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# Canada Temperance Advocate.

Devoted to Temperance, Agriculture, and Education.

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VOL. VIII.

## THE HISTORY AND CONFESSION OF A REFORMED DRUNKARD.

In the spring of 1820, there came to the village of M., in the state of Massachusetts, a man whom I shall designate as William Carleton. He was just at his majority, and had fixed on M. as an eligible place for prosecuting the business of his calling—that of a house carpenter.

He was a noble looking man, and something above the medium height, stout built, and possessing a countenance, such as a sculptor would not disdain to look upon. His education was much above the common standard, and his manners those of a well-bred man. In his intercourse with others there was an open, hearty frankness, which made him no less accessible than acceptable to all with whom he came in contact. Carleton was, besides, an excellent mechanic thoroughly versed in all the mysteries of his calling, and endowed with a power of despatch never before witnessed among the people of his adopted village. If he laid by less of his earnings than others in a similar walk of life; if the fruits of his labours were not always cared for, it was because he was more generous, or less penurious than others—it was because he sought money rather as a *means* than as an *end*. Still, Carleton was a thriving man, and the resources of future usefulness and support gradually accumulated on his hands.

Three years later than the date here given, I attended Carleton's wedding. He had engaged the affections of Caroline S—, the daughter, and only child of a respectable widowed lady of M. A finer looking, happier pair, I never saw before the hymenial altar. The bride scarcely nineteen, tastefully, yet not gaudily dressed, modest, yet not bashful, entered with a light, yet imposing step, gracefully hanging upon the arm of the stately young carpenter. There was health in her finely developed form, and there was gladness in her rich blue eyes. The happiness of the present, the pleasing anticipations of the future, beamed brightly in her countenance, and revealed the workings of a heart full of hope and devotion.

Carleton was not less an object of admiration. His open, manly brow, loaded with rich curls of dark hair; his full mellow eyes and elegantly turned mouth, stamped him at once as an excellent specimen of humanity, as from the hand of his Maker.

Two years later, and I was a guest at the house of Carleton. Caroline had become a mother—the mother of a beautiful boy. She was the picture of contentment. Her maiden smile still sat on her lips—her bright blue eyes had grown yet brighter still, and her step was light and buoyant as on the day of her wedding. Carleton was all life, health and activity. Happy in the bosom of his little family, respected by all, and full of hope, he gave a new impulse to all around him. His clear head made him a safe counsellor, and his ready wit, a brilliant companion. In a word he had become the master-spirit of M.

Five years rolled away, and I had not seen Carleton. In 1830, accident, once more threw me into the village of M. I there met Carleton, and a warm and hearty meeting

it was; yet he was not precisely the man I had parted with five years before. He was, I thought, less self-possessed, less energetic, and less guarded in his conversation. His humour seemed coarser, and in his manner there was a sort of dashing lightness, not exactly in keeping with his former character. His eyes, too, I thought, had lost something of their wonted brilliancy, and the colour in his face appeared deeper than at our last interview. Yet so many years had elapsed since our meeting, changes were to be expected, and besides, there was so much of the frank William Carleton still left, that my observations at the moment, resulted in no unwelcome suspicions. In the course of our short interview, old recollections were revived, old scenes rehearsed, and new subjects introduced. Carleton was so brilliant, so happy, and so much like his former self, that at the end of an hour I had quite forgotten the embryo impressions excited at the moment of greeting.

In the evening I was at his house. If my attention had been arrested, on meeting Carleton, by some undefinable alteration in his appearance, it was doubly so when Caroline or Mrs. Carleton made her appearance in the sitting room. She was cheerful, but her cheerfulness seemed rather forced than spontaneous. Her brow was slightly clouded, and her beautiful blue eyes appeared more fixed and cast down than formerly. She affected to be gay, but evidently it required an effort to be so. There was to, an appearance of marked submission, mingled with fear in her manner altogether unlike her wonted, hearty ebullitions of feeling. I thought I could perceive, also, that when her eyes met those of Carleton there was an appearance of something like shrinking, or restraint, as though there were certain bounds beyond which she dare not pass. All certainly was not right. I noticed again the unnatural flush on Carleton's face. It was now more apparent than at our meeting in the morning. A sudden conviction of the truth flashed across my mind. I did not embody the idea; I gave it no language, but there it was enthroned like a demon, and as ineffaceable as the impress of eternal truth—CARLETON WAS A DRUNKARD!

Of this terrible truth I obtained evidence enough on the following morning, I need not repeat it here. I left the village, and saw no more of him for several years; and when subsequently I did, he was a perfect wreck, both in person and fortune. Indeed, I never saw a more disgusting lump of humanity. Bloated, filthy and brutish, he had been at different times an inmate of the work-house, the jail, and house of correction, from all which he came forth seven-fold more a monster of depravity than when he entered either. Poor Caroline! she had drained the cup of wretchedness to the very dregs! She had been driven from her pleasant home—her furniture and wardrobe, piece after piece, had passed out of her possession, till at last she and her little boy were tenants of a miserable hovel in a remote corner of her native town. To their abode Carleton would at times find his way; and *there*, instead of meeting frowns and reproaches, instead of being repulsed and driven from the door, as an outcast and a scourge, she, who in the budding hour of womanhood had sworn fidelity and love before

the altar of God, extended to the lost inebriate the hand of affection and kindness. There, he who had sunk in the scale of humanity, even lower than the most degraded of his species, was warmed and nourished by the very being whose hopes and aspirations he had forever crushed. Woman! thou art indeed an enigma! All weakness, when danger appears in the distance, but indomitable in the hour of trial!

From the lips of Mrs. Carleton herself, I learnt the sickening story of her long years of suffering and wretchedness, yet in the recital, not one unkind expression, not a single term of reproach, escaped her lips while speaking of her husband. For his conduct she offered no excuse—nothing in palliation of his dreadful course of life, and whatever might have been her hopes, she gave utterance to no expectation that he would ever again return to the sober walks of life. The rich overflowing of her buoyant heart seemed forever dried up, or crushed beneath a load of misery, for whose alleviation, time, the last prop of the wretched, had brought none of its healing balm.

With this interview closed my acquaintance with this once interesting family. Years rolled away and I had ceased entirely to think of their condition, except at long intervals, when some kindred incident called to mind the ruin of those in whose welfare I had accidentally acquired no inconsiderable interest. In a word, they became to me as though they had never been.

In the course of last summer I had occasion to visit the interior of Massachusetts. Arriving near night fall at a small town in the County of ———, my horse jaded, and myself in need of repose, I drew up at a somewhat uninviting public house, the only one in the village, where I ordered supper and demanded accommodations for the night. I noticed a considerable concourse of people about the house and in the public room, and from the conversation going on, learnt there was to be a temperance lecture that evening at the town house, standing a few rods distant from the hotel at which I stopped. I enquired of my host who was to address the meeting, whether a townsman of his, or a stranger?

A stranger, I reckon, was the reply. We have none of that sort of animal in this town; folks here mind their own business.

Do you know the name of the lecturer? was my next enquiry.

Haven't asked, was the laconic answer, and the publican turned into his bar, to serve a customer to a glass of brandy.

By this time the room was nearly full.—Some were drinking, and others ridiculing the great temperance movement, of which they had heard much and seen something. I soon perceived, however, that the cause had made little or no progress here, and I was well satisfied on another point, that those present, at least, were determined it should not; yet I was pleased to notice when the hour arrived, that nearly all made their way to the town house; some perhaps to create disturbance and others to wile away an idle hour before their last glass for the night.

With the crowd I passed over and took my seat in a remote corner of the building. The house was soon filled to overflowing. The body of it was taken possession of by a large concourse of ladies, while the outer seats and galleries were occupied mostly by men and boys. Near the main entrance, in the broad aisle, within the building, stood some twenty or thirty rough looking men, with long beards, poorly clothed, and manifesting that sort of breeding usually picked up in grog shops and low drinking houses. Their vulgar merriment, and their overstrained attempts at wit were insufferably disgusting. But what grieved me most was to see the female part of the audience often join in the

half-suppressed laugh which their miserable levity would at times provoke, instead of discountenancing their ill-timed and shameful violations of propriety. But this scene was of short duration, for in the very midst of the joking and jeering the lecturer made his appearance in company with a respectable looking gentleman, who I afterwards understood was a citizen of the town.

Make way for the steam engine! cried one of the persons standing in the aisle, as the lecturer was passing through the crowd.

Now for a cataract of cold water! exclaimed a companion at his elbow.

Landlord! shouted a third, give us a nipper of gin cocktail with a tomahawk in it!

This last attempt at wit produced a general laugh, which died away in a low titter along the side-galleries.

In the mean time the lecturer mounted the little desk at the farther end of the hall. He was a large, elegantly formed, middle aged man, with dark hair and dark eyebrows, beneath which rolled a full mellow pair of eyes, as clear as a living, undisturbed fountain of water. He surveyed the audience for a moment, then stepping upon the raised platform, brought himself to a speaking attitude within the niche of the desk before him. His commanding figure arrested every eye; all tumult ceased, and each member, as if spell-bound, suddenly became as silent and motionless as would have been so many marble statues.

I am here, commenced the speaker in a clear, strong, yet musical tone of voice, slightly inclining his body over the desk; I am here to relate the history of a drunkard; of a drunkard who, during long years of unmitigated inebriation, passed through all grades of human existence, from ease and affluence, down to the lowest depths of poverty and wretchedness. In a word, your speaker is here to relate the history of his own degradation.

With this simple exordium, followed by a few other observations, the lecturer entered upon the recital of the incipient steps of his career of ultimate inebriation, detailing in all the simplicity of truth, the effects produced on himself, on his standing, and finally on his wife and family. Before the expiration of the first half hour, every thing but the speaker and his subject had been forgotten, and as he went on, his own sober earnestness began to show itself on the feelings of the audience. While recounting his first deviations from the path of sobriety—the stated drams, and the gradual formation of that habit, which, in the end, overwhelmed him and all concerned with him in one common vortex of ruin—those poor fellows, standing in the aisle, to whom I have before referred, one after another began to near the speaker, till, without concert, or knowing why, they formed one compact group directly in front, and almost within reach of the lecturer! Such a scene I had never before witnessed, and I trembled, I confess, lest he who had raised the storm should be unable to control and direct it to the end for which it had been excited. I was mistaken. Every new effort was crowned with new success.

At length he spoke of the wrongs which intemperance had heaped on the heads and hearts of women. He related with thrilling minuteness the miseries which his own wife had endured—painted in language as dark and gloomy as the subject itself, the damp, lonely hovel in which for years he had resided in the midst of poverty and wretchedness; and then, as if suddenly impelled by an irresistible flood of inspiration, gave utterance to one of the most thrilling and lofty panegyrics on women I ever heard. As he enumerated their virtues—their patient endurance of wrong—their angelic meekness in the hour of affliction—their boldness in the midst of danger—their constancy, and more than all, their never-dying hope; his flight was fearfully grand, his

mountain piled on mountain, while every hearer sat in breathless silence to catch the towering climax of this brilliant display of eloquence and panegyric. For my own part, I was wholly unprepared for this effort on the part of the speaker. I trembled at the giddy height in which he had mounted, and sat with my hands grasping the railing, expecting every moment to see him buried under the weight of his own gorgeous encomium; but at this moment of intense anxiety, the speaker suddenly paused on the very summit of his effort, and casting up his eyes, exclaimed, in a tone even painful from its clearness and energy—Merciful God! what an inexhaustible fountain of kindness and benevolence hast thou created in the heart of woman!

The effect was electrical. A slight stir throughout the house indicated the relief of the audience, and I doubt whether, in a moment after, there was a tearless eye in that heterogeneous assembly. For my own part, I wept like a child. So brilliant was the picture he had drawn, so giddy the height to which he had carried himself, and so easy, and yet so majestic his descent, that at the instant of relief I started to my feet, and in a moment after found myself standing in a side aisle within a few feet of the orator.

The first sentence uttered after this change of position arrested my attention. The sound of the speaker's voice seemed familiar. I cast a scrutinizing glance at his countenance—another, and another—my heart was in my throat—the lecturer was WILLIAM CARLETON!

At the moment of recognition I forgot myself—forgot every thing. Here was the very man whom years before I had seen in the lowest depths of degradation, a burthen upon society, a disgrace to his species, and an object of pity to all who had known him in his better days. Here he stood before me, *redeemed*, an apostle of temperance, drawing tears from all eyes, and captivating all hearts.

On recovering once more the current of the discourse, I found the speaker making an appeal to the intemperate to come forward and put their names to the Reformed Drunkard's Constitution, a copy of which he threw upon the table before him. He gave a plain unvarnished account of the rise and progress of this new movement; spoke of the hundreds of thousands to which the long catalogue of the ransomed had swollen along the shores of the Atlantic, and wound up by urging, once and again, all, however low or debased, to begin that night the glorious work of reform.

And now commenced a scene of thrilling interest. From every part of the house men, and even women, eagerly pressed toward the table. The old inebriates already pointed out whose bodies had been for years steeping in liquid fire, and young men just on the threshold of destruction, one after another, placed their names on that strange document. It was a grand sight to behold women leading up their husbands, fathers their sons, and sisters their brothers. All fear of ridicule was forgotten; conviction had overcome every other consideration; the head and the heart were for the first time, perhaps for many years, found in harmony, and men did the bidding of their consciences as in the days of Paul and his associates. *Even the landlord shed tears.*

I need not describe my interview with Carleton that night. We both stayed at the same house, occupied the same room, and except a slight tinge of melancholy, I found him the same noble spirited fellow he was at our meeting twenty years before. On the following morning we parted, he to labour elsewhere in the great cause to which he was devoting every thought, and I to pursue a tiresome journey over the almost interminable hills of Berkshire.

On my return I could not resist the temptation to take M. in my way, though some 20 miles out of my direct route. I found Mrs. Carleton as described to me by her husband

on the night of our unexpected meeting at ——. She was all life and animation.—Her soft blue eyes had regained their wonted lustre, and the rich glow of her cheeks, a little mellowed by time and sorrow, indicated that all was now right, both within and without. They had returned to the identical house formerly occupied by them; and their once beautiful little boy, just now on the verge of manhood, was busy at work in his father's shop. Their happiness was complete. And now, gentle reader, we will take leave of William Carleton, the *Reformed Drunkard*, adding only, that the true original of the foregoing tale is now in one of the middle states, labouring with unbounded success in the great cause to which providence has so signally called him.—*Temperance Recorder.*

#### THE TRUE SIGN BOARD.

Suppose a retailer of ardent spirits, when he opens his store for the sale of this poison, should write in great capitals on his signboard, to be seen and read of all men, what he will do, viz:—So many of the inhabitants of this town or city he will, for the sake of getting their money, make paupers and send to the almshouse, and thus oblige the whole community to support them and their families; that so many others he will excite to the commission of crimes, and thus increase the expenses, and endanger the peace and welfare of the community; that so many he will send to the jail, and so many more to the State Prison, and so many more to the gallows; that so many more he will visit with sore and distressing diseases; and in so many cases, diseases, which would have been comparatively harmless, he will by his poison render fatal; that in so many cases he will deprive persons of reason, and in so many cases will cause sudden death, that so many wives he will make widows, and so many children he will make orphans, and that in so many cases he will cause the children to grow up in ignorance, vice and crime, and after being nuisances on the earth, will bring them to a premature grave; that in so many cases he will prevent the efficacy of the Gospel, and grieve away the Holy Ghost, and ruin for eternity the souls of men. And suppose he could and should give some faint conception of what it is to lose the soul, and of the overwhelming guilt and coming wretchedness of him who is knowingly instrumental in producing this ruin; and suppose he should put at the bottom of the sign this question, viz: What, you may ask, can be my object in acting so much like a devil incarnate, and bringing such accumulated wretchedness upon a comparatively happy people? and under it should put the true answer—Money—and go on to say. I have a family to support; I want money and must have it; this is my business—I was brought up to it; and if I should not follow it I must change my business, or I could not support my family. And as all faces began to gather blackness at the approaching ruin, and all hearts to boil with indignation at its author, suppose he should add for their consolation. If I do not bring this destruction upon you somebody else will. What would they think of him? What would all the world think of him? What *ought* they to think of him? And is it any worse for a man to tell the people before-hand, honestly, what he will do if they buy and use his poison, than it is to go on and do it? And what if they are not aware of the mischief which he is doing them, and he can accomplish it through their own perverted and voluntary agency? Is it not equally abominable, if he *knows* it, and does not cease from producing it? And suppose, after this man has done as on his sign he said he would, for years, and intends to continue it, the question comes up whether he shall be admitted to the church?—*Admitted to the church!* says a man; he ought to be admitted to the State Prison or the gallows. But this he

might say under an excitement of having had his only son killed at that man's store. I therefore ask, soberly, what ought the church to do? Ought they to admit him? Does he give, or while continuing to do as he promised on his signboard that he would, *can* he give evidence that he is a good man?—*Christian Guardian*.

#### THE ANGLER AND THE FISH.

A few days ago, as a respectable city merchant, who was occasionally in the habit of indulging too freely in the deceptive delights of inebriation, was angling in a clear blue stream, he observed with intense interest a little inhabitant of the deep playing round the bait—now venturing a nibble—now gliding quickly off, and again returning cautiously to the snare, as if warned by instinct, that though all seemed fair to the eye, it contained certain destruction, and yet so charmed did it appear by the allurements which surrounded it, that escape seemed almost impossible. At length the little wanderer advanced boldly to the bait—nibbled two or three times—remained perfectly still a few moments, as if mustering all the courage it possessed, to free itself from the impending danger, then darted off with the rapidity of thought, and was seen no more.

The circumstance was not without its lesson—and a truly useful one it proved too for the angler, for he applied it to his own case—he was the fish, the ramseller the angler, and alcohol the bait. It struck him so forcibly, that he immediately returned home, from thence he proceeded to Concert Hall, but it happened to be on an evening when no public Temperance meeting was held there. The Sons of Temperance, however, were in session in the building; he found his way to the sentinel, and begged that he would ask if some of those present had not a pledge; the inquiry was made, and one of the brothers, ever ready to enlist a recruit in the service of Temperance, answered the call. The above circumstance was related, and the brother in his turn explained the principles and objects of the Sons of Temperance—and he has since been admitted a member of that excellent institution. Long will he remember with gratitude the little fish, which, in all probability, was his preserver from the fangs of alcohol.—*Organ*.

#### IRELAND.

The celebrated traveller, Buckingham, writing from Limerick, under date of 1st October last, says:—

"I have been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the south of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork and Limerick. What an example is this for England."

That is glorious news indeed. Fervently do we hope the Irish people will go on strengthening from year to year in the *MARROW* strength. The closing observation we have frequently made ourselves, when thinking over the blessings of the Temperance Reform, and the curse of intoxicating liquors:—

"How any human being, but especially the gentry and clergy, to whom other classes look up for example—can hold back a day from joining this sublime and heaven-inspired movement for the happiness of their fellow-mortals, is to me a matter of inexpressible astonishment."

It is indeed a matter of astonishment. Often have we heard gentlemen and ladies expressing deep regret, when contemplating some scene of misery and vice caused by drunkenness, and yet their dinner tables daily exhibited the well-filled bottles of Madeira, Sherry, Claret, Hock, circulating freely among the *convives*. We have often wondered these people did not reflect an instant upon the fact that the poor, the forlorn, the neglected, the abandoned, the ignorant, cannot be made to place faith in what they are told by those who advise them to total-abstinence, when they see or hear of them swallowing, daily, more or less Sparkling Champagne, or Chateau-Margaux, or Johannisberg, or Madeira, brandy, Scotch whiskey, rum-toddy, London porter, Leith ale, and such like beverages. They cannot believe those things will do them harm and at the same time do good to the rich and the fashionable. The truth is, temperance, total-abstinence, never will prevail among the rich and the fashionable, until Her Majesty

makes it fashionable by establishing the rule at the royal table. Then, it will be all the rage, but not before. We wish our little Queen would do the needful. The speed with which decanters, wine-glasses, and toddy-ladies would disappear from *respectable* houses, then, would be what the Yankees call a caution.—Such is fashion. Poor reason has no chance with it.—*Mont. Messenger*.

#### PROGRESS OF THE CAUSE.

NEW GLASGOW, Dec. 27.—The New Glasgow branch of the Rev. Father Pielan's Temperance Society, held its first anniversary on Monday the 26th December, by a procession and soiree. The day was propitious, and there was a general turn out in sleighs. When all the preliminary arrangements were made, there were given to each sleigh one or more flags or banners with suitable mottoes and inscriptions, and the procession then went round the most public part of the settlement, passed through the village and proceeded a distance of about six miles; we were joined by some of the inhabitants, and returned to our President's house, where we had an excellent supper served up in good style, and, let me remark, how delightful it was to see the whole of the juvenile part of the society all sprightly and gay seated round the convivial table, so decorous and becoming, and all training up in the cause of Temperance. Afterwards the other members sat down to the festive board with as much hilarity and cheerfulness as if they had been transmuted into youth. When our society was formed about a year since it composed little more than the committee; during the whole of its short history, we have not received a larger augmentation than at the present time. We now number 182—of that number one has broken his pledge, and two have withdrawn without assigning any reason.—*HUGH M'ADAMS*.

CLARENDON, Jan. 3.—The advocate of moderation societies when detected in a tavern will wipe his mouth, and come out again, with some spider-web apology, such as cold, heat, thirst, debility, fatigue, &c. Such pitiless warriors have only strengthened the hands of old General Grog; and instead of diminishing have actually augmented his trophies; but I hope you will soon be troubled with the insertion of the old General's obituary. In this quarter the inhabitants of Clarendon and Bristol have erected their batteries on the total abstinence base, and yesterday played successfully on the armies of the enemy; when headed by Mr. King, Bristol mills, we succeeded in obtaining the names of a goodly number of respectable men, and thus organized our society. Mr. King, President, Clarendon; Mr. M. Minister, Vice President; with a Secretary and committee of seven. All present signed but three. The speeches being delivered our hospitable host vacated the chair, and entertained the entire audience cheerfully and gratuitously with an excellent tea. Our next meeting will be at Mr. John Murphy's, Temperance Inn, front of Clarendon, the 17th of March, being St. Patrick's Day. We will drown our cross Patrick in coffee and tea, young and old are respectfully invited, and tickets will be previously distributed. We hope to hear entertaining speaking, with instrumental and vocal music.

Perhaps you will argue *grog* drinking is good,  
That it whets a bad stomach and sharpens for food.

'Tis a bad wind blows nobody good 'tis true,  
As doctors and lawyers get something to do.

We have a distillery here which commenced a few months ago, but the proprietor says he will quit when he pays some debt, or if I should pay it for him he will resign; tea-totallers need not mind such a speculation, as the consumption is only about one gallon per month, and the owners the best customers. It is likely to die a natural and speedy death without my interference. A young man has been in Canada twelve years permanently employed at £5 per month, not two weeks idle; when he signed the pledge he was not worth three halfpence—taverns are a bad home. The Irish tea-totallers are actually proverbial for their stability some of them are now joining with us.—*W. DIGNUM*.

LAKESHORE, GODMANCHESTER, Jan. 3.—We have had two meetings in this neighbourhood of late, on the subject of total abstinence. The first of which was held in the school-room, a few paces below the mouth of the River la Guere, and was well attended; the second in the school-house about four miles from the

above, and was likewise numerously attended. The effect produced has been good, Mr. Kennedy, and the writer, delivered addresses, on both evenings, to attentive audiences, and 37 individuals pledged themselves that they would, both by precept and example, discountenance and frown upon the drinking customs and usages that have lured so many on to destruction. This is a new subject to some in this quarter; attention has been aroused, and though many declined offering their names at this time to the pledge, yet they promised to give it their serious consideration.—A. WALLACE.

**KITLEY, Jan. 6.**—The temperance society in this township held its anniversary meeting on the 21 instant; this society now numbers 176 members, and but three expelled since its formation.—It is discovered to exert a very salutary influence, drinking usages are much discountenanced and inebriates are but few here now. The magistrates in this township, save one, are advocates and promoters of the Temperance Reformation, which is acknowledged to be a handmaid to the Christian religion. There are no distillers in this locality, yet there are seven or eight licensed and unlicensed groggeries, for dealing out the fire-waters to the lovers of them. We hope this evil practice will soon cease forever; that we may henceforth become a temperate, sober, contented, and happy community.—FLORENCE MCCARTHY, Sec.

**NIAGARA, Jan. 9.**—A temperance soirée was held here on the 27th ultimo, which was well attended, and better conducted than any I have yet seen. It gave unbounded satisfaction to all parties and cleared upwards of £23.—A. R. C.

#### WORTHY OF IMITATION.

**SENECA, GRAND RIVER, C. W., Jan. 10.**—In the midst of discouragements, but with a deep conviction of the necessity of doing something in the Temperance cause, on the 18th ultimo, I wrote a total abstinence pledge and readily obtained the names of four persons, who, together with myself, boarded at the inn of Mr. E. H. Campbell, of this village; and in the course of a week there were six more volunteers enrolled. Encouraged by our successful beginning, we, on New Year's Eve, brought forward our pledge, and from that time made it our business to besiege every citizen who entered the house; and on Monday evening, 24 January, our pledge exhibited 24 names, among which number was that of Mr. Jacob Turner, merchant and mill owner, who, to his honour be it said, *turned the whisky barrel out of his store*, and abandoned the traffic. All this was done in the bar-room and the pledge was signed upon the bar counter, and Mr. Campbell not only suffered us, against his immediate pecuniary interest, to persuade his customers from him, but in a most honorable and gentlemanly manner, materially assisted in the cause by persuading and reasoning several of his neighbours into our measure. Cheered by the success which had attended our feeble efforts thus far, we appointed a meeting to be held in the school-house, on Friday evening January 6, for the purpose of organizing a society. At the appointed hour the house was crowded to excess; a chairman was appointed, who briefly explained the objects of the meeting, and read some extracts from temperance publications, the pledge was then circulated; after which the following persons were elected to serve as officers for the current year, viz: Jacob Turner, President; Chas. Smith and Gustavus Bingham, Vice Presidents; and a committee of 15. After the organization, a vote of thanks was passed in favor of Mr. E. H. Campbell, for his gentlemanly conduct, in suffering the work of their cause to be carried on in his house, and the assistance which he has rendered toward its advancement. At the close of the meeting there were 61 names upon the pledge—many of whom had been in the habit of drinking deep, and some had drained the cup of intemperance to the very dregs. Thus three or four transient persons friendly to the cause of humanity, have by the blessing of God, been instrumental in putting in progress a work which has already wiped away many a tear, and promises glorious results. Where so much good can be done by the exertions of such humble instruments, the question arises what might not be done were the leaders in society, and professing Christians generally, to come forward and take up the work.—THADDEUS SMITH, Sec.

**GANANOQUE, Jan. 10.**—The total abstinence society in Gananoque has been in existence since June 1841, and numbers at

present 113 members. The officers are as follows, viz: R. v. Henry Gordon, President; Alex. Auchenvoll, and Ephraim Webster, V. Presidents; and seven members of committee. A temperance festival was held on the 3d inst. when after singing and prayer, about one hundred and fifty persons partook of the refreshments prepared for the occasion, after which the party were entertained with appropriate vocal music, and instructing addresses, and anecdotes by several gentlemen present until about half past nine o'clock in the evening, when the whole party, after prayer by the Rev. H. Gordon, separated, delighted with the evening's entertainment and without any black eyes or bloody noses.—EPHRAIM WEBSTER, Sec.

**PORT SARINIA, Jan. 14.**—The annual meeting of the total abstinence society, of this village and neighbourhood, was held in the Wesleyan Methodist Missions Chapel, on the evening of the 15th of December, Rev. Mr. Scott, in the chair: by the following extracts from the Report, it will be seen that the friends of Temperance here are still doing a little to advance the cause: "Your Committee have to Report that during the year there have been held nine regular monthly meetings, and two special meetings of the Society. Your Committee think they can safely Report as our correct number of members 178." The Report concludes with a warm tribute of respect to M. Cameron, Esquire, the President, who is for a season absent from these parts. The officers chosen for the present year are—M. Cameron, Esquire, President; Rev. Mr. Scott, and A. Young, Esq. Vice Presidents; Mr. H. B. Dowling, Treasurer and Librarian; with a committee of five. On the evening of the 3d of January, a very large meeting was held in the rear of this township in Watson's school-house, the Rev. George Watson, Baptist Minister, in the chair. The meeting was addressed by the chairman, the Rev. Mr. Scott, and the writer; after which about 30 names were added to the pledge. On Monday evening, the 9th January, a temperance soirée was held in the village of Port Sarinia; upwards of seventy people sat down to tea, and the festivities of the occasion were augmented in value, by the flow of genuine good feeling which prevailed throughout the assembly; the Rev. Mr. Scott, whose name has often appeared in your paper as an advocate of the good cause, took the chair after tea, and greatly interested the meeting by various addresses and anecdotes. Several temperance hymns were sung, and the assembly separated, perfectly satisfied that teetotallers can be social without strong drink and dancing. On the evening of the 10th inst. a very large meeting was held in the house of Mr. Chambers, rear of Plympton, Mr. Watson, in the chair, and addresses were delivered by the chairman, the Rev. Mr. Scott, and Messrs. H. and C. Cross. The result of the meeting was delightful for not only were 16 names added, but the hostility of some hard cases was softened by the powerful application of plain truth and undeniable fact. Another meeting has since been held on the 13th, with like good effect; several names were added, and the total number now registered in connexion with the rear of Plympton society, called the Caledonia, is 47; so that since the annual meeting, within a month, upwards of 50 names have been added to the teetotal ranks in these parts.—HENRY CROSS, Secretary.

**PIKE RIVER, Jan. 17.**—A society, founded on the total abstinence pledge, was organized on the 14th January 1843, and we can now number 70 good substantial members: our officers are—Alonzo Ayer, President; J. B. Philips, V. President. We hope the good cause will soon take the universal sway in this section of the country: societies are increasing rapidly, and the drunkards acknowledge that they will soon be left in the back ground. The young men connected with our society are very active.—H. M. HOGUE, Sec.

**RIGAUD, Jan. 19.**—It was our good fortune that the Rev. Mr. Charland, our worthy Priest, deeply impressed with the moral influence a temperance society, on the teetotal principle, would have upon the character of his parishioners, accepted the Presidency of the society, on the 27th June last, when he celebrated high mass, and preached a most powerful and impressive sermon upon the occasion. The effect was most cheering, for when the Rev. gentlemen descended from the pulpit, a rush of upwards of 250 persons was made towards the altar, who on their knees demanded the pledge. It was with the greatest pleasure that I observed some of our greatest opponents amongst the number praying for the

pledge. Too much praise cannot be given to our worthy pastor, for he has most zealously continued the good work, and by his frequent eloquent sermons upon the subject, our society numbers at present 2600 tee-totalers.—S. FOURNIER.

**NOVA SCOTIA.**—The Halifax Recorder states that "the public mind is gradually preparing for a universal adoption of the principles on which Temperance associations are founded."

**THE MARCH OF TEMPERANCE.**—A Dublin paper states, that at the late races of Cahor in Tipperary, although 40,000 persons were assembled, not a blow was struck, and very few drunken men were seen. The absence of drunken men accounts for the absence of blows, and the absence of drunken men is accounted for by the thorough Temperance reformation—the glorious revolution which has taken place in Ireland.—The peaceful state of Cahor is not an isolated case.—Throughout the length and breadth of the Emerald Isle, similar things are noted; and now indeed has returned the golden age, celebrated by Moore, when the nymph adorned with gems, rich and rare, walked unguarded and unmolested, through the length and breadth of the land.

In Dublin, *six hundred ladies*, headed by the Countess of Cianricardi, have signed the Pledge.

Seventy-six priests in Meath have joined the ranks of tee-totalers.

**TEMPERANCE IN SWEDEN.**—The disclosure of the condition of Sweden in reference to drunkenness, which the Rev. Mr. Scott made, while on a visit to this country, it will be remembered, cost him his residence in that country. We are glad to learn that the prevalent evil has received a decided check by the wise and vigorous measure of the Sovereign. A law has been passed by which all the brandy distilleries in that country have been abolished, and the names of all persons who get intoxicated, are ordered to be posted on the door of the parish church, and the clergyman is directed to pray for their reformation. A remedy which might not be out of place here.

### 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 DISCOURAGE THEIR USE THROUGHOUT THE COMMUNITY.

MONTREAL, FEBRUARY 1, 1843.

#### TRACTS FOR THE TIMES.

##### NO. 1.—A PARALLEL BETWEEN SLAVERY AND INTemperance.

By the Rev. W. McKillican.

In reading American papers, I observe that almost all who speak on slavery, even slave-holders themselves, own it to be an evil, while they not only do nothing to abolish, but much to perpetuate it. Something similar to this very much prevails among ourselves, respecting an evil of equal, or greater, magnitude—*intemperance*—all condemn it, and all commend its opposite. But it is a mysterious approbation of any thing good, or disapprobation of any evil, that leaves men to do nothing to suppress the one or promote the other—much more so, when they in various ways and degrees, promote what they condemn, and oppose what they commend. This may remind one of part of Cowper's little poem on "The love of the World condemned, or Hypocrisy detected:"

"Reviled and loved, renounced and followed,  
Thus bit by bit, the world is swallowed,  
Each thinks his neighbour makes too free,  
Yet likes a slice as well as he,  
With sophistry their sauce they sweeten,  
Till quite from snout to tail 'tis eaten."

The doctrine of the Bible is—"Cease to do evil, learn to do well; abhor that which is evil, cleave to that which is good." And if any be so ignorant as to ask "When?" surely the answer ought to be, "As soon as we see this to be evil, or that to be good." Almost all the people in the States own slavery to be an evil; yet many of them promote or defend it. A number call and *prove* it evil, and are consistent in endeavoring to abolish it. In this they are opposed; for this they are reviled; although they act in perfect accordance with the message sent by God, by an old abolitionist, to an ancient great slave-holder, demanding liberty to-day, or judgment to-morrow. "If thou refuse to let my people go, to-morrow about this time," &c. Nor did this prove a vain threat. All that the slave-holder gained by his obstinacy, was to lose his slaves and his life. This ought to be a warning to all who tread in his steps. But the opposers of abolition say, that the abolitionists are not adopting a proper plan; and that in consequence of their improper interference, they have made the condition of the slaves worse than it was before. Well, that may in some respects, be true. It was the same in Egypt for some short time, in consequence of the two abolitionists who came to interfere with their domestic institutions; but whose fault was that?

There is a similarity here again, between the conduct of the abettors of slavery, and the opposers of Temperance Societies. The latter say, that the object which Temperance men have in view, is good; and many own that they have done good, but they are not using prudent means to accomplish it. Well, they pretend not to perfection in any part of their conduct—it would ill become them to do so. But suppose the object in view is to put an end to theft, can a better plan be adopted than to teach—Let him who stole, steal no more? And, as intoxicating drink has confessedly done evil, not to be conceived till seen in the light of eternity, may not those who deplore this, be allowed and encouraged, till a better plan be discovered, to teach—Let him who drank, drink no more? And ought not all that would prove themselves the friends of God and of man, to join in teaching this?

The magnitude of both the evils mentioned, calls loudly for something being done to abolish them, and to be done now. It is dreadful, it is shameful and degrading to human nature, to buy and sell human beings; and viewed aright, we may say that those who thus degrade their fellow creatures, still more and lower *degrade themselves*. The amiable Cowper would rather be the slave than the slave-holder; and the day of judgment and eternity will prove the wisdom of his choice. It ought to be remembered, that the city mentioned in Rev. 18, among whose articles of traffic, were found "slaves and souls of men," v. 13, is doomed to utter destruction. However, some of those who are cruelly enslaved by their fellow men, may be, and are, real Christians, and so saved; but those who continue the slaves of intoxicating drink, cannot—it is as certain as the judgment can make it, that they cannot. The traffic in this, therefore, is productive of greater and more lasting ruin than the other. Is it not then high time that men cease to oppose the Temperance reformation, or come forward and show a "more excellent way" of delivering humanity from the curse, temporal and eternal, of intemperance?

Suppose a fire broke out in a very large building, containing

many precious articles, and especially several human beings, and the fire may be extinguished by using proper means without delay, and a number run to it and do the best they know and can, to extinguish it, and with some success—and others come soon after and tell them that they are not using proper means, and thus they try to hinder and divide them; in the mean time the fire rages, while they are disputing, and these objectors are not putting their hands to the work. Is it easy to believe that they really wish to have the fire extinguished, or that they feel as they ought for those who are in danger of being devoured by it? Let common sense answer the question. Some will say, and have said, "Let the Gospel destroy intemperance: very good; the Gospel is adapted, as well as designed, to destroy all sin. As David said of the sword of Goliath, "There is none like it,"—so we may say of the Gospel. "It is the power of God to salvation to every one who believeth." The law and the Gospel would soon put an end to slavery and intemperance, if properly applied to that purpose. The law says, "Thou shalt love thy neighbour as thyself;" and if this were understood and felt, as it ought to be, men would not dare to enslave their fellow men, nor carry on a traffic which they see is spreading ruin wherever it extends. But how can the Gospel abolish slavery or intemperance, if those who preach, and those who believe it, continue those evils as if they were consistent with it. How can it produce an effect to the production of which it is never applied—an effect which those who handle it virtually oppose?

Lately, a band of men invaded our country, and took possession of a wind-mill. Now, suppose that the cannons employed to demolish that building were large enough to effect that purpose, but that those who employed or applied them, had some interest in sparing the building, and did not wish to destroy it, and therefore shot over, or by it—when, on this supposition, would it be demolished? But how foolish would it be to say that the fault was in the cannons. So it is in regard to the Gospel; the fault, or rather deficiency, is not in it, but in the preachers and professors of it, who in various ways are counteracting its purifying heavenly influence. It has not been made to bear on slavery, intemperance, and other evils, as it ought to have been. Men have been pruning the tree, rather than destroying it—have been lopping off some of the top branches, while others more numerous were growing in their stead; and the tree has till lately been growing stronger and wider, and spreading most deadly fruit, as will appear, when "the earth shall disclose her blood, and shall no more cover her slain;" and the alarming question be put—"who has slain all these?"

We were all in some way watering this tree; but now, God, in mercy to our world, has put it into the heart of many of his people, to lay the axe to the root of it; and now some of its roots are cut, and some of its branches are beginning to wither and look small. The branch for instance that cast its deadly shade, and spread its poisonous fruit over Ireland, look how small and weak it has become. Let men consider whether it will cause the most pleasing thoughts and feelings on their dying bed, and in the eternal world to remember that they helped to cut down this pernicious tree, or that they helped to water and nourish it. Let those who now choose the latter, ponder at the words of Joshua, and their fulfilment, Joshua 6, 26; 1 Kings, 16, 34, and make such a use and application as scripture will warrant, for I make no application. The words are a prophecy, and not a prayer—"Cursed the man, before Jehovah, that riseth up and buildeth this city Jericho; he

shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it."

[We thank the Rev. author of the above Tract, and request him to send us more like it. It is just the kind of document that we like, calm, argumentative, convincing. The subject that he has chosen is however, so extensive, that he could not in the brief space which he has allowed himself, treat it in all its bearings. Some other striking points of similarity between slavery and intemperance occur to us.

1st. Slaveholders and drinkers both press the Bible into their service, and succeed in convincing themselves, at least, that their practice is justified by Scripture.

2d. Slaveholders and drinkers are both apt to lose temper when reasoned with upon their practice, and to reply to argument by ridicule or abuse.

3d. Slaveholders and drinkers have both acquired so much influence, that to a great extent they hold the churches of Christ in subjection; and gag His ministers upon all subjects connected with their practice.

4th. This is peculiarly the case, with some noble exceptions, in the American churches with regard to slavery, and in the British churches with regard to drinking. The one will not allow any thing on the subject of abolition, nor the other on total abstinence; and each sees most clearly the error and inconsistency of the other. The British churches for instance send forth appeal after appeal to their sister churches in America, couched in the most fervent and convincing language, to rouse them from their apathy and unfaithfulness on the subject of slavery; whilst they hug to their own bosoms a plague as wide-spreading and deadly.

5th. Slaveholding and the common use of intoxicating drinks, are both certainly doomed to fall before the faithful application of the principles of the Gospel; and it may be said of both that their days are numbered.

We hope this article will be read by the numerous Christians in Britain to whom the *Advocate* is sent. We know they will readily peruse any thing on the subject of slavery, but we fear that intemperance bearing may induce them to throw it aside.]

Dr. PUSEY and his followers wrote "Tracts for the times," which have made no small stir in the world; and if we mistake not, the Wesleyan Methodists of England have copied the title, though not the doctrines, in a similar series of publications. Why then should not Temperance men have "Tracts for the times" also? And theirs would be truly such, seeing that they will be out of date, when drinking usages are abolished, and men no longer love and contend for a moderate degree of intoxication.

We have already two or three on hand, which we intend to publish from time to time in the *Advocate*, and we earnestly invite our friends, especially clergymen, throughout the country, to furnish us with others—each taking up some controverted point, or some striking view of the Temperance cause; and in a brief, pithy, argumentative manner, placing the truth in as clear a point of view as possible.

Something of this kind we think necessary, to convince gainsayers. The subjects treated of in the tracts received, are—"The License system," R. P. "An Appeal to the Rum-seller," J. "An Address to the Pastors and Members of Christian Churches," D.

MR. DOUGALL'S TOUR CONTINUED.

In the northern parts of France the country wore a verdant and smiling aspect, and again the same cheering tokens of industry



and skill presented themselves in the hilly country, as we approached Switzerland. Poverty and sterility were only remarkable in the districts most highly favoured in point of soil and climate: and, 'it is a remarkable coincidence, to say the least, that the parts characterized by beauty and abundance were unfitted by nature for wine growing purposes. We reached the celebrated and beautifully situated city of Bale much fatigued by *Diligence* travelling; but, having no time to lose, pushed on for Soleure to take a bird's eye view of Switzerland from a mountain called the Weissenstein—the only view that time permitted us to take.

Having heard much of the temperance and intelligence of the Swiss, I hoped to find nothing to remind me of the drunkenness of Great Britain and America; but the first night I passed in Switzerland, a Saturday night, undecieved me. German Inns have each a large public room with tables and benches for the accommodation of customers, where almost all the business of the establishment is transacted; and in Soleure, where the German language and customs prevail, I was lodged in a chamber above a room of this description where a company of wassailors continued drinking nearly the whole night. These men were not contented with the usual noisy accompaniments of drinking, but stamped, struck the table, bellowed and yelled at the very utmost stretch of their voices, so that I had to seek repose in the midst of a perfect hurricane of high Dutch. Next day, mine host, and several others, had the hazy, dreamy appearance which bespoke deep drinkers.

At two o'clock on Monday morning, the 22d August, Mrs. Dougall and the writer, accompanied by a guide, commenced by moonlight, the ascent of the Weissenstein, in order to reach the summit, a distance of two leagues, by sunrise. The side of the mountain was almost perpendicular, and our zig zag path was frequently formed of steps cut out in the rock, and ladders overhanging dizzy precipices. About five o'clock we reached the summit, a height of 4,800 feet, being one of the most elevated pinnacles of the Jura chain of mountains; and the morning being clear, we had before us one of the most magnificent views that the world affords. At first we thought that a chain of dark mountains which bounded the horizon were the Alps, but the rays of the sun, not yet risen to us, suddenly brought out to view, as if by enchantment, a range of fantastic white peaks that seemed to belong to the sky rather than the earth; indeed had they not become more and more distinct, and had we not perceived their shadows falling on one another, we should have deemed them clouds. I shall not even attempt to describe this scene, but it is worth all the fatigue of a journey from Canada to see it. I shall only add that the lowlands of Switzerland were at first covered with a sea of pure white vapour, which gradually disappeared before the heat of the sun, leaving exposed to view lakes, rivers, woods, and towns in beautiful diversity, whilst behind us lay the deep wild glens of the Jura, each with its little village and church; glens once the refuge of sufferers for conscience sake, and still in some places inhabited by Ana-baptists.

Until we reached the summit of the Weissenstein we had been travelling from Canada, the first step of descent was a step homeward, and our progress by railroad and steamboat down the Rhine was rapid. Quickly did Bale, Strasbourg, Worms and Mayence rise upon our view in their antique grandeur, and as quickly did they disappear from the eye, but not from the mind. These cradles of human liberty—these fountains of light—from which the infant art of printing first began to dissipate the moral night of the middle

age, can never be forgotten whilst a record of the past remains; and the names that are associated with them—Erasmus—Oberlin—Luther—Guttenburg—Faust—are they not written in the world's history?

The Rhinegau is the most picturesque part of the Rhine, being somewhat like the highlands of the Hudson, but on a grander scale, and having at almost every turn of the river two or three old castles mostly in ruins, frowning down like the ghosts of a departed world. These were the abodes of robber-chieftains, with their debauched serving men, "high of heart and bloody of hand," and many a scene of drunkenness, cruelty, and lust have they witnessed. But they have fallen forever before GUTTENBURG'S invention of moveable types—or rather before the light which printing has been the means of diffusing. The rocky sides of the Rhinegau are in many places covered with vineyards from top to bottom; terrace after terrace arises covered with forced earth and faced with mason work, and upon each terrace vines are planted and tended with the greatest care. The ingenuity and industry of the people is worthy of admiration, if the cause in which it is exerted were only good. These vineyards are amongst the most celebrated in the world, and are deemed of immense value; but the progress of light and truth will overthrow the wine trade of the Rhinegau, as surely as it has done its robber-chiefs, and turreted castles.

Of Coblenz, Cologne, Aix la Chapelle, Liege, Ghent, Ostende, I have little to say that bears on the Temperance Cause, farther than that Flemish drinking customs resemble a good deal those of England and Scotland, perhaps owing to early and constant intercourse.

(To be continued.)

Many professing Christians stand aloof from the Temperance movement. They do not associate with others in seeking that the evil, which has so long deluged our world and proved the eternal undoing of so many immortal souls, should be uprooted.—'Tis true they bid us God speed, and wish, nay sincerely wish, that our efforts may be productive of much good; while at the same time they apparently forget that "union is strength," that concentration of purpose and design not only animates and cheers those on, who are acting in harmony together, but will, with the blessing of God, like the collected waters, bear over that structure of sin, which for a long series of years has spread its unhallowed and withering influences around. But why is this? Why is it professing Christians, that you will not share with us in this employment? You admit the work to be a good one, and yet you will not co-operate with us, that its fruits may be more extensively enjoyed. Is it beneath your notice? Surely not. Would you behold men indulging the cravings of a passion, which, when satisfied, would only tend to shatter the constitution—to reduce to a complete and cheerless wreck, the noble structure of intellect, and which serves to extinguish the bright and glowing feeling of heaven-born affections, without shedding a single, pitying, tear, or stretching out a helping hand. Would you not make a sacrifice, and link yourselves with us, that you might have it in your power to tell to others, perhaps the poor inebriate, to go and do likewise. We do not wish to curtail your Christian liberties. We ask you not to abandon any of the principles of the everlasting gospel.—We are not willing that you should abridge yourselves of anything that may add to your social enjoyments, except when the direct tendency of these is to make man offend against his God. No, far be such a thought from us; but we want you to cherish the spirit of Christ himself, who for our weal sacrificed the glories of

heaven for a time, that we might be delivered from sin, its power and its curse. We ask you to entertain 'the spirit of the Apostle of the Gentiles, which implies enlarged benevolence, and no abandonment of principle,—“ If meat make my brother to offend, I will eat no flesh while the world standeth.” Christians have been too long silent. Men may have looked with apathy at the disease, that was advancing with increasing strides on society, while they imagined that they themselves were safe. No effort may have been made to stem the evil; but such conduct is sinful now, and God does frown on sin. What then are we to regard as present duty? What course of conduct should the Christian pursue? In answer, we may state, that after anxious thought being expended upon the subject, in viewing it in all its bearings, the following seems to be the path of duty: High ground must be taken, if it can be done in perfect consistency with the tenets of the Christian record; and this ground must not be relinquished till that which induced its being taken, has passed away. We must not dissemble our real views; nor are we ashamed to declare what are the motives that have induced us to form these views—The present circumstances of society require that something be done, and the abstinence principle has been proved and tried, and, by the blessing of God, has in a large degree met the exigency. The conclusion is evident. If it can be proved by incontrovertible evidence, that extensive good has resulted from the formation of such societies, then they ought to be countenanced by every well-wisher of our species. But it can be proved by facts, and facts are the very life of an argument, that such has in innumerable instances been the case; therefore they ought to have, not only the best wishes, but the active co-operation of every one who prizes the name of philanthropist.—A. W.

We take the liberty of calling the attention of our friends in Britain, who are interested in Emigration, or in the good management of merchant ships, to the following extracts from the recently published Report of the Montreal Emigrant Committee. Surely the grievous evils inflicted upon Emigrants, by the system of using intoxicating drinks on board ship, will soon come to an end!

“Several cases have, we regret to say, again occurred, of imposition and cruelty practised by shipmasters upon Emigrants. In one case persons paying their passage to Quebec were landed at Cape Breton. In another the passengers suffered much from an intemperate Captain, who finally became deranged, and attempted to commit suicide by throwing himself overboard. In a third, 417 passengers were wrecked, and lost all their property, in consequence, as they said, of the intemperance of the Captain; and in a fourth, where Captain and both Mates were intemperate, the vessel struck in the River, and the passengers had to labour at the pumps for their lives, yet when a steamboat came to their relief, the drunken Captain and second Mate threatened to cut the tow line, and used violence to prevent themselves and passengers from being saved; facts which might appear incredible were they not substantiated by affidavits.

In many cases great extortion was practised upon passengers, such as charging 9d. to 1s. a pound for beef and pork, 6d. for a herring, 6d. for a dose of salts, &c. &c., besides it appears that in some instances neither the meat sold nor the water supplied were good. We cannot, therefore, sufficiently impress upon the minds of intending emigrants the great importance of selecting good vessels, owned and commanded by respectable persons, more especially, if said vessels be conducted on temperance principles.

Indeed, when a large number of human beings are to be confined in the small compass of a ship for the voyage across the Atlantic, it is of the utmost consequence that there should be as few elements of discord and danger amongst them as possible; and therefore, common humanity suggests that intoxicating drinks should be banished from emigrant vessels. In this connexion the committee

cannot withhold their tribute of praise to the British Government, for the humane provisions of the recent Emigrant Act, one of which is that no liquors shall be sold to Emigrants on board ship.

In conclusion, the Committee would recommend Emigrants coming to Canada to go directly to the Government Emigrant Agent, for whatever advice they need, and not to listen to the suggestions of the interested and characterless persons who will probably beset them; also to avoid taverns and low boarding houses, and to push on to their destination as speedily as possible.”

The investigations upon which the Temperance Reformation is based, have demonstrated the intimate connection between moderate drinking and drunkenness so satisfactorily, that drinkers of all degrees consider themselves personally attacked if a word be said about Temperance; and, strange as it may appear, the opposition to Temperance principles is often in inverse proportion to the quantity drunk. Thus the man of sixteen glasses of whiskey a day, is not half so bitter in his opposition as the lady who only takes one or two glasses of malt liquor; and neither of them, perhaps, feel quite so bad as the clergyman who takes a little wine “for his stomach's sake.” In proof of this position we would state, as a remarkable fact, that pious ministers who sincerely hate intemperance, but who continue to drink a little themselves, do not preach so much against drunkenness now as they used to do; perhaps for fear that some of their hearers may say “physician heal thyself.”

A very strong effort is making in the United States to form Temperance Societies in Sabbath Schools. Mr. DELAVAN is making great efforts to place a set of Dr. SEWALL'S plates of the human stomach, and a copy of the pathology of drunkenness, in every School in the State of New York, in order that the 600,000 children in course of instruction, may know the results of drinking in all its stages. Mr. D. also wishes to furnish every vessel that sails from the city of New York with the plates.

The long and short pledge national societies in Great Britain have both dissolved, and united under the name of the British and Foreign Total Abstinence Society.

We respectfully request the attention of ministers of all denominations to Mr. FOURNIER'S letter, and to ask each if he is discharging his duty towards the Temperance Reformation as well as the Rev. Mr. CHARLAND.

With all their exertions to collect money the Committee can do little more than pay the current expences of Printing, Paper, Postage, Rent, Agents' Salary, &c., leaving their debt still upwards of £400. They therefore again respectfully request the donations of friends of the cause, and pray all who are indebted to them to make payment as soon as possible.

Several new subscribers have remitted five shillings, as a year's subscription to the *Advocate* beginning 1st January 1843. To all such we intend to send it for that sum from 1st May 1842 to 1st May 1844. And every new subscriber remitting five shillings, will be entitled to the same advantage as long as the back numbers last.

## CHILDREN AND YOUTH'S DEPARTMENT.

### AN AFFECTING INCIDENT.

The following incident occurred at a temperance meeting at Brooklyn, N. Y. says the *New York Sun*. Soldiers of the Cold Water Army, always do likewise.

“Just as the addresses were about to commence, a group, of

some half dozen lads entered the room, and in their midst was a poor miserable drunkard, apparently over fifty years of age. We have never beheld any one whose features and general appearance exhibited more plainly the ravages of the "accursed poison," than did those of this individual. His clothes were much soiled and torn, his eyes were glassy, and his face was a fearful index of the fires which raged within. The expression of countenance was that of the most extreme suffering, wretchedness and woe, and as his feeble and unsteady limbs bore him, tottering, to his seat, it seemed as though he was just ready to drop into the silent grave.

In reply to the kind inquiries of the President, the old man, in an earnest and feeling manner, said, "Sir, I don't know but I shall intrude here—though these boys told me I shouldn't—but I want to sign your pledge. I was once in good circumstance, and surrounded by every thing which would make life desirable—but in an evil hour I commenced the use of strong drink, and the consequence is, I have lost home, friends, property, health, everything. I was sitting on a doorstep this evening, and the rain was pouring down upon my head, when these little boys came along and asked me to go and sign the temperance pledge. They said they would show me the way here, and they did: and when we came to the door, they took hold of my arms and led me up stairs. God bless them for it." He signed the pledge.—*Organ*.

#### AN EXAMPLE FOR YOUTH.

A little boy in destitute circumstances, was put out as an apprentice, and of course had to go upon errands for the apprentices, and not unfrequently to procure for them ardent spirits, of which all, except himself, partook, because, as they said, it did them good. He however used none; and, in consequence of it was often the object of severe ridicule from the older apprentices, because, as they said, he had not sufficient manhood to drink rum. And as they were revelling over their poison, he, under their insults and cruelty, often retired and vented his grief in tears. But now every one of the older apprentices, we are informed, is a drunkard, or in the drunkard's grave: and this youngest apprentice, at whom they used to scoff, is sober and respectable, and worth a hundred thousand dollars. In his employment are about one hundred men, who do not use ardent spirits; and he is exerting upon many thousands an influence in the highest degree salutary, which may be transmitted by them to future generations and be the means, through grace, of preparing multitudes not only for usefulness and respectability on earth, but for an exceeding and eternal weight of glory.—*N. C. Tem. Union*.

#### A GLASS FOR THE INTEMPERATE.

Who hath woe? Who hath sorrow?  
 Who hath contentions? Who hath  
 wounds without cause? Who  
 hath redness of eyes? They  
 that tarry long at the wine!  
 They that go to seek mix-  
 ed wine. Look not thou  
 upon the wine when  
 it is red; when it  
 giveth its colour  
 in the  
 cup;  
 when it  
 moveth itself  
 a-  
 right.  
 At  
 the-last  
 it biteth like a  
 serpent, and stingeth like an adder.

"What have you there," said a ragged urchin to a well-dressed little fellow on the opposite side of the street, "Bread, John, a loaf of bread." rejoined the other; "father's joined the teetotal society, and don't any more lie in the gutter with his clothes all mud, and his jacket all torn. He gives us plenty of good food now

and sends us to school, and says we shall be cold water boys too. John looked at his tattered rags, and then at the fine dress of his friend, and wished that his father was a teetotaler, and he a temperance boy.—*Washingtonian*.

If you wish to prevent your friends raising you in the world a drunkard; for that will defeat all their efforts.

If you are determined to be poor, be a drunkard; and you will soon be ragged and penniless.

If you would be imposed on by knaves be a drunkard; for they will make their task easy.

If you wish to have all your prospects in life clouded, be a drunkard; and they will soon be dark enough.

If you wish to be a nuisance and pest in society, be a drunkard and soon you will be avoided as infectious.

If you wish to escape all these, and a thousand other evils avoid temperance drinking. It is a rock upon which thousands have foundered.—*Youth Temp. Jour.*

### Poetry.

MARY HAY.

Air—*Alice Gray*.

He wooed her when a happy girl,  
 In youth and beauty's pride;  
 She knew no guile, she feared no guile,  
 He won her for his bride.  
 A brief bright hour, and then a change,  
 Came o'er him day by day,  
 And grief, Oh! grief was breaking,  
 The heart of Mary Hay.

A thousand tongues proclaimed his shame,  
 She struggled as for life  
 Against conviction, but it came,  
 She was a drunkard's wife.  
 The wine cup, and the wassail bowl,  
 Had stolen his heart away,  
 And grief, Oh! grief was breaking  
 The heart of Mary Hay.

An exile from her island home,  
 Striving her tears to hide;  
 Over the waters she has come,  
 A maniac for her guide.  
 She weeps and prays for him by night,  
 She toils for him by day,  
 While grief, Oh! grief, is breaking  
 The heart of Mary Hay.

She sinks upon her lowly bed,  
 No friendly hand is nigh;  
 Her little orphans wail for bread,  
 She hears not now their cry.  
 Her cold pale lips have breathed his name,  
 And now they close for aye,  
 Oh! grief, Oh! grief has broken  
 The heart of Mary Hay.

The drunkard's wife sleeps sweetly now,  
 Her toils and tears are o'er;  
 She rests where Huron's waters flow,  
 Far from her native shore.  
 No tear o'er her lone tomb is shed,  
 None linger there to say,  
 Oh! grief, Oh! grief has broken  
 The heart of Mary Hay.

Maryville, Nichol.

G. P.

### MISCELLANEOUS.

A FEW WORDS TO PASTORS.—We copy the following timely remarks from the last number of the *Temperance Inquirer* and sincerely hope they will have their due weight in our county.—"It is well known that there are pastors of Churches who have never signed the total abstinence pledge. Such

resent the idea that they are not temperate men, or that they need at all the pledge for themselves, and they have now lived so long without signing the pledge, that they would feel strange to do it, and the inquiry would arise why they do it at this late hour? Indeed it has such a look of compulsion against their past conviction and determination, that their hearts revolt from it. The consequences, however, are bad upon their churches. These have no leader or head in this business. Such of the church as have signed, feel that they have taken one step in advance of their leader and that he, perhaps feels unpleasantly towards them for doing it; and they, perhaps, think ill of him for not doing it, wonder that he hesitates, and even conjecture that there may be some secret for his course, of no very commendable character.—Others of the church who have not signed the pledge, and feel greatly comforted in the reflection that their pastor has not; is on their side—and hence they become almost utterly inaccessible—the temperance cause makes no advance. Is not every pastor the head of his people, their leader, their guide? Should he not for their sake, if for nothing else, put his name to the pledge, and give security and impulse to the cause, both among his church, and all who are within the circle of his influence? We believe it is worthy of the serious consideration of any who are holding back at the present time, when such great interests are at stake. We think we know of some pastors whose signatures to the pledge would be like the breaking down of a dam, followed by a mighty rush of waters. Church and people would press to the support of the temperance enterprise. We hope we shall not be accused of a spirit of dictation to any of these gentlemen for whom we have the highest respect.—*Washingtonian*.

**THE DIFFERENCE.**—In one of the towns in this State, a hard, poverty-stricken drinker, made the short corner of total abstinence, and, of course, the right-about-face movement in his affairs.—Temperance men were interested in his behalf, and he was not long without useful and profitable employment. He soon slaughtered a hog of 400 pounds, which electrified the whole village, as he had borne off the palm in the pork growing business of the place. Met one day by one of his old soakers, he was tauntingly accosted, "Well, I should think a man who had every body to help him might raise the biggest hog in all the town." His answer was brief, *expressive and impressive*, "If you will give me your grog money for a year to come, I will raise you a bigger one still,"—and he whistled on his way, rejoicing in his happy wife, happy home, a full pork barrel, and deliverance from his old enemy.—*Organ*.

**MANIA A POTU.**—The effects of this horrible malady were exhibited on board the steambot *Swallow*, on her last trip from New Orleans to this place. A deck passenger named Louis Grimur, under the influence of this disorder, without any cause or provocation, drew a knife and rushed into the midst of his fellow passengers and succeeded in severely wounding nine of them, (none dangerously) and immediately after jumped over-board and was drowned.—*Louisville Journal*.

**RUMSELLERS IN STATE PRISON.**—Rev. Mr. Hunt, the temperance lecturer, said last winter, during his lectures in this city, that the rum-seller ought to be sent to the State prison, and he could prove it. The late report of the Warden of the Connecticut State Prison proves that they are receiving their deserts. It appears that the whole number of prisoners is 169. Of these *seventy-eight had been rum-sellers*, and one hundred and eight had been intemperate. Who wishes a license to sell intoxicating drinks as a passport to the State prison, even if he has the opportunity of riding there with his customers?—*Washingtonian*.

**DR. GREEN'S CURE FOR DRUNKENNESS.**—Whenever you feel an inclination to drink spirituous liquor, (grog,) drink fresh cool water. This is an effectual cure, and, in a very short time, you will make a sober man out of the greatest drunkard. Drunkenness is a disease of the stomach, and cool water is the remedy; for the goodness of Providence has placed by the side of every disease its appropriate remedy, and by the side of every evil its appropriate good. Let us be thankful.—*Am. Paper*.

Could the 'vasty deep' speak out, what tales of horror would it tell! of ruined hopes and sudden deaths, of bacchanalian revels on ship-board, followed by such sudden and remediless disasters as left not a voice to tell the sad story. Many a drunken captain has sent himself and all on board to the bottom, by his orders, given in the hour of danger, unsuited entirely to the situation.—*Adv.*

Did you ever know a culprit on the gallows to warn his fellow mortals from the use of cold water.—*Organ*.

A *Washingtonian* says—men, when asked to subscribe to the pledge, talk about signing away their liberty. Why you cannot go into a court of justice to give evidence in a case involving sixpence, without first *swearing away the liberty of telling lies*.—*Organ*.

**A LITTLE AFRAID.**—In a certain town there lived a man who had allowed himself to indulge too freely in "strong drink." He, however, did not believe that he had exceeded the bounds of moderation, until one day being in a "rum-shop," he heard it stated that some of the officers of the temperance society were that day going through the town to number the drunkards. At this he became alarmed, for fear that he would be reported. To escape, if possible, he resolved not to drink that day. By abstinence for a single day he was amazed at the change in his feelings. He then resolved to try it a week, at the end of which he was so much improved in body, mind and purse, that he signed the pledge for life.—If moderate and immoderate drinkers would experiment as did this man, they would come to the same result. Try it, gentlemen—try it without delay.—*Organ*.

## AGRICULTURE.

### ON FINING MAPLE SUGAR.

The Sweet obtained from the maple tree is undoubtedly the purest known: but from mismanagement in the manufacture of it, it frequently becomes very impure. Its value is lessened, while the expense of making it is increased. I am sensible that the method which I shall recommend is not altogether a new one, and that it is more by attending to some apparently minute and trivial circumstances in the operation, than to any new plan, that my sugar is so good. Much has been written upon, and many useful improvements have been made, in that part of the process which relates to tapping the trees, and gathering and evaporating the sap, &c. but still if the final operation is not understood, there will be a deficiency in the quality of the sugar. I shall confine myself to that part of the operation which relates to reducing the syrup to sugar, as it is of the first importance. My process is this:—When the syrup is reduced to the consistence of West-India molasses, I set it away till it is perfectly cold, and then mix with it the clarifying matter, which is milk or eggs. I prefer eggs to milk, because; when heated, the whole of it curdles; whereas milk produces only a small portion of curds. The eggs should be thoroughly beaten, and effectually mixed with the syrup while cold. The syrup should then be heated till just before it would boil, when the curd rises, bringing with it every impurity, even the colouring matter, or a great portion of it, which it had received from the smoke, kettles, buckets, or reservoirs. The boiling should be checked, and the scum carefully removed, when the syrup should be slowly turned into a thick woolen strainer, and left to run through at its leisure. I would remark, that a great proportion of the sugar that is made in our country, is not strained after cleansing. This is an error. If examined in a wine glass, innumerable minute, and almost imperceptible particles of curd, will be seen floating in it, which, if not removed, render it liable to burn, and otherwise injure the taste and colour of it. A flannel strainer does this much better than a linen one. It is indeed *indispensable*. As to the quantity of eggs necessary, one pint to a painful of syrup is amply sufficient, and half as much will do very well. I now put my syrup into another kettle, which has been made perfectly clean and *bright*, when it is placed over a quick but solid fire, and soon rises, but is kept from overflowing by being laded with a long dipper. When it is sufficiently reduced, (I ascertain this by dropping it from the point of a knife, while hot, into one inch of cold water.—If done, it will not immediately mix with the water, but lies at the bottom in a round flat drop,) it is taken from the fire, and the foaming allowed to subside. A thick white scum, which is useable, is removed, and the sugar turned into a cask placed on an inclined platform, and left undisturbed for six weeks or longer, when it should be tapped in the bottom, and the molasses drawn off. It will drain perfectly dry in a few days.

The sugar made in this manner is very nearly as white as lump sugar, and beautifully grained. We have always sold ours at the

highest price of Muscovadoes; and even when these sugars have sold at eighteen cents, ours found a ready market at twenty. Two hands will sugar off 250 lbs. in a day. From the scum taken off in cleansing, I usually make, by diluting and recleansing, one sixth as much sugar as I had at first, and of an equal quality.

It is not of much consequence as it regards the quality of the sugar, whether care be taken to keep the sap clean or not. The points in which the greatest error is committed, are, neglecting to use a flannel strainer, to strain after cleansing—to have the sugaring kettle properly cleaned—and to remove the white scum from the sugar.—*E. W. Clark, of Oswego.*

**WET FEET.**—Farmers often suffer much at this season from wet feet, we therefore request leave to recommend them to the India rubber application made as follows:—Melt one pound of tallow in an iron kettle, add from four to six ounces of India rubber cut small, and heat the melted tallow until the India rubber in it is dissolved. It will then be fit for greasing boots and shoes, and will render them perfectly impervious to water, though in it all day. During the preparation of this mixture it will boil up in foam, and send off copious pungent fumes, but this does not injure it. One twentieth part of bees wax improves it. Old worn out India rubber over shoes may be used in the manufacture.—*Gen. Farmer.*

As system and looking ahead is indispensable to success in farming, we advise our friends to provide a small blank book with a flexible leather cover, that it may be conveniently carried in the pocket, and appropriate one page to each week in the season; set down every thing on its proper page, which is to be done at the time denoted. By having this book constantly in the pocket, many things may be noted down the moment they occur to the mind, either during reading or otherwise, which without this would be forgotten and neglected. Further, provide another similar book, and note down in it briefly, during the progress of the season, whatever work is done at the time, with hints of such improvements as may occur. This will form an excellent memorandum book for the next season. Thus the farmer has every thing in black and white before him; he sees his business at one view, and he makes his arrangements accordingly, without unforeseen and unexpected interruptions.—*Id.*

## EDUCATION.

### MEMOIRS OF JOHN FREDERIC OBERLIN.

(Continued from page 237.)

His mother was thus obliged to relinquish the idea of his marriage, and to accompany him herself to Waldbach, for the purpose of arranging his domestic affairs; and on her return to Strasburg, his youngest sister resided with him, to superintend his household duties. About a year after Oberlin had been settled in Waldbach, his sister received a visit from a distant relation, a Miss Magdalene Salome Witter, who had been ordered for the re-establishment of her health, after a dangerous illness to try the air of these high mountains. The father of Magdalene Witter, had been professor at the university of Strasburg, but she had lost both him and her mother at an early age; and after living with her grand-mother till her death, she had been from that time brought up by her aunt, a lady of high respectability. With great refinement of mind, she united a greater refinement in taste and feeling; for her heart had imbibed the love and spirit of her Saviour; but from having been educated, and afterwards residing with her grandmother and aunt, both persons of prosperity and in consequence, she had acquired a superiority of manner, and style in dress, which Oberlin for many reasons disapproved. She had also, during her visit, shown no particular respect for his opinion on these subjects, and seldom a day passed, in which some action or expression did not give cause for argument; at which time she had often declared, that she would never marry a clergyman; in which she might well be supposed to be sincere, as she had already had several excellent offers from persons of higher rank. Oberlin's mother paid him a visit for a few days during this period, and advised him to think of this young lady for his wife; but he plainly expressed his entire disinclination to the proposal. Some days however, before the time fixed for her departure, the words of his mother came per-

petually to his remembrance, and he seemed constantly to hear her voice repeating; "take her for your wife." Disturbed by the circumstance he left his study, and rode out to free himself from the impression; returned home, and then ascended the mountains on foot, and descended again into the valley; but the voice appeared to go with him out, and return with him home. After passing a sleepless night, he tried that means which he had so often found successful, and threw himself upon his knees, and prayed earnestly that he might be released from this foolish impression, or that if it were the voice of God, and his will that he should form this connexion, that he would give him a cheerful acquiescence. After this solemn appeal he felt composed, and cheerful. He had to preach at Schonberg, where his sister and Magdalene accompanied him; and they afterwards prepared refreshment for him in the garden. Before joining them he again sought the Lord, that if this union would promote his usefulness and happiness, that Magdalene might without any hesitation accede to his proposal. He then joined her in the garden, and addressing her somewhat abruptly, said; "My dear Miss Witter, I have often raised a blush upon your cheeks, and that indeed not very long since in the church, when I preached against the vanity of dress; but I shall now still more disturb your composure, for I beg to know, whether you will become my faithful partner and assistant, in cultivating this waste garden of the Lord in Steinthal; and in that case never try the influence of your high connexions, to draw me away from my poor church here, to one of greater emolument. If you can give your hand to the indigent Pastor of Steinthal, then say that you will without any reserve."

Magdalene arose, and covering her face with one hand to hide her blushes, which indeed he had been the means of causing to overspread her cheeks, she laid the other in his. He clasped it with delight, and a happy union was formed, both for time and eternity. On the 6th of June, 1768, the marriage took place.

Magdalene brought with her, as we have mentioned above, the most valuable marriage portion, namely, benevolent Christian feelings, a richly stored mind, and a warm participation in all the wishes and plans of her husband. Among his papers the prayer was found which they mutually used immediately after their marriage, which we here insert.

"O most Holy Spirit! descend into our hearts, and assist us with true sincerity and fervour of soul to pray unto thee: allow thy children, oh, Gracious Father, to enter thy presence, and ask those blessings which they require from thy hands. Grant that we may be united to each other in Jesus Christ, and live in love as members of his body. Enable us to have our eyes constantly fixed upon thee, to walk before thee, and confine our affections to heavenly things, that from day to day our minds may become more spiritualized. May we perform all our duties faithfully, and not only encourage each other to all that is right, but admonish one another when we do wrong, and together seek forgiveness through the blood of Christ. May we often unite in the exercise of prayer, and do thou, O Lord, ever be one with us. O heavenly Father, inspire us with the glow of devotion, and what thy Holy Spirit has taught us to ask of thee, grant us for the sake of thy dear Son. Having appointed us heads of a family, and given us the charge over our household, oh give us wisdom and energy to guide them in that way which will redound to thy honour. May we always seek to show them an example of faith and holiness, and follow in the steps of Abraham, who commanded his children and his household, that they may keep the way of the Lord, and do justice and judgment. If thou givest us children, and preservest them to us, give us grace to bring them up for thee, and teach them to know, fear, love, and call upon thee as their covenant God, that the vows made for them in baptism may be performed from the cradle to the grave. O thou, our heavenly Father, give us thy Spirit, that through life we may with gentleness, love, and patience, both morning and evening, at home or abroad, and when ever it is expedient, inculcate thy commandments, as thou, O Lord, hast directed, and as it will be most suitable to their infant minds, to whom thou has given this life, to prepare for spending an eternity with thee in glory. When we approach the table of the Lord, and celebrate thy death and resurrection, may it impart to us fresh grace and strength, and encourage us to persevere in the way to heaven; let death be constantly in our remembrance, and may we be at all times prepared for thy summons;

Hear us, oh heavenly Father, for the sake of thy beloved Son Jesus Christ! Amen. And thou, oh Bridegroom to thy church, O may we love thee, and have constant intercourse with thee. Allow us not to place confidence in our own works and righteousness, but alone in thy sufferings and death. Dwell with us; keep us in the faith, and may our faith in due time be turned to sight. O thou Holy Spirit, fill our hearts with thyself; teach us to sigh for more grace and communion with our heavenly Father; give us strength when we are weak; give us comfort in tribulation; and to thee, with the Father, and the Son, be glory, honour, and praise, from everlasting to everlasting. Amen."

During sixteen years of a union highly spiritual and rich in blessings, Magdalene became the mother of nine children. Of her labours and her end we shall speak hereafter. The other friend of whom we have before spoken, who supported Oberlin at the commencement of his ministry with his advice, was his forerunner in this wilderness, the noble-minded Stuber. Some extracts from two letters written at this time, may form an interesting paragraph in our short memoirs.

#### *Oberlin as Pastor and Teacher.*

On his first entrance upon the ministry, with ever increasing zeal, and in later years, with greater ability and success, it was Oberlin's earnest desire and unceasing endeavour to win for Christ the souls of the flock committed to his care, and to encourage both old and young in the way of eternal life. For this he daily supplicated at the throne of grace. Every hour, every leisure moment which his numerous engagements left him free, he bowed the knee to Him who alone can grant those gifts and graces, which were necessary for his station. He poured out his affectionate heart in petitions for the salvation of his charge, and in the latter period of his life, it was his peculiar custom to pray individually for every one of his parishioners in rotation, and for this purpose, he every morning referred to his registry also, that he might be reminded more particularly of their several necessities. Thus ardently did this man of God, daily and hourly supplicate for his church before the Lord; and the errors and inconsistencies which he noticed in them, occasioned him such distress, that he has been heard through a whole night to pray for them, repeatedly crying out, "oh my church, oh my church." It was after having awakened by prayer every energy of his soul, and fanned his love into a flame, that Oberlin went forth on his Master's service, and preached those words of truth, which alone can bring true salvation. His sermons were exceedingly simple, peculiarly adapted to the capacities of his hearers, at times interspersed with similes, which though they would have been inappropriate to a fashionable auditor, accomplished here their entire aim. He very often brought forward the lives of eminent Christians; and nature afforded him constant comparisons for every transitory good. But still every thing was made subservient to the honour of the Holy Scriptures. This was the ever flowing spring, from which he drew the waters of life, the subject of his unwearied researches, and it might very properly be said, that all his sermons were scriptural truths in scriptural language, for he was persuaded that the simple recitation of the words of truth, was one of the best means of obtaining a blessing and insuring attention. The afternoon was always devoted to catechising the children. In this he was even more simple and more easily comprehended than in his sermons. Oberlin spoke as a child to children, choosing often the most singular but always applicable comparisons, to make himself understood. Every Friday morning he held a meeting for instruction and edification, at his own house, for those of his congregation who only understood German. It wore the appearance of a large family circle, and in later years Oberlin might have been taken for a grandfather, entertaining his children with his adventures. Even for a very entrance into the house might become instructive; for there was scarcely a place in which a text of scripture, written in plain characters, did not meet the eye, and by the purport of these texts, it was his custom to prepare the minds of his people for any thing to which they were much opposed. To give an example of this; wishing to inculcate the inexpediency of continuing a very lengthened lawsuit against the overseer of the parish, he wrote over the door of his house, "O God have mercy upon the Steinthalers, and put an end to the process," till at length having disposed

their minds to his object, and convinced the various opposing parties of the folly of persisting in their course, even where it was just and their claim lawful, they consented to relinquish further proceedings.

The care which he bestowed upon the parents, was equally bestowed upon the children. By the contribution of other friends, and by the aid of a part of his own scanty income, Oberlin was enabled to erect another school, in addition to the one built by Stuber, in Waldbach, and one in each of the hamlets belonging to his parish. He was himself the soul of the whole undertaking. Every week he had a meeting of all the children from the different schools, that the emulation of the teachers as well as scholars might be awakened by a public examination. He was assisted in this encouragement of his young flock and their masters, by an endowment of 1000 florins, which had been vested during the residence of Stuber, by a benevolent individual of Strasburg, for the benefit of the schools. The interest of this money was distributed in prizes to the teachers, in proportion to the number of their pupils who had made more than the usual progress; for the younger children their received a rather larger sum, and for those of inferior abilities, if they made equal progress, double. Oberlin also formed a very useful library for the children, which passed every quarter of a year from one village to another.

But it was not alone those children who could participate in the instruction of the schools, that enjoyed his fatherly care, but also those who could scarcely walk. From the first year of their lives, he endeavoured to educate them as Christians, and to lay the foundation of their becoming useful members of society. As many of the people were constantly employed during the day in the fields, or other business, and could not give that attention to their children which was necessary, and were therefore obliged to leave them to play alone, either in the house or street, by which their morals, as well as their lives, were endangered; Oberlin hired at his own expense commodious rooms, and fitted them up with every thing necessary. The children were here assembled, especially in bad weather, under the superintendence and friendly care of some female, whom he, with the assistance of his excellent partner, had trained to the duty of blending instruction with amusement, and inculcating even into infant minds, the first Christian principles of love to God and man. The younger children were allowed to amuse themselves, and those who were able were taught knitting, spinning, sewing, &c. and for change and recreation maps were provided, in which the younger children could trace the Steinthal and its neighbourhood, and where each child could find its father's house and garden; pictures descriptive of Scriptural histories, or engravings of animals, or other subjects of natural history, by which the conductress gave the necessary explanation. It was a rule in these infant schools, that none of the children should speak the Patois, but only pure French, by which means especially, the disagreeable dialect which had been hitherto spoken, was in a short time almost exploded.

In addition to the instruction given to young and old, both by himself personally, and others whom he employed, Oberlin made use of that never-failing primary means of improvement, which could work when and where his presence was impossible; this was the circulation of the Scriptures. The Bibles which had been distributed by Stuber, were now insufficient to supply the increased population, and many, from constant use, had become very much mutilated. He therefore in the prosecution of this object, commenced a correspondence with the British Bible Society, and his pious zeal was so well known, that they immediately became desirous of forming in Waldbach a central point for the distribution of Bibles; and with the assistance of his excellent son Henry, and Mr. Daniel Legrand, a society was organized for the circulation of the Scriptures in France; and they were enabled before the formation of the Paris Bible Society, to circulate more than 10,000 Bibles and Testaments.

A letter written by Oberlin to the Committee of the London Society, first awakened in the minds of the latter, the idea of forming Ladies' Bible Associations in England; to which the Secretary, Mr. Owen, alludes, in his History of the British and Foreign Bible Society, in the following paragraph:—"We owe the formation of this branch of the society to that extraordinary man, who, with patriarchal simplicity and apostolic zeal, has effected so much for the temporal and eternal welfare of his flock." The letter of Oberlin to which Mr. Owen alludes, contains an al-

lusion to three respectable females of his congregation, Sophie Bernhard, Marie Schoppler, and Catherine Schideuker, who were in the constant habit of assisting him in his evangelical labours, by reading the Bible to their neighbours, and lending it to those who were not possessed of the treasure.

*Oberlin as Father, Temporal Benefactor, and Instructor of his Parish.*

Oberlin's attachment to his parishioners might be compared to the tender affection of a parent for his offspring; and God had supplied him with those necessary qualifications of understanding, in addition to a feeling heart, which were so necessary to the distressed and degraded condition of the poor Steinthalers. As the affection of parents for their children, renders their exertions unceasing for their happiness, and more especially in danger and distress, allows them no peace till they have afforded them, if possible, relief; thus Oberlin never ceased to labour, till he had raised his parishioners from that state of absolute poverty and wretchedness, into which their own conduct had in great measure degraded them, to those circumstances of prosperity and comfort, in which they are now found. To Oberlin we may point as an example in love and good works, to all who profess an earnest desire for the happiness of their fellow creatures; but they must at the same time remember, in all their undertakings, to copy also his spirit of submission to the will of God, which is beautifully displayed in the following extract from one of his papers:

"Millions of times have I cried to God for the grace which is the portion of his children, to submit cheerfully to his will, whether in life or death, to project, to wish, to speak, to undertake, to perform, nothing but that which the All Wise and All Good would own and bless."

In no place perhaps of the same extent, was Agriculture in such a low state as Steinthal, even the principal and almost only produce of the land, which was potatoes, had become perfectly degenerated, and fields which had formerly yielded from 120 to 150 bushels, afforded now only from 30 to 40. The peasants believed that the ground had lost its fruitfulness, and had no idea that the fault lay in their own mismanagement. The cultivation of trees, of pasture land, or of produce for the winter, was, as we have already mentioned, quite unknown. Their poverty was therefore so extreme, that a widow was quite transported on receiving a sou, because with it she could purchase salt with her potatoes for some days. Different families and neighbours could only attend divine worship alternately, as they possessed but one Sunday dress which was the property of the whole.

Oberlin finding that the people would not attend to his statements and advice, determined to preach to them through facts; and as several plots of his own land, lay by the side of a very public path, he here made some successful experiments, in planting different kinds of stone fruit-trees, walnut-trees, &c., and in the cultivation of grain. The people were struck with astonishment at the contrast afforded between their own barren fields, and their pastor's flourishing trees and rich harvests; and came one after the other, to enquire how it was possible for such ground to bring forth such produce. Oberlin then assured them that although every good and perfect gift came from above, from the Father of lights, still much depended upon our own industry and thoughtfulness. His plans from this time met with greater attention.—The better cultivation of potatoes, of which Oberlin had obtained seed from Switzerland, Germany, and Lorraine, was now followed with diligence. For the purpose of multiplying the seed, he advised them to cut the potatoes, which being done, and the earth properly prepared, this excellent vegetable became so abundant and so excellent, that considerable quantities were sent to Strasburg, where the Steinthal potatoes are still held in the highest estimation; pursuing his schemes of benevolence, Oberlin next introduced among other things of which he made trial, the production of flax, the seed of which he procured from Riga. It answered admirably, and also in numerous parts of the valley, the cultivation of corn, clover, and vegetables. His great success may be chiefly attributed to the attention which he paid to manuring the land; and the directions he gave for its preparation, uniting animal manure, with other substances. He also persuaded them to feed their cattle in the stalls, which facilitated their operations in the fields.

The pasture lands on Oberlin's first arrival, produced little more than the coarsest grass which the cattle could scarcely eat. The mountain streams, swelled by heavy rains, or the melting of the snow, broke with irregular course down into the valley, and collecting into standing marshes or bogs, yielded only a sour and unwholesome fodder. Oberlin soon exerted his influence to persuade the men to form beds for these streams, and to drain the marshy land, so that they were fit to receive proper grass seeds.—He next taught them the art of grafting and improving the nature of the trees, so that in a short time, where the crab and wild apple had formerly been the only trees, rich orchards and blooming gardens beautified the scene. His care also extended to the increase and improvement of the cattle, and he gave a prize from his own funds every year, to the farmer who should breed the finest ox, which occasioned great competition. He was also supported by the Agricultural Society in Strasburg, in the distribution of prizes, to encourage the farmers in various undertakings, and formed himself a small society in Waldbach and the neighbourhood, with that of Strasburg, which allowed Oberlin in the year 1805, 200 francs to be distributed in prizes, to the farmer who had made the greatest progress in the cultivation and improvement of fruit-trees. The increase of the inhabitants from year to year, at length rendered the land insufficient for their support, and Oberlin with his usual excellent judgment introduced the spinning of wool, by which the Steinthal received the yearly benefit of 32,000 francs. At a later period, drawn by admiration for the character and usefulness of this excellent man, a most excellent gentleman from Basle came to reside in Steinthal, with his family consisting of several sons, and established a ribbon manufactory. Throughout the valley these admirable men dispersed their looms, and they not only contributed in every possible way to the temporal good of the people, but sought earnestly their spiritual improvement. The greatest disadvantage the Steinthalers had now to contend with, was the want of a regular communication with Strasburg, and a road from one village to the other; and it was not to be expected that the government would undertake this expense, for a place so remote and of so little importance; Oberlin therefore in his usual manner, when he had any thing to propose to them, assembled the peasantry and addressing them by the appellation he was accustomed to us, "my children," he said, "it is absolutely necessary that we form a road through Steinthal, to join with the high road to Strasburg, which you know is not very far distant, and also that we throw a bridge over the Breusch."

The people stared with open mouth at their pastor, and then at each other upon this proposition, declaring it was quite impracticable, and that they had other business to attend to, without making roads and building bridges. "But," rejoined their persevering friend, "you are now for the greatest part of the year shut out from all communication with the rest of the world, and even in the middle of summer, a loaded waggon could not possibly be driven hither; were you, however, to form a road, you would have the opportunity of disposing of the produce of your lands, and enjoy the whole year intercourse with the surrounding neighbourhood." The only answer he received was, "It is impossible." "Well then," answered Oberlin; "if any are inclined to comply with my wishes, let them follow me, and I will show them how the road can be made to the greatest advantage." Oberlin dressed in his old coat, then laid a pick-axe over his shoulder, and proceeded to the spot at which he had determined to commence; and the peasants, some from shame, and others animated by his example, went home for their tools, and then one with a spade, a second with an adze, and others with axes, followed their pastor to the work. He had already surveyed the ground, and formed the plan, and now allotted to each person his station; and selecting for himself and his servant, those places which were the most dangerous and laborious; he set them an example of active diligence.—They worked altogether till noon, and then again till the evening; and the road thus begun was in the course of a few months entirely finished. Their next undertaking was the building of a bridge over the foaming Breusch, which being also accomplished by the indefatigable Pastor, with the help of the people, it was called *Le pont de Charité*; and a direct communication with the high road completed. It was now a pleasing undertaking to connect the different hamlets by the means of a paved road. From one part of the valley in wet weather, the church could only be attended by

the people passing through a sea of mud and dirt; Oberlin, therefore, advising that every one who attended should carry a stone, and lay them in heaps, for the purpose of collecting materials to make a better path; and he might be seen himself carrying a stone as he went to preach to them of a path of still more importance, even the way of righteousness.

After his success in thus improving the roads, in draining, in planting, so that the country began to assume a flourishing aspect; his solicitude extended to the villages themselves, and to the dwellings. Having already persuaded the peasants to carry the manure out of their houses, and preserve it in particular places for the use of the land, the inside of their dwellings had necessarily become free from this nuisance; he now by degrees succeeded in converting these wretched dirty hovels into comfortable, clean, stone houses, with cellars for the preservation of their winter stock of potatoes.

We have now to notice a measure which, perhaps above every other, contributed to the prosperity of the inhabitants of Steinthal. They had hitherto been dependent upon the neighbouring towns for the supply of every necessary article, either for their houses or their farms, from no trade or handicraft being carried on in the whole valley, which entailed either a great expense, or an unavoidable deprivation of what, in many cases, was of infinite importance to their welfare. To remedy this evil, Oberlin chose some of the most active and suitable young men among his people, and sent them to Strasburg to learn different trades, as carpenters, masons, glaziers, blacksmiths, and wheelwrights. He also provided them with a medical assistant, by giving a young man of abilities the opportunity of studying this most important profession; he had on first taking up his residence among them, and indeed in particular circumstances, at a later period, employed the knowledge he had acquired at Dr. Ziegen's, for the benefit of these poor creatures, for whom every faculty of his mind was brought into exercise. Several suitable women were also sent to Strasburg, to become initiated in midwifery, and by these and other means, a considerable sum of money was circulated in the valley, which had hitherto been unavoidably paid to the neighbouring towns.

It will be asked how a minister whose stipend was never more than 1100 francs, and some years only 400, and who in others received no remuneration at all for his labours, could expend so much upon his parishioners; added to which it is known that he often paid the salaries of their school-masters and mistresses; gave them a fire-engine, subscribed to the missionary and Bible societies, and was the constant benefactor of the poor. To attain these objects he received pupils into his house, the children of respectable families, who were eager to place them under his care, and when a vacancy occurred, there were always several candidates ready to fill up his number. And this money, which he earned with great exertion and toil, was not devoted to the wants alone of himself and his nine children; but was equally with every pinch of anuff that he took, the property of his parishioners.

After the Revolution, that dreadful scourge which for a considerable time disturbed every religious institution, and completely stopped his scanty income, when the churches were again reopened, Oberlin communicated to his people his resolution, so long as God gave him strength, to preach to them; he should do so without collecting his subscriptions, as he had hitherto done; that each of his parishioners knew his dwelling, and might after the example of the first churches, voluntarily and according as God had prospered him, contribute to his support, that it was not his wish to oppress the poor, who had often neither salt nor bread, and who formed so great a part of his flock, to whom he would rather yield relief than be the means of depressing still more. In reference to the salaries for the school-masters and charitable institutions, he advised they should also do the same, and bring according to their means and the voice of conscience. From this time Oberlin would accept none of the customary fees, and used to say: "In Steinthal every one is baptised, married and buried without any expense, as far as their pastor is concerned."

(To be continued.)

### LATEST NEWS.

The events of the past month have been of a chequered, yet of an interesting character. The prospects of improvement in trade

although not brilliant, are nevertheless cheering. In the manufacturing districts activity prevails, and it is confidently expected that the opening of the Chinese ports will, before long, afford the manufacturers full employment.

The country has been agitated in various districts by the repealers of the Corn Law. The demonstration which they have effected, is, in despite of the sneering indifference with which it has been treated, more formidable than their antagonists are willing to allow. It is certain that a further alteration in the Corn Laws is projected. The only dispute now maintained is not whether their will be a change at all, but what the nature of that change will be.

A dreadful fire, with loss of life, had taken place in the minories, London. Another great fire had occurred in Liverpool.

An epidemic has been prevalent in Dundee for some months past, but has not proved very fatal.

An awful catastrophe occurred in a Catholic chapel at Galway on Christmas-day. At early prayers, in the parish chapel, there was an immense concourse of people—the gallery, as is usual on Christmas mornings, being crowded to excess. By the pressure of the crowd one of the rails of the staircase was broken, and some person, hearing the crackling noise, cried out that the gallery was giving way. A rush was made to escape, and many of the victims in their eagerness to get out, fell down, and were trampled to death. 4000 or 5000 people were present, no less than thirty-three people have been killed.

One Gaudin in Paris, has invented a light which he says is as bright as that of the sun. The Drummond light is 1500 times stronger than the gas light. The Gaudin light is said to be 30,000 times stronger. It is proposed to build a light house in the centre of Paris which is to illuminate the whole city.

MISSION TO CHINA.—The Society for the Propagating of the Gospel in Foreign Parts intend establishing a mission at Hong Kong, and will raise a special fund for that purpose.

Lord Hill, the late commander-in-chief, died on the 10th, in the 71st year of his age, at his seat, Hardwicke Grange, Shropshire.

The Duke of Wellington has been nearly choked by the bones of a Partridge.

There are symptoms of disaffection in France, and some indications of an outbreak.

Captain McKenzie, of the *Somers*, and his officers are to be tried by court-martial—as the only means of saving them from vexatious prosecutions.

An American Commodore has, on the supposition that the United States would declare war against Mexico, taken a town named Monterey, in California. This conquest he speedily evacuated making the best excuses he could which are rather lame.

We are informed by the New York papers that the cars were run over the Tonawanda Railroad on Tuesday last for the first time—thus completing the last link in the chain of railroad from Boston to Buffalo.

*Extract from the Governor of New York's Annual Message.*

On the first day of July last there were in this State 10,785 school districts; and the number of children taught the past year was 598,901.

The number of volumes in the district libraries on the first Jan. 1842, was 841,461; at this time it probably exceeds 1,000,000.

The amount of disbursements for common schools during the last year is as follows:

To teachers from the public money . . .	\$588,466 54
“ contributions by individuals . . .	468,727 27
“ on rate bills . . . . .	98,226 09
Payment for libraries . . . . .	

\$1,155,419 90

The Religious Anniversaries at Montreal have been well attended this year.

The Committee of the Montreal Society have deputed their Agent, Mr. R. D. WADSWORTH, to Canada West, to lay their wants before the friends of the cause, and receive whatsoever they may be pleased to give. His business will be to collect arrears for the *Advocate*, and other debts due the Society; to receive any subscriptions that may have been raised either by societies, by the ladies or others, as well as donations from



individuals; and it is hoped he will be favored with a collection at each meeting he addresses. All sums received with the names of the donors, and the purposes to which they are to be applied, will be published in the *Advocate*. We may add that Mr. WADSWORTH will labour as devotedly in the Temperance cause, as if that were the sole object of his journey; and we hope, therefore, our friends will diminish his expences as much as possible by their hospitality, and by providing conveyances for him where practicable.

His appointments, which we hope will be well advertised by the respective societies, and numerously attended, are as follows:—

[ Some alterations will be perceived, which parties are respectfully requested to notice, they are marked by asterisks. ]

Credit, Day.....	Feb. 1.	*Landsdown, Morning...	" 15.
Toronto, Evening.....	" "	*Brockville, Evening....	" "
Thornhill, Day.....	" 2.	Maitland, Day.....	" 16.
Newmarket, Evening...	" "	Prescott, Evening.....	" "
Markham, Day.....	" 3.	Ogdensburg.....	" 17.
Pickering, Evening.....	" "	Johnstown, Day.....	" 18.
Whitby, Day.....	" 4.	Williamsburg, Evening....	" "
Port Hope, Evening.....	" "	Osnabruk, Day.....	" 20.
Cavan.....	" 6.	Cornwall, Evening.....	" "
Peterboro'.....	" 7.	*Lancaster, Day.....	" 21.
Cobourg.....	" 8.	*Williamstown, Evening....	" "
Haldimand, Day.....	" 9.	*Martintown, Day.....	" 22.
Murray, Evening.....	" "	*Lochiel, Evening.....	" "
Consecon, Day.....	" 10.	*Hawksbury, Day.....	" 23.
Wellington, Evening....	" "	L'Orignal, Evening.....	" "
Pictou.....	" 11.	*Grenville, Day.....	" 24.
Adolphustown, Day.....	" 13.	St. Andrews, Evening....	" "
Bath, Evening.....	" "	Petit Brulé, Morning....	" 25.
Kingston.....	" 14.		

The day meetings should be appointed in each case, at the hour most suitable for the distances to be travelled before and after them. And in every case where practicable we hope the societies will send a conveyance each to the place immediately before it in the list, at the time appointed.

PROSPECTUS

OF VOL. IX. CANADA TEMPERANCE ADVOCATE.

The experience of the past year, proves that the present price of the *Advocate* is too high, to be compatible with the widely extended circulation which a Temperance paper ought to possess. But on the other hand, the great increase of the Temperance public, seems to demand that the frequency of issue, and quantity of Temperance matter should not be diminished. Both results may be obtained in either of two ways—1st, by leaving out all except Temperance matter, and thereby reducing the *Advocate* to half its present size; or, 2d, by obtaining a greatly extended subscription list. By the first alternative, the trouble of sending off, as well as the expence of postage, would remain the same; and it is feared the interest in the paper might be so much diminished, that many would either decline subscribing, or omit sending for it, so that copies would lie as they formerly did, in considerable quantities about the Post-offices, until lost or destroyed. Indeed the Committee's object is to introduce the *Advocate* into every house, which they could not hope to do, were it solely devoted to Temperance. As, however, there is now an agricultural paper in Canada, that department might be omitted, or greatly diminished, as also the price current.

The cover, instead of being supported as was expected, by advertisements, has proved a source of considerable expence, without directly benefiting the Temperance cause, and therefore ought to be discontinued; and the paper should in that case be published in the quarto form, as more convenient, the pages being twice as large as at present. In this form, the Committee would devote four pages to Temperance matter, one and a half to Advertisements, and two and a half pages to Education, Popular Information, including some Agricultural matter, and News. But as they are actuated solely by the desire to do the greatest possible amount of good, especially with reference to the advancement of the Temperance cause, they respectfully request Temperance Societies throughout Canada to communicate, before the 1st of April next, (post paid) their advice as to the kind of matter

which should fill the two and a half pages last mentioned above; and the Committee will be guided by the wishes of the majority. Should few Societies report, the *Advocate* will be conducted as above announced.

In order materially to reduce the price, it will however be necessary to obtain at least twice as many subscribers, and to raise a gratuitous distribution fund to supply Ministers and Teachers. It will also be necessary that payments be made strictly in advance, all of which conditions, it is hoped, the public will be willing to fulfil; and therefore the Committee take the responsibility of announcing the following

TERMS:

The NINTH volume of the *Canada Temperance Advocate* beginning 1st May, 1843, will be issued semi-monthly, in the quarto form, (containing about the same quantity of printed matter as at present) at TWO SHILLINGS and SIX-PENCE currency per annum, payable in advance; and as an inducement to obtain subscribers, one copy will be sent gratuitously, with every ten copies remitted for, which will make the subscription in that case, equal to about 2s. 3d. per annum. The postage will however be payable by subscribers; and should the law not be altered so as to permit this arrangement, the Committee will be under the necessity of charging one shilling more per annum to subscribers who receive the paper by post. To subscribers in Britain, the price will be Two Shillings Sterling. In either way, the *Temperance Advocate* will be, all things considered, by far the cheapest paper in Canada. And the Committee must rely upon the good feeling and activity of their friends, for securing a sufficiently extensive subscription list, to protect them from pecuniary loss. If the friends of the cause in every locality should prove active in canvassing for subscribers, there is little doubt that the present subscription list might be increased ten fold.

MONTREAL PRICES CURRENT.—Jan. 30.

ASHES—Pot . . . . .	27s 0d	BREF—Mess . . . . .	\$10½
Pearl . . . . .	27s 0d	Prime Mess . . . . .	\$8
FLOUR—Fine . . . . .	21s 3d	Prime . . . . .	\$6
U. States . . . . .	22s 0d	TALLOW— . . . . .	5½d
WHEAT. . . . .	4s	BUTTER—Salt . . . . .	6d a 7d
OAT-MEAL . . . . .	8s per cwt.	CHEESE— . . . . .	4d a 6d
PORK—Mess . . . . .	\$10	EXCHANGE—London 9¼ p. ct.	
P. Mess . . . . .	\$8	N. York . . . . .	2½
Prime . . . . .	\$6	Canada W. 1 a 1½	
LIARD— . . . . .	4d a 4½ p. lb.		

MONIES RECEIVED ON ACCOUNT OF

*Advocate*—Thaddeus Smith, Seneca, £2 10s; Wm. King, J. Murphy, P. Murphy and H. Dignum, Clarendon, £1; J. Ward, Wilton, 5s; Messrs. Curry, Wood, Jones Wood, Cameron, and Dingwall, Coteau du Lac, £1 5s; R. S. Honey, Napanee, 3s 6d; R. Aylsworth, Mill Creek, 8s; R. Houden, Belleville, £1 5s; J. R. Reynell, Brighton, 10s; J. P. Scott, Colborne, £1; W. Brewer, Cobourg, 5s; B. Dix, Whitby, 5s; Corporal Campbell, 93d Regt. Toronto, £1 8s 1d; F. Hatch, Bowmanville, 5s; W. Hoiehoiz, Quebec, £2 10s.

*Donations and Subscriptions.*—Kingston Society, £1 17s 6d; Napanee Society, 15s 1d; Belleville Society, £1 2s 7d; Brighton Society, 16s 1d; Colborne Society, 15s 6d; Rev. J. Young, and S. Armstrong, Colborne, 2s 6d; Cobourg Society, £3 13s 9d; Port Hope Society, £1 2s 9d; Clarke Society, by S. McCoy, £2 18s 4d; Newton Society, 13s 2d; Friends at Orr's school-house, £1 2s 6d; Bowmanville Society, £1 10s 7d; J. Sumpter, Bowmanville, 5s; Whitby Society, £1 14s 6d; Toronto Society, £2 5s 1d; Jas. Ross, Montreal, 5s; S. Fournier, Rigaud, 10s. Henry Lyman, Montreal, £19; Mr. Carre, 5s.

*Open Accounts.*—S. Gilbert, Belleville, 2s 9d; W. Kingston, Cobourg, £2 6s 3d; J. McFecters, Bowmanville, 16s 6d. *Anti-Bacchus, &c.*—W. Greig, £2 14s 3d.

*This paper is sent gratuitously to Ministers of Religion and School Teachers in Canada, as also to many Ministers and other influential persons in Great Britain, Ireland, and the United States—all of whom are respectfully requested to read and circulate it*