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THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

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"THE RUINED FIREMAN" is no fiction. We hope its length will form no excuse for not reading it through. The moral is found at the end. While reading it in manuscript, we felt an involuntary wish created, that it might be read by every *fireman* in New York. Will our subscribers call attention to it, where they think it will do good?—*Olive Plant.*

THE RUINED FIREMAN.

BY MRS. A. C. LOVELAND.

According to time-honored custom, we will preface our story with the remark, that "It was on a time," when the Wallabout Martha Washington Society were taking measures to present Engine Company No. 12 with a banner, as a token of their approbation of the manliness they had displayed in enrolling themselves as Temperance Firemen, at the following conversation occurred between the lady who was to prepare the address, and present the banner, and the Committee who had solicited donations for the purchase of the splendid testimonial.

"Do, Mrs. —, in your address, remember William —, let some sentence be pointedly directed to him. His case has hitherto been so hopeless, and now he seems to need advice and encouragement; pray say something that may convince him that the Ladies of the Society have interest particularly at heart."

"Oh, do; it will give him more confidence in the Pledge for ever," said several others, seconding the first speaker. "I will, ladies," replied Mrs. —, "but I should really like to see this young man previously, if I could, when I present the banner to the foreman, I may know at one individual in the Company to select, as I express my sentiments you wish me to embody in my remarks."

"To-morrow I will point him out to you," said the Diffident. "Have you heard, ladies, how he expressed himself on his return from the meeting at Broadway Tabernacle last week, where his Company were all present, having been escorted from the ferry by two of the New York Companies of Temperance Firemen?"

"No, no; what did he say? how was he pleased? tell us," was reiterated from every quarter.

"I will tell you with pleasure," replied the lady. "The next morning he was describing the scene to his gratified mother; and after detailing their reception by the New York men, and their triumphal march up Broadway, he exclaimed, 'Oh, mother the spacious Tabernacle was crowded to welcome us; it was filled with ladies and gentlemen, it seemed to me that the ladies, the beautiful ladies most singled me out, to smile upon me. They could see the hardest case in the Company. Only think, mother, they looked at me, and smiled on me.' His mother, when she related the observation to me, could not refrain from weeping; and she says he anticipates such rich enjoyment, if he can only be permitted to march under the banner he hears we are preparing for No. 12."

"May he be assisted to keep the Pledge, by power from above," remarked one who had not yet spoken, "for his case since he entered his nineteenth year, until now that he has seen his twenty-seventh, have all been worse than what I have had—and, for my part, I tremble for him. Many of his associates have sworn to win him back. And I much trust they will succeed, for his finances are so impoverished by his dissipation, that he cannot provide himself with suit-

able apparel to go about to Temperance meetings, unless he goes in his fireman's dress—and that he won't like to do, for fear of remarks being made; and thus I fear he will be led into his old track, for there is no work now for those of his trade, nor is it likely there will be for months."

A cloud now gathered on the countenances of those who had hitherto been so cheerful, and a sad misgiving pervaded every breast. At this moment another lady entered, who had been elated, and on seeing such evident sadness on every face, inquired what had occurred. The foregoing conversation was repeated to her, and anxiously did they wait to hear her opinion.

"Ah!" said she, "I wish all who have signed the Pledge would act with the spirit he did, when last week some of his old companions endeavoured to cheat him into drinking liquor."

All eyes were now turned in earnest attention to the speaker, as she proceeded to tell them the particulars. It appeared that two or three of them had planned to ask him into a store in the vicinity, to take a glass of root beer with them, and then, if he consented, one was to draw off his attention, while the other was to pour a glass of rum into the beer. Accordingly William was invited, accepted the invitation, and entered the store. But he was on his guard, and while the one was complimenting him on the decision he had manifested in signing the Pledge, he saw the other one mingle the fire-water with his draught. He said nothing, however, until the old familiar expression, "Come, take a drink!" sounded in his ears. Then placing himself in the right position, he raised his glass to his lips—but suddenly turning, dashed its contents into the face of his treacherous enemy, and turned and left the premises.

"Are you sure this actually happened?" asked the lady who seemed the Didymus of the Society.

"Certainly, Madam! and I think our banner will never be disgraced by William B——'s defection," replied the relater of the incident.

The next day William was pointed out to the lady who had desired to mark his countenance, and the previous interest she felt in his case became more than doubled. He had refrained from drink long enough to allow his naturally clear complexion again to appear, and his bright blue eye to beam with renewed lustre. His hair curled in close ringlets, over a brow where the phrenologist would have found much to admire, and the disciple of Lavater might have scanned his features, and reported him one who had "a kind heart, a forgiving temper, and a yielding spirit."

The banner was at length completed, and the address prepared—and on the 3rd of March, 1842, the Methodist Church in Wallabout was filled with an attentive audience to witness its presentation.

Hose Company 33, of New York, were present by invitation, and beautifully impressive was the order in which the two Companies marched in and took their seats beneath the sacred dome.

After some preliminary addresses and some sweet singing by a few members of the Lady Washingtonian Choir of New York, who had volunteered their services, the banner was brought forward and displayed before the delighted audience. As soon as the enthusiasm of its welcome greeting had ceased, Mrs. —, addressed the foreman of the Company, whilst a death-like silence pervaded the church.

Naught but her voice could be heard amid the breathing hundreds who listened to her words: but the holy cause for which she pleaded, sustained her in her new position. At length it became necessary for her to turn her attention to the Company who were seated before her. A few words of praise and welcome to them collectively, and then her eye sought the one in whom she was so deeply interested—and to him words of warning, assurances of sympathy, and an exhortation to faithfulness, were breathed from a heart filled with the most intense desire to perfect his recovery from the snare of the destroyer. But long before her lips had given utterance to the few sentences expressive of those sentiments, was she compelled to turn her eyes from the countenance of William B——. The eager attention, the breathless, motionless devotion with which he hung upon the words she uttered, the solemnity of the thought that one mortal being listened to her, as we may suppose the ancient Ath-nian listened to the response of the oracle whom he had consulted on matters pertaining to life and death, coupled with thought that many a beating heart in that assembly seconded the words of her lips, with the purest aspirations towards Him whose blessing can alone make efficient the means put into operation to save an erring man overwhelmed her, and to recover from the confusion these thoughts produced in her mind, she, with a feeling of relief, turned her eye upon other faces in that silent mass, and concluded her address.

The spring ripened into summer, and early in June, the same Engine Company were convened, under the same roof, to listen to a Temperance Address, delivered before the Wallabout Washington T. A. Society, with which Society they had identified themselves. After the address, an opportunity was given for those who wished, to come forward and sign the Pledge. To the surprise of many, one of the firemen rises, leaves his seat, advances into the aisle and thus breaks silence:

"I want to sign the Pledge again! Will you allow me? I have broken my former vow to you and to my Company, but I heartily regret it. Will you take me back?"

A thrill ran through the assembly, and every heart responded.

"Yes and gladly."

He walked forward at a signal from the President, again affixed his signature, and returned to his seat.

A whisper is heard,—“Who is it?—who is it?”

“It is William B——.”

It appeared that his former companions had been but too successful in turning his feet from the paths of Temperance. Taking advantage of his warm predilection in favor of the political party who had swept the Ward at the previous election, they induced him, in token of joy at their success to drink one glass.

Alas! the one glass was to him what it had been to many others—a pit-fall and a snare! For a time he had succumbed to his former tyrannical master, but once again the spirit of the man rallied in his bosom, and that night witnessed the result. He stood once more on the ground of total abstinence.

Great were the rejoicings over William B——’s return, but alas! they were doomed to be but short. Circumstances that cannot be here detailed, threw him again within reach of those who gloried to betray a Washingtonian, and again he fell. Bankrupt now in reality was he! No hope, no succour, he gave himself up! From that time he never rallied. Shame, suffering, and remorse, were again his portion. The sight of his certificate seemed like an accusing angel, and frequently did he beseech his mother to take it from his sight, to remove it from his room; but still hoping against hope, it was suffered to remain, his friends thinking possibly he might yet make one more struggle to be free.

At length he resolved to leave Wallabout, and visit a brother who resided in a pleasant village in the State of

Pennsylvania, knowing that there the tempting potion would not be so continually before him; but previous to leaving, he gave his certificate into his sister’s care, with expressions of deep regret that he had rendered himself unworthy to retain it. He was absent some weeks, and his appearance on his return indicated that he had striven to conquer his powerful and pitiless foe. His friends hoped for the best, and for a few days he avoided the society of the rum-seller and rum-drinker, and began to think of reclaiming his certificate. But in an evil hour he fell in with one who bantered, discouraged, and mocked his resolution, until he finally led him to his own bar, and gave him the draught that sent him reeling home to his afflicted mother and weeping sisters.

After a week’s fiolic he again started for Pennsylvania, determined, as he said, to remain there, rather than expose himself to the machinations of those who gloried in his imbecility.

How he accomplished the journey is known only to God, but the result may be best told by a letter received from his brother the latter part of September.

“C——, Pa.

“DEAR MOTHER,—Painful as it is to my feelings, it becomes my duty to inform you that my brother William is no more! Doubtless you have often feared, as well as myself, that he might die among strangers, without any of his friends being permitted to know of his exit, far less to have the privilege to inter the mortal remains. But this grief, my dear mother, has been spared you, and I trust you will find it some alleviation.

“He arrived here five days since, emaciated almost to a skeleton, and trembling with what he called the horrors. I feared he had not long to live from the moment I saw him. He was quite dejected by the fear that his distress of mind and body would lead him to commit suicide. His soul seemed to revolt at the thought. I knew that in previous attacks of this kind, he had resorted to the free use of liquor, and offered to obtain some for him immediately; but he sternly and steadily refused it, saying, ‘No, brother! I believe my time has come to die! and if I could not live a sober life, I am determined to die a sober death, if my reason is preserved through this awful conflict. Watch me closely, brother, when my paroxysms come on, lest I rush into eternity by my own voluntary act.’ I promised to do this, and for two weary days and nights, I, with my family, watched him narrowly, and did all in our power to restore him to health. The third night, near midnight he asked me to give him the Bible. I did so; he seemed quite rational then, read awhile knelt and prayed, rose from his knees, read a longer portion of God’s word, then knelt again, and prayed audibly for the forgiveness of his sins, and to be kept, if his fits returned, from the terrible crime of suicide. Then rising, he called me to him, told me he felt willing to die, hoped his friends would forgive him, and reiterated the injunction to me to watch him, ‘for,’ said he, ‘I feel certain, if those horrible ideas again rise in my mind, I shall get crazy, and may be, destroy myself.’

“He laid down after this conversation nearly an hour, and I thought him sleeping, as he had ceased to repeat the words he at first kept murmuring,—‘I am happy! all is forgiven me.’ I sat opposite his bed, suddenly with a terrific scream he arose from his bed, and ere I could grasp him, he fled with maniac speed to the bridge over the ——, lifted up his hands as if in mortal terror, and plunged into the stream. In less than five minutes we had drawn his body from the water, and bore him back to the room he had occupied. But it was too late to save him; life was extinct! He was interred the next day in our churchyard near by, amid the regrets of many, who, on his previous visit, had learned to love him.

“Dear mother! dear sisters! what can I say to comfort you? Look to Him, of whom William asked forgiveness in that last night of his existence, and he will sustain you.

"I will write again shortly, and inform you of much more that passed between us concerning his Company, his Pledge, Certificate, &c. but now both mind and body are too much distressed and fatigued to prolong this letter. I remain your dutiful and affectionate
"J. B.———"

Such was the end of a fireman who broke his Pledge. If it shall furnish a warning to others, our purpose in laying so melancholy an event before the public, will be accomplished.—*Olive Plant.*

A NOBLE MINISTER.

TEN SUCH MINISTERS AS PETER SIBREE WILL SAVE ENGLAND.

Letter from Rev. Peter Sibree, minister of the Independent Chapel, Birmingham, to the Editor of the Temperance Advocate.

As an encouragement to my Christian brethren to seek the divine blessing on the temperance society, I beg to state that I have preached the doctrine of total abstinence and its advantage on festive seasons for several years past, and nothing but good has resulted from it. Additions have been made to the church, and our society purged of its inconsistent members. Last Christmas, after a service of this nature, it was announced that a devotional service would be held in the vestry, to plead with God for his blessing on the temperance society. These services have been so well attended, that they have been continued weekly every Friday since. I am free to confess that I felt a little jealous lest we should give a disproportionate attention to the subject when compared with the spiritual wants of the world. But it is easy to see that this is connected with, and will infallibly prepare the way for, the consideration of these subjects. I must leave the fact to be explained by those who have more Christian philosophy than myself, that on these occasions for prayer our members meet in greater numbers and appear to be more in earnest, than on ordinary occasions. I suppose one reason is, that the evil of drunkenness is apparent to every one, and this species of idolatry comes nearer home.

I sincerely wish the cause to have its proper place in every public movement, and in the affection of all our hearts, but I regret to think that with some ministers it has no place at all; and if they excuse themselves from countenancing the temperance society because the remarks of some of its advocates are severe, (and none has denounced or deplored a spirit of censoriousness more than I have,) and while they neglect to offer one single petition to heaven for its prosperity, and seem not to care a rush about the cause, and would rather it would sink than swim, should they not ask themselves whether these censures are altogether unmerited?

In humble dependence on the divine assistance, we purpose to persevere in our efforts to counteract the reproach both of infidelity and censoriousness, by earnest prayer. The vestry in which we have assembled and which would not hold above sixty individuals and has been generally filled, and some times overflowing, we have within these few weeks taken down to convert it into a more spacious room for a day school and temperance prayer meetings; and we hope with improved accommodation, to have an increased attendance on these delightful devotional occasions. I have only to add, and I do so with heartfelt and grateful emotions, that after six years' experience of the benefits resulting from total abstinence, and witnessing its blessed tendency in aiding the cause of truth and holiness in my own heart, in the church, and in the world, I trust I shall be enabled with my dying breath to commend this blessed cause to God in my prayers. Deeply regretting my inability to send a more liberal donation and frequent epistolary contribution to your valuable journal, Believe me, Respected Sir, to be your's truly, obliged,

PETER SIBREE.

Minister of Independent Chapel, Birmingham.

ANOTHER.—RELIGION BY TEE-TOTALISM.—The Independent church, under the care of the Rev. Mr. Wight, Edinburgh, includes amongst its members no fewer than 230 persons who have been rescued from the degradation of intemperance by total abstinence. To the labours of that estimable minister these cheering results are to be mainly attributed.—*Scottish Herald.*

Dr. Fisk's Address to Rum-selling Professor's of Religion.

The following excellent address was delivered by the Rev. Wilbur Fisk, late President of the Wesleyan University, Middletown, Connecticut.

"It is not enough that a majority of the church keep themselves from evil; if they hold the sacred and protecting banner of the church over those who cause others to sin, they are verily guilty themselves. The same train of means and causes that have produced the intemperate of the past and present generations, are still in operation to produce an equal or greater proportion in the next generation, and so on forever! And what is still worse, the church is still aiding and abetting this diabolical conspiracy against the bodies and souls of men! We had, indeed, hoped for better things of Christians; but we are obliged to acknowledge the fact. And I appeal to the church herself, and ask her, in the name of sincerity, if she can clear herself of the charge? Do not many of her members use ardent spirits? Do they not traffic in the accursed thing? Do they not hold out on their signs invitations to all that pass by, to come and purchase of them the deadly poison?—Then indeed is the church a partner in this conspiracy; for it cannot be denied that all the drunkenness in the land is produced by what is called the temperate use of ardent spirits.

"The conclusion, then, is irresistible, and every candid mind must feel it, every Christian must feel it; he who by use and traffic countenances the practice of drinking ardent spirits, is throwing his influence into the work of recruiting the ranks of the intemperate, and renders himself personally responsible for the woes that follow. I say, then, on all the moderate drinkers in our land, on all that traffic in the accursed thing, rests the woe that God himself hath denounced on him that 'putteth the cup to his neighbour's mouth, and maketh him drunken.'

"My Christian brother, if you saw this trade, as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic. The Christian's dram-shop! Sound it to yourself. How does it strike your ear? It is, doubtless, a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of a Christian! How offensive to the ear of Diety! Why, the dram-shop is the recruiting rendezvous of hell! If the term shocks you I cannot help it, for we all know it is the truth. And shall a Christian consent to be the recruiting-officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money? And when you have helped to make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or shop, declare you mean to keep an orderly house! express an abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. *The man is ruined, and you have been the instrument.* Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell, it will injure your business, and prevent you supporting your family. It was said by one, that 'such a statement was a libel upon the Divine government.' Must you, indeed, deal out ruin to your fellow-men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative,

“Do not say, ‘I sell by the large quantity—I have no tippers about me—and, therefore, I am not guilty!’ You are the chief man in this business—the others are only subalterns. You are the ‘poisoner’s general,’ of whom Mr. Wesley speaks, who murder your fellow-citizens by wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk-head, and open the flood-gates, they, from this river of fire, draw off the small rivulets, and direct them all over the land, to blight every hope, and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the church, and, if possible, from the earth.”

Law of Providence.

We are firm believers in what may be called the law of Providence: by this we mean a change of circumstances; or a condition of things which renders it impossible for a man to pursue a course with respectability and impunity to-day, which he could have pursued with respectability and safety in by-gone days. This law operates in a thousand cases where there is no express positive statute forbidding an act in itself morally wrong. Once, a good man could have many wives. It interfered neither with his respectability, usefulness or piety, nor did it at all lead to a forfeiture of that divine influence which a good man needs to uphold and preserve him. But changes of human society and developments of the law of right, have placed bigamy among the worst of crimes. A good man could not now have two or more wives, without not only incurring human penalties, but forfeiting all claim to the character of a religious and moral man, and being debarred all intercourse with heaven. A few years since, the manufacture, sale and use of intoxicating drinks, were all viewed as perfectly consistent with strict philanthropy, patriotism, morality and piety. The best of ministers and Christians drank wine and brandy, and though it did them a physical injury (for how could it be otherwise), yet it was no disparagement to their moral and religious standing, nor perhaps did it incur a forfeiture of divine influence. But *tempora mutantur*. There is a new law of Providence in this matter. Such, using wine or brandy in health, are doing something which the public mind condemns; are going against the known interests of the church and the world; are withstanding a great and blessed moral enterprise; are exposing themselves to the worst of evils; are putting it out of their power either to aid a cause connected with all of man’s interests, or to hold communion with Heaven in relation to it; and, under such circumstances, they may say what they please about their Bible right to drink wine and strong drink, and there being no sin in the act, they are fighting against a law of Providence, and there is no good reason to believe that a man who does this, can do it, and have religious enjoyment and religious prosperity, or can do it and be safe. The Most High will not stand surety for him. He cannot expect to prosper. He may laugh and trifle over his cups, and boast of his freedom and independence, but soon he will lose the respect and confidence of his Christian brethren, and the respect of the world around him; he will throw himself into the company of those who drink and flout at moral reforms; poverty will appear in his public performances if he is a minister of the Gospel, his worldly affairs will wane, and it will be in no way surprising if, ere long, the drunkards thirst be fastened upon him. We believe the subject is worthy the attention of some who have hitherto been influenced by none of the

considerations which have been pressed upon them: by the friends of temperance.—*American Temperance Journal*.

NOTES OF A TRAVELLER.

When in London lately, attending the Anti-Slavery and Peace Conventions, I had the pleasure of being introduced to a number of American tee-totalers, and was delighted to hear from them good tidings of the great progress of temperance in the United States. Their zeal, in advocating the cause of temperance and universal liberty, warmed my heart, and encouraged me to double my diligence in endeavouring to rescue men from the drunkard’s fate. At a meeting of the National Temperance Society, held in the Crown and Anchor on June 21, I took tea with a number of distinguished friends of the cause, and heard interesting addresses from the Rev. Dr. Ritchie of Edinburgh, the Rev. Mr. Clark from Africa, Mr. S. P. Andrews of Texas, the Rev. Amos Phelps of Boston, Mr. L. Tappan of New York, Mr. H. C. Howell of Pittsburgh, Mr. Levatt, Joseph Sturge, Esq., and J. S. Buckingham. The Rev. Mr. Clark said he had tried tee-totalism in Scotland, England, North and South America, the West Indies and Africa, and had always found it conduce to his health, his peace, his comfort, and his usefulness. In Africa, he had recovered from two attacks of fever, without using medicine, in consequence of abstaining from intoxicating liquors—and far more quickly than others had done.—Among several motions adopted was one proposed by J. S. Buckingham, Esq.—“That this meeting entirely agrees in the sentiment expressed by Sir Robert Peel, that whilst we condemn the use and culture of opium abroad, we tolerate an equally destructive poison at home.” The Rev. Amos Phelps said that the ministers of religion and the physicians of the United States, had taken up a noble and honourable position in respect to temperance. He was sorry that the ministers of the gospel in this country had not done the same. He was surprised and hurt in this country to find, on coming into the vestry, after preaching in England, that the first question asked was, “will you take a glass of wine?” How could they expect to put down the ginshop while they suffered wine in the vestry? The “short-pledge” abstainers got a deserved cut from Mr. Phelps, but Mr. Howell rebuked their inconsistency with greater severity. He said he had frequently been offered wine since his return to England by persons calling themselves tee-totalers. Such conduct was most inconsistent. In the United States they must go to the devil to be tempted, but in England temptation assailed them on every hand. Mr. Levatt compared the apathy exhibited by the ministers of the gospel in England to the sufferings of the drunken poor, with the apathy exhibited by the ministers in his own country to the sufferings of the slave. He had that day received a letter from Jamaica stating that rum was destroying the emancipated people there, and that the ministers of the gospel were setting their faces against tee-totalism and denouncing its principles as those of infidelity. In the United States there were many counties in which no intoxicating liquors were permitted to be sold, so that if a man wanted to purchase intoxicating drinks he must go a distance of forty miles. Many other things were said that both edified and cheered me, but the above may suffice as a sample. I hope some of these American gentlemen will visit Scotland and give us a rousing.—*Correspondent of Scottish Temperance Journal*.

PROGRESS OF THE CAUSE.

THE BISHOP OF NORWICH AND FATHER MATHEW.—Father Mathew administered the pledge in Norwich, on Thursday: and in the evening there was a tea-festival, at which about 2000 persons were present. Mr. J. J. Gurney, the well-known Quaker, presided; Mrs. Opie was also among the guests; and after some

routine business had been disposed of, the first to address the assembly was the Bishop of Norwich.—His Lordship's speech was a noble specimen of moral courage; he said, that he had been advised not to brave obloquy, but to conciliate his opponents by relinquishing his intention to appear there. Addressing Mr. Mathew, and alluding to their difference of creed, he avowed that they met on the common ground of Christianity. He had formerly censured Mr. Mathew, even "abused" him, in public; he had, however, thought it fair to appeal to Mr. Mathew himself; and that gentleman had convinced him that the hostile reports of his motives were false and malignant. "Sir," said the Prelate, "you answered me in a manner which did you credit, and I turned over a new leaf; I abused you no more, and I am now your friend." And he went on warmly to advocate Father Mathew's mission.—In his speech, Mr. Mathew said that the Temperance movement did not originate with him, but with a society founded at Cork, by a clergyman of the Established Church, some Presbyterians and Friends.

FATHER MATHEW'S FAREWELL TO THE BRITISH METROPOLIS.—The last metropolitan tea-total demonstration under the auspices of the Rev. Theobald Mathew, the "Apostle of Total Abstinence from all intoxicating drinks," took place on Monday in Calmel-buildings, orchard-street, Manchester square, and a more inconvenient place for holding a meeting could not have been found in all London. Calmel buildings is a paved court running from Orchard-street eastward to a stable-yard. About the centre is a smaller court yard, through which there is no thoroughfare. In this place the pledge was administered, the people having ingress and egress under a rickety and dangerously insecure platform, that was some how or other tied up with scaffold ropes at the end of the yard nearest Calmel-buildings. Notwithstanding the repeated warnings that were afforded by the partial giving way of the hustings, it was crowded all day by women, who pertinaciously stuck to their position despite of all remonstrance, whilst those gentlemen for whose use it was intended, having more regard for their safety, chose to remain below. Father Mathew had breakfast at the residence of the Rev. Dr. Piquat, minister of the Spanish Roman, Catholic chapel in Spanish place, where a distinguished party were invited to meet him. The Countess of Clare was among the company, and her Ladyship took the pledge. The Rev. gentleman afterwards celebrated mass and preached in the Spanish chapel to a very numerous congregation, chiefly composed of personages of distinction. At the conclusion of the service the "Apostle" and a number of his friends made their way to the platform through the densely crowded streets with great difficulty. When he had got upon the hustings, the rush was tremendous, and it was quite impossible for the police to keep the crowd back. Just at that time a disturbance took place, which, it was much feared, would end in serious consequences. Two brewers' men contrived to get into the crowd with a barrel of beer suspended on a pole between them, and insisted upon going to the further end of the buildings, although there was no opening by which they could have passed out with their load. The progress of these fellows was of course opposed, their barrel was thrown to the ground, the spile forced out, and the beer set running. The two men were fighting right and left all this while, and many a one felt the unpleasant effects of a too close proximity to their lusty fists. In about half an hour the brewers and their barrel were ejected, and something more like quietude followed. So small was the space in the court, and so anxious were persons to get within a seeing and hearing distance, that considerable sums were given for seats at windows in the buildings. The parapets and roofs of the houses were also nearly covered with people. As soon as an opportunity occurred Father Mathew began his address. Whatever might be said of the success that had attended his labours in the cause of temperance in this country, he was himself assured that very great impression had been made on the public mind. Indeed, it was the all engrossing topic. At all events, if he had not succeeded in persuading persons to abstain altogether from the use of intoxicating liquors, yet he hoped he had induced many to practise habits of temperance, which they had never before observed. In the City he had reason to assert that he had been more successful than his most sanguine friends expected. It was there on Saturday that he had the honour of giving the pledge to the Earl of Arundel and Sarry. In the Commercial-road, where he first held his meetings in London for seven days, it was thought that the district was exhausted, yet on his visiting that place on Sunday no less than 2,000 others came forward and took the pledge. In different parts of the metropolis where he had been the same disposition had been manifested to join the society of to-

tal abstainers from all intoxicating liquors. The Rev. gentleman went on to say that he could not be blind to the fact that the popularity of their cause, and the great success they had met with, were mainly attributable to the valuable assistance that had been rendered by the public press of the metropolis, for which he was sincerely grateful. The Hon. Stafford Jerningham came upon the platform at the conclusion of Father Mathew's speech and received the pledge. All those who were desirous of enrolling themselves were desired to pass under the platform to where the "Apostle" had taken up his position, and where he remained below administering the pledge to numerous successive batches throughout the remainder of the day. The meeting was addressed from the platform by Mr. Buckingham, sen. (who, with his lady, took the pledge,) Mr. Buckingham, jun., the Rev. Mr. Sick, the Rev. Mr. Moore, Mr. Teare, and several others.

FATHER MATHEW IN KINGSTOWN.

On no former occasion do we remember having seen so many persons of apparent rank and station take the pledge; male and female, particularly the latter, pressed forward with much enthusiasm to join the standard of the "moral reformer" of his country; and the joy of the good father almost knew of no bounds, as batch after batch of ladies and gentlemen, regardless of etiquette, and mixing with the more humble postulants, presented themselves to receive from his hands and lips the pledge that ranks them amongst the millions who are already enjoying the blessings of the pious and holy labours of "Ireland's only conqueror," as Earl Stanhope truly named the great and good Apostle. Several Catholic, Protestant, and other ministers of religion, as well as lay gentlemen, were most active in promoting the work of charity, and by taking the pledge themselves, several hundreds of the poorer classes who came there as mere spectators followed the excellent example, declaring they could not return to their homes without having imitated their landlords, masters and mistresses in such a good work. From eleven o'clock till half-past four the Rev. gentleman administered the pledge to about twenty batches, and on the lowest calculation upwards of six thousand persons were enrolled. Father Mathew did not address them separately at any length, the more particularly as he stated that his time was so short, and as they were all well acquainted with the beneficial results of tea-totalism. One incident which occurred during the day deserves particular notice. A lady of high rank walked up to Father Mathew, and said aloud, "Father Mathew, I am a Protestant, and although I was prejudiced against you before to day, from the conversation of other persons, who, I must say, have misrepresented your motives, I now wish to take the pledge from your hands, and to get your blessing, convinced as I am in my heart that you are the best friend the people ever had." So saying, she knelt down and took the pledge amid the applause of the assembled thousands, who were deeply affected by this most gratifying scene. This bright and virtuous example was speedily followed by many hundreds of ladies and gentlemen. Mrs. —, who, with her family, stood on the platform, and in the course of conversation with Mr. Haughton, that gentleman mentioned that he had not for the last four years allowed wine or other alcoholic liquors into his house. "Oh, but, said the lady, when your friends dine with you, you give them wine, don't you?" "No," replied Mr. Haughton, "I have too great a respect for my friends to give them poison!" The lady and her family at once descended from the platform, knelt down and took the pledge, when the very Rev. gentleman presented her with a beautiful silver medal in token of his esteem for her conduct, as he did also to the lady alluded to before.

When the first batch of postulants presented themselves, Father Mathew addressed them briefly. His observations were to the following effect. He commenced by giving a short description of his visit to London, and the beneficial results of that mission. St. Giles's and other localities in the "great metropolis," which were famous for vice, crime, and all kinds of disorder had now become places of quiet, contentment, and sobriety. Upwards of 100,000 persons of all ranks in London had pledged themselves to total abstinence, and amongst them were the Earl of Stanhope, the Most Noble the Marchioness of Wellesley, the Countess of Clare, Sir W. Walsh, the eldest son of Lord Stafford, the Earl of Surry, the Duke of Norfolk, a nobleman with "all the blood of all the Howards" remaining in his veins, and they had informed him that they did so for the sake of good example. In Yorkshire, there was hardly a member of that respectable body, the Society

of Friends, that did not take the pledge. The Baptists also did the same, and, in fact, there was hardly any religious sect that did not do the same, for tee-totalism had nothing to do with religion. It was the cause of morality, of good order, and of peace. Ministers of all creeds flocked to him in London and became tee-totalers, and why should they not? And on Kensington Commons an old lady, 101 years of age, came up and said she would not die easy until she took the pledge, knowing it was a good thing.

A Voice in the Crowd—That she may live a hundred years longer for it.

The Very Rev. Gentleman continued to say that total abstinence was most certainly conducive to long life, for almost all human diseases were either brought on, or could be traced to the vice of drinking. The very best wine which could be had in this country, contained one-third of brandy; so that if a person took three glasses of wine, he would have one of brandy in his stomach.—He then went on to describe the anatomical appearances of the stomachs of drinkers and tee-totalers, which were found to be quite different, the one being healthy, while the other presented a most shocking appearance of disease. All disease might be attributed to drink: consumption, paralysis, delirium tremens, and a variety of others. Let them look at the insane in the hospitals, and they would find the cause was drunk. He was glad to tell them that in no place had he met with more success than in England. In Manchester, Liverpool, and every other town he visited, tens of thousands took the pledge, and he hoped soon to visit that country again. The bright example set by the illustrious persons already named had a great effect, and he hoped to see it followed up not only there but in this country, and he had a specimen of it that day from the great numbers of rank and station who had done honour to themselves and their country by coming forward to take the pledge, and by their example, induce others to do the same.

Mr. Haughton said there were several paintings in the Royal Exchange, illustrating the appearances of the stomach, as alluded to by the reverend gentleman, and any person could see them there.

The Rev. Gentleman said crime would diminish in England as it happily had in his country, in consequence of temperance, and he hoped to see the day when no crime whatever would be committed either against life or property in this or any other country: he hoped also to see peace existing between all nations. If an English or Irishman went to the farthest part of the globe he would meet a brother tee-totaller to hold out the hand of friendship to him, and he would like to know who ever heard of two tee-totalers fighting with each other (laughter and cries of never.) Thus it was that peace, good will, and friendship would exist amongst all. Some persons talked to him of the wines of scripture and the ancients, but these were not like our wines, because it was merely the grape pressed and drank while fresh, whereas our wines were all full of brandy. St. John was an original tee-totaller, for it was written of him that he took neither wine nor strong drink, and if the people had only courage to come forward they might say the same thing. He saw around him persons who would not be afraid to face the canon's mouth, and yet they were afraid to kneel down and repeat a few words after him, which were not attended with any danger. (Thus appeal had the desired effect, for several hundreds dropped on their knees simultaneously with the expression.) He then proceeded to show the blessings resulting from temperance, exhorting all to join in the good cause; all ought to do so for the sake of good example. He then pronounced the words of the pledge in English and Irish, and continued to do so up to the hour of his departure.

CANADA.

CORNWALL, Sept. 29.—The Cornwall Temperance Society held a meeting here on the 14th instant, for the purpose of electing officers for the ensuing year, when the following gentlemen were unanimously chosen, viz:—Rolland McDonald, Esq., Pres.; Messrs. James E. Dixon, and James Gillie, sen., Vice Presidents; Mr. William M. Parke, Treas.; Mr. John McKerras, Rec. Sec. and a Committee of seven. It was then moved by George McDowell, Esq., seconded by Mr. Thomas Pelan, and resolved, "That the thanks of this society are due, and be now given, to the late President and Vice President (Messrs. Gillie and Dixon), and the other officers of this Institution, for the valuable aid which they have rendered to it in its past efforts for the public good."

Although the meeting was strictly a business one, and no addresses were expected, yet, in the course of the evening, George McDowell, Esq., and Mr. Kyle, delivered excellent addresses,

which were attentively listened to, and, after which, forty new members subscribed the pledge. At a subsequent meeting, held this evening, after an impressive address by the Rev. Mr. Baxter, twenty-eight joined the society.—JOHN WALKER, Cor. Sec.

QUEBEC, Oct. 16.—On the arrival of the Head Quarters of the 2nd Battalion, "The Royals," at Montreal, on the 13th instant, we had the pleasure of presenting to Mr. Wm. Hodgson, late a Staff Sergeant and Orderly Room Clerk in our corps, a silver Temperance Medal, value £1 11s. 3d., with a suitable inscription, from the Temperance Society of said corps to him, as its chief founder, and President for two years. We beg leave to state that Mr. William Hodgson, by his temperate and upright bearing, while a Sergeant in our Regiment, gained the good will and well wishes of both his temperate and intemperate comrades. We pray God that we may shortly be able to say, that the later class "once were intemperate, but now are temperate comrades."—GEO. HARCOURT, Sergt., Pres.; ALFRED E. GRANT, Sergt., Sec.

MISCELLANEOUS.

At Chelsea on Friday a number of addresses were presented to Father Mathew, and among them was one worthy of note. It was from several tee-total soldiers belonging to the Grenadier and Scotch Fusilier Guards. In speaking of one of the great blessings of temperance, the address said, "We, as soldiers in her Majesty's Service, together with thousands of others who never bent the knee at the sanctuary of God, have been brought to do so, and are now rejoicing in the prospects of being happy eternally."—*Transcript.*

TEMPERANCE ON LAKE ERIE.—The *Buffalo Advertiser* says that a list of nearly one hundred names were attached to a temperance pledge, on a late trip of the steamboat *United States*. As a pastime, a discussion upon the subject of temperance was got up, in which several gentlemen participated, and at the close, the pledge was introduced, and almost unanimously signed.—*N. Y. Evangelist.*

TEMPERANCE IN THE NAVY.—Of the 293 men on board the U. S. sloop *Boston*, which arrived at Boston after a voyage round the world, only 72 drew their grog—the others, in lieu thereof, receiving six cents a day, as the value of it. The boys were not allowed to draw grog. A donation of \$15 from the officers of the *Boston* was presented to the Seaman's Chaplain at the Sandwich Islands, in aid of the Temperance cause; also a Bethel Flag by Captain Long.—*N. Y. Evangelist.*

POETRY.

Water.—A Song.

The following song was written by a gentleman who in consequence of intemperance, was once an inmate of Dr. Whitt's Lunatic Asylum. It originally appeared in the *Litchfield Enquirer*.

TUNE—"Some love to roan."—RUSSELL.

Some love to drink from the foamy brink
Where the wine-drop's dance they see;
But the water bright, in its silver light,
And a crystal cup for me,
O'er a goodly thing is the cooling spring,
'Mong the rocks where the moss doth grow;
There's health in the tide, and music beside,
In the brooklet's bounding flow.
O ho! ho! O ho! ho!
Some love to drink from the foamy brink,
Where the wine drop's dance they see;
But the water bright, in its silver light,
And a crystal cup for me.

As pure as heaven is the water given,
'Tis forever fresh and new;
Distilled in the sky, it comes from on high—
In the shower and the gentle dew.
A mirror fur, in the stilly air,
Is the lake and the stream's smooth flow.
And the stars in their track see flashing back,
Their brightness as on they go.
O ho! ho! O ho! ho!
As pure as heaven is the water given, &c.

The say 'tis weak : but its strength I'll seek :
 The worn rock owns its sway ;
 And we're borne along by its wing* so strong,
 When it riseth to fly away.
 There's strength in the glee of the mighty sea,
 When the stormy wind doth blow ;
 And a fearful sight is the cataract's night,
 As it leaps to the depths below.
 O ho ! ho ! O ho ! ho !
 They say 'tis weak ; but its strength, &c.

Some love to drink from the foamy brink,
 Where the wine drop's dance they see ;
 But the water bright, in its silver light,
 And a crystal cup for me.
 O a goodly thing is the cooling spring,
 'Mong the rocks where the moss doth grow ;
 There's health in the tide, and music beside,
 In the brooklet's bounding flow.
 O ho ! ho ! O ho ! ho !
 Some love to drink from the foamy brink
 Where the wine drop's dance they see ;
 But the water bright, in its silver light,
 And a crystal cup for me.

*Sicam.

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—
Munght'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 ENTERTAIN-
 MENT, NOR FOR PERSONS IN OUR EMPLOYMENT ; AND THAT IN ALL
 FITTABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT
 THE COMMUNITY.

MONTREAL, NOVEMBER 1, 1843.

VOLUME X. OF ADVOCATE.

Several judicious and highly respected friends in the country,
 were represented to the Committee, that the interests of the *Tem-
 perance Advocate* suffer most materially from the season of the
 year at which the Volume is made to begin, viz., 1st May :—

1st. Because at that time the roads are bad, and the friends of
 the cause in agricultural districts have no time to go round for
 subscribers, whilst any attempt to procure subscriptions three or
 four months before the commencement of the volume would be
 vain, even if made.

2d. Because the proceeds of the preceding crop have then, gen-
 erally speaking, been exhausted, and however willing, there is
 not, in a vast number of instances, the ability to pay even the
 small cost of the *Advocate* at that season.

On the other hand, if the volume commenced with the New
 Year, there would be excellent roads—abundance of leisure—fre-
 quent public meetings—and the proceeds of the previous crop to
 facilitate the operations of those who take an interest in extending
 its circulation.

These considerations induce the Committee, after mature re-
 flection, to close the present volume of the *Advocate* with the 15th
 December number, and commence the 10th Volume on the 1st Jan-
 uary, 1844. To such as have subscribed for a year from the 1st
 of May, the new volume will, of course, be sent up to that period,
 whether they continue to subscribe or not, so that there will be no
 want of faith with them, seeing that for their subscription
 they will receive the paper for one whole year, viz., 24 numbers,
 and in that year there will be one complete volume.

To new subscribers, of whom we hope for a large accession,

the price will be 3s. 6d. per annum, in advance, beginning 1st
 January ; and to old subscribers, who have paid to 1st May, 1844,
 the additional price will be 2s. 4d., to entitle them to receive it
 until first January, 1845. This additional sum, we hope all our
 present subscribers will remit during winter, when it will, as we
 have seen, be much more easily done than if deferred to May next.

A bountiful Providence has crowned the year with abundance.
 Let not the Temperance Treasury starve !

That wonderful man, the Rev. THEOBOLD MATHEW, wonderful
 in the extent of the results produced by means apparently the most
 simple, has succeeded in awakening a feeling in favor of temper-
 ance, in the middle and higher classes of England, (especially
 London) which, humanly speaking, all the other tee-totalisers in
 the world could not have done. So exceedingly bigotted in favor
 of their moderate (?) drinking, were the classes alluded to, and so
 perfectly self-complacent and self-sufficient in this matter, that
 any thing in the shape of temperance argument was treated by
 them with supreme contempt, and not allowed even a moment's
 consideration.

The miracle of a nation reformed in a year or two, has, how-
 ever, forced itself upon their attention ; and a natural curiosity to
 see and hear the man who has been the agent in this stupendous
 work, was the result. They have consequently heard, for the
 first time, facts and arguments, with which nearly every child in
 our Cold Water Armies is familiar ; and they have been struck
 with their importance, as well as favorably impressed by the sim-
 plicity and kind-heartedness of the speaker—so much so, that
 many of them have joined the ranks of his followers. The little
 leaven has been introduced, may it speedily leaven the whole
 lump.

In the accounts of FATHER MATHEW'S visit to England we
 have noticed, with particular pleasure, that his actual presence
 and explanations have removed the notion once pretty gen-
 erally entertained, that he was an emissary of Rome and O'CON-
 NELL, labouring under the cloak of tee-totalism. Whatever
 effects, therefore, temperance may produce on the politics or reli-
 gion of his countrymen, (and we cannot think that these effects
 can be other than good) FATHER MATHEW will, in the public
 judgment, stand acquitted of sinister motives.

We refer to two extracts from the papers received by last mail,
 which will be found in another place ; the first being an account
 of FATHER MATHEW'S last meeting in England, and the second,
 of his first meeting after returning to Ireland.

THE WINE QUESTION.

As this question is likely to come up for discussion in our
 various societies throughout Canada, during the ensuing winter
 months, will you kindly oblige one of the many interested, by a
 plain and satisfactory answer to the following objection :—"It is
 deemed inconsistent, in Travelling Temperance Lecturers to con-
 demn unsparingly, in their speeches, the use of *all kinds* of intox-
 icating drinks, calling them poisonous and deleterious, and yet
 justify in their pledge the use of *one kind*, namely : intoxicating
 wine on sacramental occasions." I, for one, would greatly pre-
 fer the use on those solemn occasions, of a wine, that from its
 purity and nutritious properties would be a fit emblem of the
 blood of Christ, which, on account of its immaculate purity,
 purges the conscience from dead works, and makes believers meet
 for the inheritance of the saints in light, by nourishing, strength-
 ening, and invigorating their faith in the precious promises of
 God's Holy Word.

Forbearance on account of partial knowledge is now no longer
 a virtue. Years have passed away, during which the question

has been fully and fairly discussed. Several churches in the old country, and in this, have made the change to the evident satisfaction of the parties concerned. Ecclesiastical bodies in the United States have taken action upon the subject with good effect; besides, there is no small danger arising from the fact and its associations, that what we condemn elsewhere we sanction here, what is unfit for our own tables, is fit for the table of the Lord.

If I am not greatly mistaken, the members of Total Abstinence Societies in this Province, are prepared to adopt the following resolution, or one of a similar import, and I hope, from the additional light which will be thrown upon the subject, by your answer, herein requested, no hesitation will be allowed to prevent the introduction of it, and its unanimous adoption:—

Resolved.—That as a considerable and increasing number of individuals believe, that it is both unscriptural and inexpedient to use alcoholic wine in the administration of the Sacrament of the Lord's Supper, we humbly, but decidedly, give our opinion in favour of a change, and will do all in our power to have such change effected, as will banish for ever from the communion table an unfit emblem of that blood divine, most precious and powerfully efficacious to the salvation of all who believe.

VERITAS.

[The esteemed friend, who sends us the above article, is a devoted and zealous Christian, and this character is a guarantee for his approaching any subject, connected with religion, in a becoming manner. We have long felt, that in shutting out this important subject from the columns of the *Advocate* we have been somewhat wanting in our duty to the Temperance public, and we see no objection to the insertion, from time to time, of argumentative and temperately written articles bearing upon either side of the question.]

We insert the following communication of the esteemed Secretary of the Toronto Society with much pleasure, and hope it will call the attention of the Temperance public to the importance of circulating Temperance publications.

Toronto, Oct. 20, 1843.

Sir,—I am sorry to think the *Advocate* is so slightly encouraged. It deserves better at the hands of the Temperance public, and I do think, if every Secretary in our ranks were to determine he would try to obtain ten new subscribers, and were to use all proper means to that end, he would succeed; and a movement of this kind would not favourably effect your Subscription List, merely, but many minds would be set in motion, and led to weigh well the whole question as to whether intoxicating beverages should continue to be used, or be laid aside, never again to be resumed. In many cases, the result of such an investigation would undoubtedly be a decision in favour of total abstinence. Should any doubt this, let them try the experiment. I was much pleased the other day to hear of an instance in which an individual was reclaimed from habits of intemperance, through the reading of the *Advocate*. It appears the paper is periodically left at his house, by a tract distributor, and received again when read; and this course had been pursued for some time, without any thing coming to the knowledge of the distributor as to the good it was silently producing; and the fact was only agreeably communicated a short time ago, by the person calling at the house of the distributor, and leaving a present of several shillings' value, as a small expression of his gratitude for the benefits he had received by being induced to adopt the practise of total abstinence from all intoxicating drinks. Is this a solitary case of recovery, or is it only one of a thousand? Let the friends of temperance "sow the seed beside all waters," and the results will assuredly be happy, whether they hear of them or not.

ALEXANDER CHRISTIE.

Government intends to impose a duty, per gallon, upon distilled and fermented liquors manufactured in Canada, and the

distillers and brewers of Montreal and Quebec have held a meeting, and appointed a deputation to proceed to Kingston to oppose the measure. Any law which will have the effect of diminishing the consumption of intoxicating drinks, must be so far good; but if, as is to be feared in this case, it sanctions and legalizes the traffic upon certain conditions, consistent teetotallers can have nothing to do with it.

The address of the Toronto Society to the Governor General in our next.

EDUCATION.

Habits of Reading.

Character is formed more as the result of habits of daily reading than we are accustomed to think. Scarcely less depends on these than on the character of the books read. One man will glance over a dozen books, gaining some general conception of their contents, but without mastering a single thought and making it his own; while another in the perusal of a single work will gather materials of thought and conversation for a lifetime.—Grimké, of South Carolina, an eminent scholar and orator, attributed his distinction to the influence of the thorough reading and study of a single book—Butler's Analogy: while thousands, if they would confess the truth, might ascribe their mental dissipation and imbecility to the indiscriminate and cursory reading of what ever comes in their way.

There is an evil in this direction that lies at the back of the charmer of the popular literature, and that could not but work immense mischief even if what is so universally read were a great deal better than it is. We allude to the habit of reading for amusement or excitement. There are multitudes who have no other or higher object in reading. If the book is only "interesting" it suffices. No matter whether it contains a single valuable thought, fact or principle: no matter if it is true or false. It is enough that a morbid love of what is wonderful or amusing is gratified. It helps to "kill time," and satisfies an appetite that is as craving and about as healthful as that of the drunkard for his cups.

It is truly melancholy to see so many minds employed in cataloging for the risibles and lachrymals of weak men and silly women, who spend the best part of a lifetime in an imaginary world, living in "castles in the air" and feeding on husks of sentimentality.—If there were no duties to be performed in this matter of fact world; and if men had not immortal souls; and if there were no day of final account, it might be well enough, perhaps, to yield one's self to the control of fancy, and surrender the mind to become the plaything of every literary harlequin who chooses to amuse and delight us: but we have duties and we have souls, and there will be a judgment-day, and we protest solemnly against the prevalent neglect of all these, in the habit of simply reading for amusement. We object,

1. Because it is a wanton and wicked waste of time.
2. Because it enervates and dissipates the mind.
3. Because it unfits the mind for solid and instructive reading.
4. Because it engenders such a false taste, that even the Bible, and serious books, and the preached Gospel become powerless, or are only valued in the degree that they excite or amuse.
5. Because eternity is a sober world; and the mind that has given itself up to amusement in this life, will find itself poorly prepared for the realities of another. It will be a sad meeting when the writers and readers of amusing fiction stand before the Judge!

—American Messenger.

Truth.

(Continued from page 186.)

Exaggeration is so common and tempting a departure from truth, and if long indulged in, lead so far from it, that you cannot guard too carefully against this error. It seems to begin in a very harmless way, when a little girl says, "Oh, mother, uncle has bushels and bushels of strawberries in his garden!" when he has two moderate sized beds in full bearing—or, "Oh, mother, the clouds are as black as ink!" when they are only darkish—or, "Mary is the cross'est, awiulest girl in the world!" when Mary has been seen but two or three times out of the humor—or, "Mother, Anne and I were coming through Mr. Peters' orchard, and we picked up two or three apples; and Mr. Peters came

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whs of one of our large cities, the teacher noticed among ninety children, twenty-five that often came to the school intoxicated.—She asked them where they had been to get liquor; they said they dipped their bread in whiskey for breakfast. By such a practice they were early made drunkards. Some of our most steady and wealthy farmers too used to have a sling, a drink made of ardent spirit, hot water and sugar, and gave some to all the children before breakfast, to give them an appetite—especially in cold mornings; and then again in winter evenings, to make them cheerful and merry. And because it had an exhilarating effect, ardent spirit of some kind was drunk on all holidays, tanning days, town meeting and election days, and on the 4th of July in the celebration of Independence, and at all pleasure parties, sleighing parties, weddings, social visits, raisings, bees or parties formed among farmers to aid one another in their work. No man could invite friends to see him, or have company call upon him, without sending for a supply of this intoxicating drink. The laboring classes drank rum, gin and whiskey, and the more wealthy and refined had their good old Jamaica spirits or brandy and water; while ladies of wealth and refinement entertained their guests with cherry rum, and nice cordials, noveaus, &c., of which brandy formed a constituent part.— Besides all this, ardent spirit was considered an universal medicine, good for a cold and a cough, and pain in the stomach, and loss of appetite, good to prevent sickness as well as to heal. No man, scarcely, could have a puncture in the skin—or a bruise, without binding it up in spirit, or got into a sick and infected room, or watch with the sick or sit up through the night to guard a corpse, or, in many places, go to a funeral, but he must drink ardent spirit. When Charles Williams' father died, (and he died of intem. manec.) I went to the funeral. I shall never forget it. There he lay in his coffin, all wasted away to skin and bone. He had become so poor that there were but two chairs in the house, and they were broken. We had to sit on the bedstead on which he died. His bed was only of straw, and his covering, rags. And there on the table was some rum, and the men who came to carry away the lifeless body, drank of what had killed poor Williams. And when we went back to the house, his wretched wife, exhausted and sinking under the weight of her troubles, went to the same bottle and gave also her fatherless children to drink of the same cup of death. It was some years ago, when nothing was thought of such things; but I remember it shocked my feelings then very much. O, my sons, the fountains of intemperance were open every where. I have told you about them that you may know in how much better days you were born. Now good night. At another time I will tell you something more about those days of awful drunkenness.—*Youth's Temperance Advocate.*

ORIGIN OF LAKES.—Lakes owe their origin to different circumstances; some of them from the sinking of the soil by the falling in of subterranean caverns—such is the supposed origin of the Baikal; others are caused by earthquakes—such a lake was formed in the province of Quito in 1797; some by the fall of mountains as the Oschensee in the canton of Bern; or by lava currents damming up the stream, as the lakes Aidat and Cassiere in Auvergne in France. Many are supposed to be the remains of the universal ocean which once covered the earth, and their waters, originally salt, have become fresh from their receiving constant supplies of fresh water, while the salt was continually let off by their outlets. Almost all lakes are in progress of diminution, although this is not every where apparent. The detrimental matter brought in by their affluents is imperceptibly filling up their beds; and if regular observations were made, many provinces which owe much of their prosperity to their lakes would find the time fast approaching when these pieces of water will become mere pestilential marshes.—*Penny Magazine.*

“The Traveller”—Rivers. (Continued from page 188.)

Edmund.—What is the cause of the overflowing of the Nile?
Traveller.—The river is swollen by the heavy rains, which occasionally fall within the tropics in the beginning of the summer season, besides which the north winds prevail about the latter end of May driving in the waters from the sea, and keeping back those of the river. The fertility occasioned by the Nile appears to great advantage when contrasted with the barren deserts of Africa. I well remember, after crossing the sultry and sandy wilderness, coming somewhat suddenly within view of the Nile, and the

numerous groves in the neighbourhood of Rosetta. The river sweeping proudly along in its majestic course, the trees clothed with verdure of the freshest description. The plain of Egypt teeming with fertility, and the rich scenery around form a kind of African paradise, which amazed and delighted me. I wandered with a grateful heart along the banks of the Nile, by superb mosques, through gardens richer than imagination can paint, beneath overhanging branches of sycamore and fig-trees, amidst bowers of fragrant flowers, and through groves of date, citron, lime, and banana trees.

Edmund.—I should not have expected to find such delightful places in Africa.

Traveller.—Having spoken of the rivers of Europe, Asia, and Africa, I must say a word or two about those of America, which are the largest in the world. I have sailed on the streams, and wandered on the banks of the Susquehanna, the Ohio, the St. Lawrence, and the Orinoco, and have been struck by the solitary grandeur of these giant waters. Trees of the largest growth, woods and forests of the greatest extent, decorated their sides; numberless birds and beasts frequent their banks; and innumerable monsters inhabit their streams. The river La Plata is said to be a hundred and fifty miles across, before it pours its ocean-like tide into the mighty deep.

Edmund.—A hundred and fifty miles wide! why some rivers in England are not more than that in length. La Plata must be the largest river in the world.

Traveller.—No: the Amazon is the largest of all known rivers though I believe the Mississippi is somewhat longer. The love of the Redeemer has been likened to the stream of a river, but

Though strong and deep the rivers are,
His love is deeper, stronger far.

I have a map, showing the length of all the principal rivers of the world, computed from the best authorities, and the Mississippi is therein stated to be much more than three thousand miles in length. What an immeasurable, incalculable flood of waters must be poured by these rivers every day into the mighty ocean! Let any human being, who lives without God in the world, and who feels no saving interest in that salvation wrought out by the Redeemer on the cross, stand by one of these roaring streams, where it rushes into the ocean, and he will feel himself to be like a cipher, a thing too minute in the scale of existence to be of the least importance; his life and his death will appear equally insignificant: but let him whose soul magnifies the Lord, and whose spirit rejoices in God his Saviour, gaze on the rushing river and the roaring sea, and he will not be dismayed by a sense of his own nothingness. He will rely on the unchangeable promises of God; he will confide in the declarations of his holy word; “Believe on the Lord Jesus Christ, and thou shalt be saved.” “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Whether listening to the narrative of deserts or of rivers, it is important that we should endeavour to turn to good account all that we hear; therefore you must bear with me in these serious remarks:

For, when rivers and oceans no longer shall flow;
When the world in confusion shall sever;
Our souls will live onward, in weal or in woe,
For ever, and ever, and ever.

Leonard.—Have you mentioned all the rivers in the world?
Traveller.—Oh, no; I have only spoken of some of the principal rivers in different countries. Other streams, some of them prodigiously large, flow into them in their courses: thus the Mississippi receives the St. Pierre, the Moingona, the Fox river, the Illinois, the Missouri, the Ohio, the White river, the Paniasas and many more. Others, as in the back provinces of North America, have very odd and uncouth names. I do not mean the strange words of the natives, but such as, Great-big-muddy, Run, Onion, and so on. Some rivers are very difficult to navigate, on account of their falls and cataracts; several of these cataracts are of the most fearful and surprising kind, and, if I had time, I would willingly describe them to you.

Edmund.—The cataracts! the cataracts! they will be still better than the rivers.

Gilbert.—I could listen from morning to night to hear of cataracts.

Leonard.—There is one at the flood-gates of the millpool, another by the bridge, and they make such a roaring that they may be heard at the far end of the long meadow.

The traveller having promised at a future opportunity, to give

them an account of falls and cataracts, the young people thanked him and left the shrubbery to join Mr. Lovel, whom they saw at a distance, to tell him about the rivers which had been described to them. As they ran off, in different avenues, pushing aside the branches that intercepted the pathways, the traveller thus mused to himself as he looked after them, "How delightful is youth, when cheerfulness lights up the features, and pleasure influences the heart. May guilt and crime never stain their cheeks nor lay a load on their bosoms! May they remember their Creator in the days of their youth, and a peaceful old age be followed by a blissful immortality."

AGRICULTURE.

The Management and Food of Domestic Animals.

It has been demonstrated by the most careful investigation, that an ox consumes, on an average, 2 per cent. of his own live weight per day of good hay, to preserve him in condition. To accomplish ordinary labour, he requires to have this food increased by one fourth, consuming 2½ per cent. per day. Now what is the inference deducible from this fact, and fact it is in principle, if not entirely in degree. Why, that every yoke of idle cattle consumes as much food as is expended in the labor of 4 yoke; that is, it requires as much to support 5 yoke idle, as 4 yoke at work; or, one yoke will perform 4 days' work with the food necessary to support them five days in idleness. The unprofitableness of allowing cattle to be idle is diminished in a great degree, when applied to such as have not entirely attained their growth, when of course a part of the food consumed goes to the increase of the animals. How vastly more economical, then, is that system which furnishes to working cattle a liberal quantity of nutritious food, and exacts from them in return, a far equivalent of labor.

A cow, not in milk, eats 2 per cent. of her weight in hay per day, yet when giving milk, she requires but 3 per cent. With a given amount of pasture, then, 2 cows may afford a good supply of milk, on what is necessary to support 3 which do not furnish any equivalent for the food consumed. The advantage of keeping a smaller number of cows full fed, in which the milking qualities are well developed, in preference to wasting the same food on a greater number of half-starved animals ill adapted to the purpose required of them, is perfectly obvious.

An ox eats but 4½ per cent. of his weight per day to fatten, when, as we have said above, he consumes nearly half this amount to support life. How important to an economical expenditure of food then, that the fattening animals have all they can eat, instead of distributing it among a greater number; for it should always be borne in mind, that the vital machine, must in all cases deduct a certain amount to support itself, before any thing is added in the shape of milk, labor, or fat, for the profit of the owner.

Another important consideration is, to adapt the food to the object desired. It is well known, that different kinds of food vary essentially in the principles which compose them. All kinds of grain, peas, beans, and ripened grass, contain a much greater proportion of nitrogen than fresh grass and hay cut in blossom, roots, fruit, &c. The fat of animals contains no nitrogen, and butter scarcely an appreciable quantity, while the lean or muscular portion of flesh and cheese, each contains a large proportion. It is well ascertained, that 67 all the carbon taken into the stomach as food, the horse daily expires about 100 ounces, and a milch cow, about 70 ounces, and an adult man taking moderate exercise, 13.9 ounces in the form of carbonic acid. The expenditure of the carbon of the food is under all circumstances absolutely essential to respiration. All action or motion, or force, requires an expenditure of the muscular portion of the animal, that is, the more highly nitrogenized part. It follows then, from the above principles, that for the performance of labour, well ripened grass and grain are required; and they are equally necessary to produce the maximum of cheese and wool, the peculiar principle of the former, casein, and all the latter, being highly nitrogenized; whereas, if fattening alone is the object, roots may be plentifully added to the hay and grain. Cows do not yield so much cheese when confined in a stable, as when rambling freely over a pasture, though they will yield much more butter on the same food when confined. It is very properly supposed that exercise is essential to the fullest development of the casein in the milk, it being produced by the consumption of the tissue, and its subsequent conversion into casein.

Another great consideration is the economical management of animals is, that they be as well protected from cold and storms as circumstances will permit. The propriety of this will appear from the fact, that the expenditure of the carbon of the food above stated, is required to sustain the animal heat at the necessary temperature, and if this heat be abstracted, from any cause; as exposure to cold, winds, or wet, an additional amount of food is consumed to supply the waste thus occasioned. This is an inevitable deduction from the most firmly established principles of science, and however the health and thrift of animals which are subject to such exposure may appear to controvert it, actual experiment has fully confirmed the absolute certainty of the conclusion. Animals may be as healthy, and thrive well when exposed to the inclemency of the weather, yet they will require a much greater quantity of food to produce the same effect, than when properly housed and protected.—*American Agriculturist.*

Winter Stall Feeding,

Is the only profitable mode, in this climate, of fattening cattle for the shambles in winter. Were they suffered to roam in the yard and field, exposed to the wet and cold, it is very evident they could take on flesh but slowly, and but illy compensate the owner for the expense of high keeping. A certain quantity of food is required to prevent their growing lean; all beyond this it is the design of the feeder to have manufactured into meat and tallow; or as Bakewell was wont to say, converted into money. It is all important on the score of profit, that this process of converting herbage and other animal food into money, should be managed as expeditiously as a well judged economy will permit. Upon this, as upon every other branch of husbandry, we may profit from the experience of others, if we are not too conceited and fastidious in our own opinions. Young says, that "men farm without an idea of the necessity of knowing what others have done before them; and it is very right that thousands of pounds should be lost, by feeding beasts in open sheds, by men who think they can learn nothing beyond the practice of old women, their grand mothers; while the board of agriculture has annually brought to light practices unknown to the same men, who cannot see any use in such publications."

As to the relative advantages in the economy of feed, of having fattening cattle tied up, we have the declaration of Mr. Eilman, well known as a distinguished herdsman, "that nine oxen, fed loose in a yard, have by eating as well as destroying, consumed as much as 12 when tied up." Although much may be said in favor of keeping cows and store cattle, in covered sheds, instead of close stables, there is no doubt but fattening beasts thrive best when constantly confined in a warm stable, when proper attention to cleanliness is observed. We abstract the following rules, regarding the management of stall feeding cattle from the 12th No. of *British Husbandry*:

"The first point is the comfort or accommodation; for in whatever way they may be placed; whether under sheds or in close ox-houses, they should have the security of perfect shelter from the weather, with a certain degree of warmth; that is to say—in open trammels, the sheds should be broad, the roof low, and the floor covered with an abundance of dry litter. We are, however, decidedly of opinion, that close stalls will further the objects more promptly; though we do not coincide with the idea that it will be promoted by too much heat, and we should therefore recommend a moderate degree of healthful ventilation. In these stalls litter is, indeed, very frequently dispensed with,—or else sand or any rubbish, is substituted for straw, but there can be no doubt that the animals enjoy the comfort of a dry bed as well as their master, and the more they seek repose in it the better.

"The next is strict regularity to the administration of food—both as regards the stated quantity and the time of supplying it. The periods may be afterwards altered. The ox is a quiet animal, and those which are fed in the house soon acquire a precise knowledge of the exact hour at which it is usually given: if that be transgressed, or the customary quantity be not furnished, they become restless; but if the time and quantity be strictly adhered to, they remain tranquil until the next period arrives. If no disturbance takes place, they then generally lie down and ruminate and nothing will be found more to forward the process of fattening than this perfect quietude; wherefore should the stalls be not only well bedded, but light should be very much excluded, the doors should be closed, all outward annoyances as far as possible prevented—and, in short, every means should be induced to promote complete rest, ease and contentment.

"Some persons serve it out as often as five times in a day; but the most prudent, and, we think, the better practice, is to give it as soon as possible after day-light, at noon, and sometime before sun-set: which enables the animals to fill their bellies, and to have time sufficient for that quiet digestion which is interrupted by too frequent feeding. In stating that the quantity should be moderate, we however allude merely to the not allowing the animal to have so much as will cloy him: he ought to have as much as he can fairly eat with a relish, but the moment he begins to toss it about, it will be then evident that the keenness of his appetite is satisfied, and it should be instantly removed.

"The last is through cleanliness. The ox-house should be opened before day light and well cleaned by pail and broom, from every impurity.—After the animals have been satisfied with food, whatever may remain should be immediately removed and the cribs and mangers should be carefully swept out, and washed if necessary; water should then be given without limitation."

As to the food we will add, that fattening animals should have in winter, grain, or roots, or oil-cake. Beef cannot be made on hay alone. In Great Britain, where they boast of their beef, turnips are generally employed; in the United States the coarse grains are mostly used. As our turnip culture progresses, and progress we are confident it will, we shall be able to make cheaper if not better beef. Assuming that 600 bushels of Swedish turnips will grow upon an acre of ground that will produce thirty-five bushels of corn, and that six bushels of the Swedes will fatten as much as one bushel of corn, it will be seen that one acre in ruta bage will go about as far in making beef as three acres in corn, with the further advantage, that the latter will cost four times as much labor in its culture as the former. Now we give an instance, in another column of the Swedes yielding more than 1500 bushels to the acre, and the opinion of an intelligent feeder, that two bushels are worth as much, for feeding, as one bushel of corn. The mangold wurtzel, the carrot and the parsnip, may be all raised in field culture, at about the same expence per acre as corn; and they will give as great a yield, and afford as much nutriment as the ruta bage. The potatoe, whose culture we are all acquainted with, should be made to yield 300 bushels per acre: and these afford a far more profitable feed than grain. A bullock will consume from 100 to 140 lbs. of ruta bage in a day; but if full fed with this or other roots they will consume but little hay, and have little or no occasion for water.—*Cultivator*.

Making and Preserving Cheese.

1. The goodness of cheese, as well as butter, depends much on the quantity of milk. The season, and particular way of making it, also have a very considerable influence upon it in this respect—more perhaps than the material of which it is prepared. We shall briefly notice these circumstances.

2. The best season for this purpose is from the commencement of June till the close of September. There is no doubt, however, but that good cheese may be made throughout the year, provided the cows be well fed in the winter. It is also worthy of attention that milk abounds most in caseous matter during the spring, and with the butyraceous in summer and autumn.

3. The Cheshire Cheese, made in England, is celebrated for its excellence, and we shall give the mode of making it adopted by the Cheshire dairy-men.

4. The thermometer of a Cheshire dairy-woman is constantly at her fingers' ends. The heat of the milk when set, is regulated by the warmth of the room and the heat of the external air; so that the milk may be the proper length of time in sufficiently coagulating. The time is generally thought to be about an hour and a half.

5. The evening's milk—of suppose twenty cows—having stood all night in the cooler and brass pans, the cheese maker, (in summer,) about six o'clock in the morning, carefully skims off the cream, which is put into a brass pan. While the dairy-woman is thus employed, the servants are milking the cows, having previously lighted a fire under the furnace, which is half full of water.

6. As soon as the night's milk is skimmed, it is all carried into the cheese tub, except about three quarters of a brass pan full, (three to four gallons,) which is immediately placed in the furnace of hot water, in the pan, and is made scalding hot; then half of the milk thus heated is poured to the cream, which, as before observed, has been already skimmed into another pan.

7. By this means all of the cream is liquified and dissolved, so as apparently to form one homogeneous or uniform liquid, and in that state it is poured into the cheese-tub. But before this is done,

several bowls or vessels full of new milk or perhaps the whole morning's milk, will generally have been poured into the cheese-tub.

8. In some celebrated dairies, however, they do not, during the whole summer, heat a drop of the night's milk; only dissolve the cream in a brass pan floated or suspended in a furnace of hot water. In other dairies, they heat one-third, one-half or even more than that of the previous night's milk. But in all, they are careful to liquify or melt the cream well before it is mixed with the milk in the tub.

9. Whatever may be the general custom in any given dairy respecting the heating of the milk, the practice varies according to the weather. It is generally on poor clay lands that the milk most requires warming. On good rich soils, it will not bear much heating; at least by so doing, the process of cheese-making is rendered more difficult.

10. The process of making cheese is much more difficult than that of making butter. The quantity depends more on the mode of performing that operation than on the richness of the milk. The temperature at which the milk is kept before it is formed into cheese, and that which is coagulated, or turned into curds, are objects of the greatest importance in the management of a cheese dairy. The temperature of the milk ought not to exceed 55, nor to be less than fifty degrees of Fahrenheit's thermometer. For coagulating, it should be at 90 to 95.

11. If the milk is kept warmer than 55, it will not throw up the cream so well as the lower degree. It is also subject to get sour and give a bad taste to the cheese. If it be allowed to be much colder than that, it becomes difficult to separate the curd from the whey, and the cheese made from it will be soft and insipid.

12. If the curd be coagulated too hot, it becomes tough; much of the butyraceous matter will go off with the whey; and the cheese will be hard and tasteless. The thermometer, should therefore always be employed in every dairy. Although the dairy-woman may at first be prejudiced against it, yet it is evident utility, and great simplicity, will eventually reconcile them to its use.

13. The greatest care should be taken thoroughly to extract every particle of whey from the curd. No cheese will keep well while any whey remains, and if any part becomes sour, the whole will acquire a disagreeable flavor. Similar effects are produced by the use of an immoderate quantity of rennet; it is also apt to blow up the cheese full of small holes. This last effect will be produced if it be allowed to remain too long on one side.

14. A very experienced dairy-man is of opinion, that from nine to twelve months' time is requisite to ripen cheese of from fourteen to twenty pounds weight. It is laid down as a rule, in the process of making cheese, that the hotter it is put together, the sounder it will be: and the cooler, the richer, and more apt to decay. It should be kept in an airy but not in a cold place. If the moderately dried leaves of the young twigs of the common birch tree be placed on the surface or sides of cheeses, they will be found very serviceable in preventing the deprecation of mites.

15. It is a good practice to strew a little dry moss, or fine hay, upon the shelves on which the cheeses are laid; for when new, they sometimes adhere to the board, and communicate a dampness to it that is prejudicial to the other side of the cheese, when turned. It also promotes their drying.

16. At a more advanced stage, they may be laid upon straw; but at first, it would sink into, and deface the surface. To which we will add, as general maxims—that great cleanness, sweet rennet, and attention to the heat of the milk and breaking the curd, are the chief requisites in cheese making.—*Farmer's School Book*.

ADVANTAGES OF CULTIVATION.—Dr. Beckman stated in his address before the State Agricultural Fair, in Rochester, that 10,000,000 head of cattle and 44,000,000 of sheep are kept in England advantageously, on a territory but little larger than the State of New York. This is not far from twice the number of sheep now in the whole United States. The English cultivators of the soil harvest annually, according to Dr. B., 262,000,000 bushels of grain, the farmers of New York about 51,000,000.—*New York Evangelist*.

NEWS.

GREAT BRITAIN AND IRELAND.

The corn harvest may be said to be quite finished. The wheat,

though good in quality, is not of an average yield; and consequently, the markets are rising.

The revival of trade is the theme of general congratulation. Every branch of business feels its nourishing glow. In the manufacturing districts all is bustle and activity. The demand, too, is principally confined to the home market. Orders for the East, more particularly for China, have come pouring in of late. But the other great foreign markets, the United States and Brazil—are in a state of comparative, if not actual stagnation. The cotton market, that unerring barometer of the commercial temperature, continues active, sometimes buoyant.

On dit that Sir Robert Peel has made overtures to Lord John Russell for a coalition ministry.

Nearly all the barracks in Ireland are now in a state of military defence.

The net amount of the income tax up to the 20th ult., was £1,864,518.

The disturbances in South Wales still continue. About fourteen different toll-gates and bars have been pulled down during the week. Another act of incendiarianism took place last night at the brick-yard of Mr. J. R. L. Lloyd, of Dolhaid, one of the magistrates for the county. About £800 worth of property was destroyed. Other acts of incendiarianism, of a minor character, have been perpetrated.

According to Dr. Braham, the number of children annually burnt to death in Great Britain, in consequence of their clothes taking fire, is nearly 3,000.

The College in connexion with the Free Church of Scotland will be opened for the ensuing winter session, on Wednesday, the 1st of Nov. Dr. Chalmers is Principal and Divinity Professor; Divinity and Church History, Dr. Welsh; Hebrew, Dr. Duncan.

The nett proceeds of the English Post Office revenue of the year ending October, 1841, were £426,000; July, 1842, £539,000; and July, 1843, £598,000.

THE SCOTCH.—It is refreshing to behold the prompt response which the noble movement in Scotland, in behalf of religious freedom, meets in all parts of the world. In England the approbation amounts almost to enthusiasm. Numerous meetings are held in different parts of the kingdom, for the purpose of encouraging the new church, and raising funds for the erection of churches. An immense gathering took place in Manchester recently, at which the Mayor of the city presided, and a large number of clergy and laymen of distinction were present. Earnest and lively speeches were made, and a subscription begun, in which were many of £230 and £150. At the close, notice was given, that *thirty-five sermons* would be preached during the week and on the succeeding Sabbath, in reference to the cause, in the various chapels of the city. At Liverpool and other cities, meetings of equal interest have been held. This great event has kindled a flame which will require all the Puseyism and the aristocracy of England to extinguish.—*N. Y. Evangelist.*

The Steamer *Memoon*, with the homeward India Mail, was lost near the entrance of the Red Sea. Passengers saved.

The British Government has relinquished the temporary possession of the Sandwich Island, resorted to, it is supposed, to prevent the French from seizing them permanently; and, together with the United States and France, has solemnly guaranteed their independence. These Islands will, therefore, now, as heretofore, be the rendezvous of ships of all nations. It is thought that Great Britain and the United States will insist on a similar course being pursued, by France, with regard to the Society Islands, which they seized some time ago. At all events, the British Admiral on that station has signified to the British residents of these Islands, that they are on no account to recognize, or submit to French authority there, and that he will protect them at all hazards.

Amongst the many wonderful discoveries made by the mission to the court of Sioa, in Abyssinia, one of the most extraordinary is that of a magnificent salt lake, some distance inland. It is seven hundred feet below the level of the nearest sea, of which it has at one time obviously formed a portion—having been cut off by the elevation of an enormous mass of volcanic matter which now separates it from the brine. The shores are covered with one thick sheet of crystallised salt. The depression of its surface appears to have been occasioned by evaporation; and it is probable that, in a few years more, its waters will have disappeared—its basin forming an immense mass of rock salt. Though Sioa is six or seven degrees south of Bombay, the temperature is so cold, that fires were always used, and the travellers slept under

blankets. The capital is upwards of 8,000 feet above the level of the sea.

UNITED STATES.

The business of Calico Printing, is one of vast importance to the country. In 1836, over 150,000,000 yards of calicoes were imported.—Last year the importations fell off to 15,000,000 yards, while the American prints made in 1842, reached the enormous amount of 158,923,000 yards, worth \$14,000,000. The capital employed in all branches of the business, is not far from \$5,000,000. Instead of importing, we begin to export. We are competing in the article with the British in South America, and in the coarser qualities hope to get possession of the China market.

BLACKS AND WHITES.—The African race is longer lived than the white; the mulatto is shorter lived than either; and the proportion of insane among the free coloured people of the North is far greater than among the whites or slaves: these are positions which have recently been taken, and labored efforts have been made to sustain them by the census. Dr. Forry, in the last number of the *New York Journal of Medicine*, of which he is editor, denies the first position, and draws his facts also from the census, as well as from statistics concerning the increase of mulattoes in the West Indies. As to the last position, it seems, according to the Eastern papers, that the census cannot be relied on, so false in its statistics on this subject has it been found in numerous instances.—*Philanthropist.*

Four men were recently killed in Harrison County, Texas. Twenty-five murders, it is said, have been committed in that section in one year, and not one of the murderers hung.

CANADA.

A despatch from the Colonial Secretary has been laid before Parliament, recommending the plan of charging postage by weight instead of inclosures, also a reduction of postage upon newspapers to a halfpenny, payable by the receiver. These changes will doubtless be made.

The Legislative Council have appointed a Committee to enquire into the management of the funds of Kings College, Toronto. The College Council have, it is said, lent £1000 to the Episcopal Cathedral, Toronto, and shortly after borrowed £6000 from one of the banks, to meet their own necessary expenditure.

The Canadian Tariff, for the protection of Agriculture, is carried through the house, in its several stages, by immense majorities. If this Tariff has the effect of raising prices, it will transfer so much from the pockets of the consumers to those of the producers; if it has not this effect it will do farmers no good. Under any circumstances it will materially cripple commerce, and diminish the tolls on the Canals, which have been constructed at an immense expense to the country.

The question of the final settlement of the Seat of Government is causing much excitement through the country, and meetings are held in many places for or against the proposed change from Kingston to Montreal.

Monies Received on Account of

Advocate.—N. H. Davies, Picton, 3s 6d; R. Wylie, Ayr, 10s; J. O. Chritchett, Kemptville, 1s 9d; W. L. Malcolm, Guelph, 17s 6d; Sandries, Montreal, £1 0s 8d.

Advocate, vol. X.—W. T. Yarwood, Picton, 2s 6d; J. Gillie, Corawall, 3s 4d.

Arrears.—J. George, Inverness, 6s; D. Holden, Belleville, 12s 3d.

Donations and Subscriptions.—N. Ballard, Picton, 5s; Belleville Society, 15s.

Penny Subscription Card.—Russell Bartlett, Smiths Falls, 10s 8d.

MONTREAL PRICES CURRENT.—Nov. 1.

ASHES—Pot 26s 0d	LARD 4½d a 5d p. lb.
Pearl 28s 0d	BEEF—Prime Mess tierce \$13
FLOUR—Fine 26s 0d	Do do bbls . \$7
U. States 26s 0d	Prime \$5½
WHEAT 5s 0d	TALLOW 5½d
PEASE 2s 3d per. minat.	BUTTER—Salt 4d a 6d
OAT-MEAL 8s per. cwt.	CHEESE 3d a 5½d
PORK—Mess \$13½	EXCHANGE—London 1 prem.
P. Mess \$11½	N. York 1
Prime \$10	Canada W. ½ a 1

CURE FOR CONSUMPTION.

DR. FREEL would announce to the public that he has discovered among the Indians of the "far West," an infallible cure for CONSUMPTION. Those laboring under this disease should make application as soon as possible, as it is far more easily removed in its first stage. Patients, whose systems have been saturated with Mercury, need not apply, as no human aid can arrest the disease, while this destroyer of health is poisoning every function of the Constitution.

Those at a distance may satisfy themselves of the truth, as regards the remedy, by addressing (post paid) either of the following gentlemen, whose high standing in society will be a perfect security against imposition.

M. P. Empey, Esq., and James Pearson, Esq., District Counsellors; Samuel Pearson, Com. Newmarket, C. W.; Capt. Button, the Rev. George Jones, — Markham, George Louat, Esq., Holland Landing, S. Phillips, Esq., — King, Rev. Wm. Bird, — Whitechurch.

Newmarket, August 7, 1843.

TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.

WILLIAM BROWNLEE.

THE above establishment is neatly fitted up, and every attention will be paid to those who may favour it with a call. Drummondville, May 16, 1843.

THE SUBSCRIBER will be happy to transact any business in the sale of Produce, or purchasing Goods in this Market, also in the entering of Goods, Shipping Produce, &c. Terms moderate.

JAMES R. ORR.

Montreal, May 19, 1843.

THE SUBSCRIBER has just received, by the vessels in port, a select assortment of Fancy and Staple Goods, Straw Bonnets, &c., also a complete assortment of Writing Papers, which he offers at low prices.

Montreal, May 19, 1843.

JAMES R. ORR.

TEMPERANCE DEPOT,

No. 31, Saint François Xavier Street.

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

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

R. D. WADSWORTH,

Agent Montreal Temperance Society.

Montreal, May 1, 1843.

CARPET AND SHAWL WAREHOUSE.

THE Subscriber having recently enlarged his Premises, and fitted up a New Show Room, would call the attention of the Public to his large and choice assortment of CARPETS, and SHAWLS, of the newest and most fashionable styles.

The above Goods being Consignments from the Manufacturers, will be sold at very low prices.

The Subscriber has also on hand a general assortment of Dry Goods, which he will dispose of at the lowest rates.

JOHN DOUGALL.

St. Joseph Street near the Steamboat Wharf. Montreal, August 1, 1843.

FOR SALE BY

R. D. WADSWORTH.

TEMPERANCE Hymn Book. 6d. 7½d. & 9d
Roll Books for Temperance Societies 2s. 6d., 5s., 7s. 6d
Sewall's Drawings of the Human Stomach, 6s. 3d., 8s. 9d.
Cold Water Amy Dialogues. 1s. 0d.
Temperance Almanacs for 1843. 0s. 4d.
Memoir of Father Mathew. 1s. 3d.
History of Tee-totalism 0s. 7½d.
Apology for the Disuse of Intoxicating Drink . . . 0s. 7½d.
Parsons' Wine Question Settled 2s. 0d.
First Manual for Tee-totalers. 0s. 2d.
Bacchus 10s. 7½d.
Temperance Seals, Wafers, Letter Paper, &c, &c.

NEW BOOKS.

THE Subscriber has just received a select assortment of Publications, amongst which are the following:—

Moffatt's Africa, Duff's India, Martyr of Eromanga, Jethro, Mammon, Decapolis, Brown's Concordance, Sacred Lyre, Cowper's Poems, Thomson's Do., Grey's Do., Sanford and Merton, Pilgrim's Progress, Esop's Fables, Reed's Geography, Taylor's Ancient and Modern Histories, Gleig's England, Watt's on the Mind, Cobbett's French Grammar, Youat's Diseases of Cattle, &c. &c. &c.

—ALSO,—

Buckingham's, "Canada and Nova Scotia."

A Selection of Chamber's Publications, including information for the people, complete.

An assortment of Stationery.

—AND,—

A variety of Bibles, Testaments and Psalm Books.

JOHN DOUGALL.

GALL'S KEY TO THE SHORTER CATECHISM.

JUST PUBLISHED, and for sale at the Office of the Subscriber, the TEMPERANCE DEPOT, ARMOUR & RAMSEY, WM. GREIG, CAMPBELL RYSON, and JOHN BAIN, St Joseph Street, a republication of GALL'S KEY TO THE SHORTER CATECHISM, containing CATECHETICAL EXERCISES, and a new and REGULAR SERIES of PROOFS on each answer. Eighteenth Edition, 12mo. 196 pages. Price 10d. each, or 7s. 6d. per dozen.

This is a valuable assistant to all Presbyterian Sabbath School Teachers, and should be in every Presbyterian family.

Just published, on good Paper and clear Type, an Edition of the LONDON SUNDAY SCHOOL UNION HYMN-BOOK.

The Subscriber has also on hand the ASSEMBLY'S SHORTER CATECHISM, with or without PROOFS; BROWN'S FIRST CATECHISM; GALL'S INITIATORY CATECHISM; the SUNDAY SCHOOL TEACHER'S GUIDE &c. &c.

JOHN C. BECKET.

May 15, 1843.

204, St. Paul Street.

CANADA TEMPERANCE ADVOCATE.

PROVISIONS AND GROCERIES.

FLOUR in barrels and half barrels, Oatmeal, Indian Meal, Bran, Pork, Beef, Lard, Hams, Bacon, Tongues, Butter, Cheese, Salmon, (smoked and pickled) Codfish, Herrings, Mackerel, White Fish from the Lakes, Tea, Coffee, Sugar, Salt, (fine, common and packing,) and a variety of other articles.

JOHN DOUGALL.

Montreal, Nov. 1, 1843.

CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, May 1, 1843.

BIBLE SOCIETY.

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

JAMES MILNE,
General Agent and Depository.

Montreal, May 1, 1843.

THE PROGRESSIVE AND PRACTICAL SYSTEM.

PREPARING for the Press, and will be speedily published by P. THORNTON, Teacher, Hamilton, and the Rev. R. H. THORNTON, Whithy, a complete set of Reading Books, for the use of Schools and Private Families.

Montreal, June 23, 1843.

CANADA TEMPERANCE ADVOCATE.

NINTH VOLUME.

DEVOTED to Temperance, Education, Agriculture, and News, is published semi-monthly on the following

TERMS:—

To Subscribers in Town, 2s. 6d. per ann.
To do. do. Gt. Britain & Ireland, . 2s. stg. do.
To do. in the Country, (including postage) 3s. 6d. do.
All strictly payable in advance.

TERMS FOR ADVERTISING.

Advertisements, not inconsistent with the object of the paper, will be inserted, and charged as follows:—

First insertion, not exceeding ten lines, 5s.
Subsequent insertions, do. do., 2s. 6d.
Above ten lines, first insertion 0s. 6d. per line
do. do. subsequent do. 0s. 3d. per do.

All Orders and Communications to be addressed (post paid) to R. D. WADSWORTH, Agent, Temperance Depot, Montreal, and containing the necessary remittance.

R. D. WADSWORTH, Agent,
Temperance Depot, No. 31, St. Francois Xavier Street,
Montreal, May 13, 1843.

RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,
Depository.

Montreal, May 1, 1843.

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

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

WILLIAM LYMAN & Co.

Montreal, Jan. 10, 1843. St. Paul Street.

HAMILTON TEMPERANCE COFFEE AND EATING HOUSE,

Two doors East from Buchanan's Wholesale Store, King Street.

THE Subscriber respectfully informs the public, especially the advocates of Total Abstinence, that he has fitted up his house in a manner that will secure the comfort of those who may favour him with a call: good Beds—Refreshments always ready—Private Sitting and Reading Rooms, supplied with English, American, Canadian Papers, *Temperance Advocate*, &c. Old English hospitality and temperate charges will be observed; he has no doubt, cheap and good accomodation will be the best recommendation to his House.

N. B. Good Stabling. Wm. TAYLOR.
Hamilton, October 1, 1843.

JOHN SMITH;

CARVER & Gilder, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

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

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

Montreal, May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT, EXTREMELY LOW FOR CASH.

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

May 1, 1843.

LANDS FOR SALE IN THE WESTERN DISTRICT.

10 Lots and parts of lots in the Township of SANDWICH, 4 lots in SOMBRA, viz: No. 23, 14th concession, east half; No. 18, 2d concession, south half; E, 6th concession, do.; D, 6th concession, west half; No. 10 and east half of No. 11, 6th concession, MOORE; No. 28 and 29, front of PLYMPTON, 200 acres; No. 11, 14th concession, COLCHESTER, 100 acres. Terms of payment easy. Particulars will be made known by

Amherstburgh, May 1, 1843. J. & J. DOUGALL.