of all descriptions are highly benefited by being fed upon this root. The produce of carrots upon good soils has been known to reach from 800 to 900 bushels per acre, which is considered as a very high crop, and the average may be estimated at from 400 to 500 bushels an acre.

## PARSNIPS.

The parsnip is very like the carrot in the appearance of its root, except that its colour is white. The culture of both is the same and for feeding cattle the parsnip is considered equal to the carrot. The parsnip is a more hardy vegetable than the carrot, and will grow on clay soils, where the carrot does not succeed. It is cultivated in Jersey, Guernsey, and France, for feeding cattle, which are said to be very fond of it. It is said that when milch cows are fed upon this root and hay during winter, the milk is equal in flavour to that produced when the cows are fed on pasture grass. They answer remarkably well for garden culture, and will grow on most soils; but being a longrooted plant, the softer the ground is, the better.

## CULTIVATION OF CABBAGE.

The cabbage, the brassica oleracea of botanists, is indigenous to Britain, and is found growing wild in many parts of both England and Scotland. No one, however, would imagine, from seeing it in its wild state, that it is the same plant as that cultivated in our gardens, cultivation having almost entirely changed its appearance. The following are the varieties most approved of for cultivation, either in the fields or gardens:—The small early dwarf, Early May, Early York, Chinese, Eastham, Large sugar-loaf, Drum-head, Scotch, and many others, which are generally known by the names of the individuals who were so fortunate as to produce them. In farm culture, the large sorts are considered as the most profitable, and are consequently most cultivated; but, from our own experience, we consider this prediction as originating more from partiality than actual experiment. The weight of the early York and the sugar-loaf does not, in general, exceed from five to seven pounds per head, but the Scotch, the ox-head, and the drum-head, will on favorable soils, well manured, produce a head weighing from ten to twenty, and even thirty, pounds. The large cabbage will require to be planted two and a half or three feet apart, and 8761 plants will be necessary for a Scotch, acre at two and a half, and 6084 at three feet; while of the early York, or sugar-loaf, occupying only the half of this distance, 24,382 plants may be grown on an acre. A much smaller quantity of manure will also answer for the latter kinds, a fact which is well known to gardeners, if not to farmers. Indeed, if the land is in tolerably good condition, we have found an application of liquid manure sufficient to produce all the weight of head calculated upon for the early York and sugar-loaf; all these kinds will grow upon land of very inferior quality. The drum-head and ox-head cabbages are the kinds most generally cultivated on the dairy farms of England and the ball-yards of Scotland. They require a clay or strong loamy soil, or one situated in a marshy ground; and when good, we have seen large crops produced upon newly reclaimed moss land. On whatever soils they are cultivated, a good application of farm-yard dung, or well prepared compost of a rich quality, is necessary; and when the plants begin to draw together at the top, pouring liquid manure between the rows will be found greatly to increase their growth. If the weather is dry, the liquid should be diluted with water, but ~~if dry~~ this is not necessary.

On favourable soils when well manured, and attentive cultivation is bestowed, cabbages will produce a valuable crop of food for live-stock. Some complain that they impoverish the ground, while others say that they enrich it; and to prevent them injuring

the soil, it is recommended to dig out the roots as soon as the heads are cut off, especially of the late sorts, as by their sprouting again they tend to reduce the condition of the ground.

The seed is sown in Scotland in the end of July or beginning of August, and the plants remain in the seedbed during winter. In spring, they are drawn out to be planted, which, for the large sorts should be some time in March or beginning of April; the earlier sorts may be planted after this period; but early planting is in every case preferable. Sometimes the seeds of the earlier kinds are not sown till March, and planted out in June; and in this case the cabbages are very tender, and fit for use in September. When the crop is put in by the spade, the manure is either spread broadcast or dug into the ground in drills or rows where the cabbages are to be planted, the distance between the rows being marked off by a garden-line at the interval required. When the land is very wet, small drains should be formed to allow the water to escape. When planted in fields, the mode of culture for cabbage is nearly similar to that of turnips; the land, however, must be ploughed deeper, or even trench-ploughed where this is necessary. If the ground is of a wet texture, the manure should be laid on the surface, and ploughed in with the second ploughing, the ground being at the same time formed into ridges. But if planted in the way turnips are sown, the operations for both crops are the same; and it ought always to be borne in mind that the ground should be in the best possible state of pulverization; and when the larger kinds of cabbage are planted a double coating of manure is necessary.

The operation of planting is of the utmost consequence; for when this is done in a slovenly manner, it may cause a loss of the crop. If the weather is dry, the roots should be plunged into a mixture of loose earth and water before planting. Some recommend this to be done in a mixture of dung and urine, on purpose to forward the rooting of the plants, and to this there can be no objection in moist weather; but when the season is very dry, this mixture is apt to burn up the tender roots of the young cabbage, on which account a mixture of earth and water is preferable. After being planted, if the weather continues dry, the plants should be watered once or twice at the roots as required; and when advanced a little, pouring liquid manure between the rows will be found of the greatest benefit to the productiveness of the crop. In England, one acre of cabbage is considered as valuable as two of turnips. Cabbages are never eaten as they stand on the ground but are carted off and given daily fresh to the animals fed upon them.

The Pampeluna cabbage is stated in the Irish Farmer's Magazine to be one of the largest kinds, and the outer leaves are represented as quite tender. The Cossarian cole or cow-cabbage is a perennial evergreen, and grows sometimes to the height of twelve feet, and from fifteen to twenty in circumference. It has been grown in England, but has not as yet made much progress.

#### BUCK-WHEAT.

Buck-wheat is a green annual plant, and grows well on dry, sandy, and calcareous loams, or moorish soils, which are suited for rye. It is seldom grown on any but the poorest land in England; but, provided the ground be light, and un-mixed with clay, heavy crops are frequently produced. The seed should be sown at the rate of a bushel per English acre, from the middle of May to the middle of June, in order if possible to escape frost. Occasional frosts in the month of May effectually destroy this plant; and it is necessary that the seed should have dry weather immediately after it is sown. The plant flowers in July, and is generally fit for cutting in October, while the top of the flower-stalk is still in blossom. This crop shades the ground very effectually, smothering every weed, and leaves the soil in a fine mellow state. From its very tender nature, however, it is not likely ever to become much cultivated in Scotland.

### NEWS.

A great riot took place in Canton growing out of a quarrel between some Lascar sailors in British vessels and the populace.—The mob set fire to the Hongs, or magazines of the British merchants, and plundered them of their valuable effects; about 100 British subjects lost their lives and a considerable number of the Chinese. On application, by the merchants, to the British Plenipotentiary for a force to protect them in future, they were flatly refused and told that all these difficulties grew out of their own reckless violations of his injunctions and of the laws of China with respect to smuggling opium. The Chinese government has pro-

posed to investigate the matter, bring the offenders to justice and make reparation for destruction of property.

A determined attack was made upon the French ministry by a strong opposition headed by Lamartine, the poet; the chief ground of which was the alleged English spirit of the ministry.—After a triumphant reply from M. Guizot the attack was defeated by a majority of 242 against 197.

Daniel McNaughten who shot Sir Robert Peel's Secretary, has been acquitted on the ground of insanity. Another insane person has been arrested for expressing intentions of destroying the Queen and Sir Robert Peel.

The ministry have stated in Parliament that flour made in Canada from American wheat, will continue to be admitted on the same terms as Canada flour, but it does not appear that American wheat and flour though paying a duty on the Canada frontier, will be admitted as Colonial. They have also stated that American provisions to be admitted as Colonial must undergo the whole process of curing in Canada.

Her Majesty's accouchement is expected to take place about the middle of May; she enjoys excellent health.

An unsuccessful attempt had been made in Parliament to secure the Ashburton Treaty.

A patent has been taken out for an Æriel steam carriage, of the success of which the inventors are very sanguine.

Trade had materially improved in the manufacturing districts; but the prices of all kinds of agricultural produce continued much depressed.

The necessary steps for making the non-intrusion party of the Church of Scotland a free Church are going on with great rapidity and enthusiasm. Such an impetus has not probably been given to the minds of the religious public since the days of John Knox.

Wheat can be imported from the north of Europe into Britain at the present time, and the highest rate of duty 20s. stg. paid upon it. In the event of free trade in Corn, Canadian farmers will have to compete with these countries on equal terms, or rather on very unequal terms for the freight and insurance, which they have to pay are very much higher.

PREPARATIONS TO GO OUT.—The Scotch papers received by the late arrival, state that the expectation is very general among the Presbyterian ministers of the non-intrusion party, that they shall be obliged to leave the established church. It will be by far the most important secession that has taken place, and carrying as it will, so large an amount of intelligence, piety and talent, it will at once assume a high rank among the various religious denominations of Scotland. The utmost harmony prevails among the party, and a determined spirit which would please John Knox himself. A plan has been devised to erect a large number of cheap wooden churches, costing less than one third of the ordinary stone churches, and to support the Sabbath ministrations, by the penny-a-week system of contributions. Many of the leading clergymen have already left their long tenanted parsonages, and repaired to small houses, or attics, and are gathering themselves up for a severe and self-denying life. Honor to the noble Scotch spirit! Such fidelity to principle will command the respect of the world, and secure the blessing of God.—*N. Y. Evangelist.*

The French government has taken sovereign possession of Tahiti, in the Pacific ocean, without a shadow of right.

The war between Buenos Ayres and Monte Video still rages, but for what purpose, except to gratify mutual feelings of hatred and revenge, it would be difficult to say.

A revolution has taken place in Hayti, (St. Domingo,) in which the patriot army, as they are called, have driven out President Boyer, who held the reins of government for twenty-five years; we are not acquainted with the circumstances of the case but believe Boyer to have been arbitrary if not tyrannical.

The slave trade is still carried on with comparative impunity and to a frightful extent. It is chiefly conducted in American built ships under Spanish colors.

A great alliance of the slave-holders in the French and Spanish Colonies and Southern States is about to be formed for the purpose of defending their "peculiar institution," by the press and otherwise, against the attack of abolitionists. The great scenes of conflict are to be Paris, Madrid, and Washington.

A Society has been formed in the United States called the American and Foreign Sabbath Union, the object of which is to promote the better observance of the Sabbath.

Captain McKenzie has been tried and acquitted for hanging the mutineers of the *Somers*. One of the apprentices implicated has arrested him to answer an action of damages for \$10,000.

## CANADA TEMPERANCE ADVOCATE.

Ten thousand dollars damages have recently been awarded in a case of seduction in New York.

A mechanic, in New Jersey, who seduced a farmer's daughter, has been cast in \$1,500 damages, being \$300 more than his whole property. Since the recent murder growing out of seduction, and doubtless with a view to prevent such occurrences in future, Juries seem determined to apply the legal redress in the most stringent manner.

**PROGRESS OF MISSIONS.**—The English Baptist Mission at Jamaica, which was commenced in 1813, and has been supported at great expense, has made such progress that it is now entirely supported by the native population, and the Society relieved from any further expense on account of it. They reckon now 60 schools, with nearly 7,000 pupils—11,431 Sabbath scholars—32,800 church members, of whom some 5,000 were admitted during the year. This is probably the result at which other missions will soon arrive, and at which all are aiming—*Evangelist.*

**PENNSYLVANIA HOSPITAL FOR THE INSANE.**—The 91st yearly report of this useful Institution, contains many facts on the treatment of the insane. The Hospital, at present has 113 patients, and from its opening, 90 years ago, admitted or discharged 40,000 patients, of whom 4,336 were insane, 1,439 restored to good health and 913 discharged improved. The balance incurable.—*Id.*

[When shall we have a similar institution in Canada.—*Ed.*]

The Charleston Courier of the 10th inst. gives an interesting account of the distribution of a number of premiums of merit to the Apprentices' Library Society. The apprentices had striven for the palm of excellence in their several professions, and to the most skillful in each branch, was awarded a silver medal. Certainly a most laudable proceeding.—*Id.*

The length and severity of the winter have proved very injurious to Farmers, generally, in the United States and British Provinces. Vast numbers of cattle, hogs, &c. are in a state of starvation, and a great many have died.

### Monies Received on Account of

*Advocate.* VIII Vol.—W. Hanes, Rawdon, 10s; Sundries 71s. Regt., Montreal, 10s; Sundries per J. M. Watters, Montreal, 8s 9d; H. Platt and A. Bristol, Picton, 6s 6d; Rev. D. Connell, Bromo, £1 5s; Sundries, Montreal, £8. IX Vol.—J. Barry, Montreal, 2s 6d; Sundries per J. M. Watters, 5s; W. B. Blakely, Picton, 3s 6d; Sundries per E. S. Lyman, London, £3 10s; Mr. Lewis, Montreal, 5s; R. Williams for Sundries at Napanee and Mill Creek, £3 14s 11d; J. Peacock, Bradford, 10s; J. R. Ellis, Mount Pleasant, £1 15s.

**Donations and Subscriptions.**—A. Bryson, Montreal, £1; R. Nicholson, do. 2s 6d; J. E. Mills, jun., do. 5s; H. Legge, do. 3s; Mrs. Muir, do. 5s; C. Williams, do. 2s 6d; J. Nicholson, do. 2s 6d; Mr. Snowdon, do. 2s 6d; Martha Shaw, do. 5s; Mrs. Jones, do. 2s; L. Russell, do. ½ cord wood; Sundries, do. 16s 3d; Entry Fees, 15s 3d; Mrs. Westwood do. 2s 6d.

**TOWN SUBSCRIBERS.**—Are requested to notice, that their subscriptions have expired; and that the subscription for the present volume, viz. 2s 6d, is payable in advance.

**TO COUNTRY SUBSCRIBERS.**—Parcels of 30 assorted numbers of the *Advocate* for 1842, will be sold at 1s. 3d. and 130 numbers for 5s. That is equal to 19 pages of varied and interesting reading matter for one half-penny. Send in your orders with the money, and they will be sent free of expense.

### MONTREAL PRICES CURRENT.—April 29.

ASHES—Pot . . . . . 25s 9d	LARD— . . . . . 4½d a 5d p. lb.
Pearl . . . . . 26s 3d	BEEF—Mess . . . . . \$10½
FLOUR—Fine . . . . . 23s 9d	Prime Mess . . . . . \$8
U. States . . . . . 25s 0d	Prime . . . . . \$6
WHEAT . . . . . 4s 6d	TALLOW— . . . . . 5½d
PEAS . . . . . 2s per minot.	BUTTER—Salt . . . . . 5d a 6d
OUT-MEAL . . . . . 6 a 7s per cut.	CHEESE— . . . . . 3d a 5d
PORK—Mess . . . . . \$10½	EXCHANGE—London ¼ p. ct. dis.
P. Mess . . . . . \$8½	N. York . . . . . 4
Prime . . . . . \$7½	Canada W. ¼ a 1

## TEMPERANCE DEPOT,

No. 31, Saint François Xavier Street.

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

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

R. D. WADSWORTH,

*Agent Montreal Temperance Society.*

Montreal, May 1, 1843.

N. B.—Orders will require to be *post paid*, and contain the necessary remittance.

### MONTREAL TEMPERANCE READING ROOM.

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### THE TERMS:

Persons in Business, &c. . . . .	10s. per annum
Clerks and Journeyman Mechanics . . . . .	5s do
Transient Subscribers . . . . .	1s. 3d. per month.
Non-Subscribers . . . . .	1d. each visit.

Temperance Publications, Medals, Communion Wine, School-Books, Stationery, Literary and Religious Works, Custom House Forms and Entries, Blank Books, &c. &c., kept constantly on hand, at low prices for Cash, by

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Montreal, May 1, 1843.

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DEPOT FOR TEMPERANCE PUBLICATIONS AND MEDALS.  
DEPOSITORY FOR SCHOOL BOOKS, PLAIN STATIONERY, SELECT RELIGIOUS AND LITERARY WORKS.

Montreal, May 1, 1843.

N. B. Orders for Job Printing, Binding, Ruling, Picture Frames, &c. &c., taken in and executed in the best style and with all possible despatch.



## CANADA TEMPERANCE ADVOCATE.

### CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, May 1, 1843.

### BIBLE SOCIETY.

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

**JAMES MILNE,**  
*General Agent and Depository.*

Montreal, May 1, 1843.

**A COMFORTABLE HOUSE**, in a retired and airy part of the **Saint Antoine Suburbs**, within about *five minutes walk* of the *Post Office*, will be conducted as a **PRIVATE BOARDING HOUSE**, on Temperance principles, from and after the 1st of May next. For particulars, apply at the Temperance Depot, St. Francois Xavier Street. March 28, 1843.

### CARPETINGS AND HEARTH RUGS.

**T**HE Subscriber expects by the first Spring Ships an extensive Assortment of—Wilton, Brussels, Imperial, Superfine, Fine, Common, Stair and Passage Carpetings.

—ALSO,—

Persian, Turkey, Tasselated and Wilton Hearth Rugs, All of which will be sold at low prices.

**JOHN DOUGALL.**

Montreal, May 1, 1843.

### DRY GOODS.

**T**HE Subscriber expects by the first vessels, a well Assorted Stock of **DRY GOODS** especially adapted for the Country Trade, which he will sell at low rates for cash of short credit.

**JOHN DOUGALL.**

Montreal, Mar 1, 1843.

### SPOOL THREAD.

**T**HE Subscriber having been appointed Agent for an Extensive **SPOOL THREAD MANUFACTURER** of high Celebrity is desirous of selling all varieties of **SPOOLS** by the case as well as in smaller quantities and will supply dealers on the most favourable terms.

**JOHN DOUGALL.**

Montreal, May 1, 1843.

**T**HE Subscriber is prepared to receive Consignments of Produce, such as—**ASHES WHEAT, FLOUR, OATMEAL, PORK, LARD, BEEF, TALLOW, BUTTER, and CHEESE**, and sell them to the best advantage, and on moderate terms.—Advances will be made if required.

**JOHN DOUGALL.**

Montreal, May 1, 1843.

### RELIGIOUS TRACT SOCIETY.

D. L. DEPOSITORY, M'GILL STREET.

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

**JAMES MILNE,**  
*Depository.*

Montreal, May 1, 1843.

**T**HE Subscribers offer for Sale:—  
10 tons Fine Vermont Red Clover Seed  
12 do White Dutch “ “  
600 minots Timothy or Herds Grass “  
100 lbs. Fine Yellow Onion “  
250 do Cabbage (assorted kinds) “  
1500 do Turnip “ “ “  
1000 do Fine Red Onion “

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

**WILLIAM LYMAN & Co.**

Montreal, Jan. 10, 1843.

*St. Paul Street.*

### REMOVAL.

HARD-WARE, TIN-WARE, PAINTS, &c. &c.

**M. WHITE, & Co.** have Removed to the premises lately occupied by Messrs. **ANDREW COWAN & Co.** opposite the **CITY BANK, St. Paul Street**, where they will be happy to receive and answer with punctuality and despatch all Orders which their Old Customers and the Public may please to favour them with.

Montreal, May 1, 1843.

### JOHN SMITH,

**CARVER & GILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,**

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

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

Montreal, May 1, 1843.

### LANDS FOR SALE IN THE WESTERN DISTRICT

EXTREMELY LOW FOR CASH.

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

May 1, 1843.

### LANDS FOR SALE IN THE WESTERN DISTRICT

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

**J. & J. DOUGALL.**

Amherstburgh, May 1, 1843.