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# Canada Temperance Advocate.

*Dedicated to Temperance, Agriculture, and Education.*

No. 12.

MONTREAL, APRIL, 1842.

VOL. VII.

## CIRCULAR

ADDRESSED TO SECRETARIES OF TEMPERANCE SOCIETIES,  
FOR MASTERS, AND FRIENDS OF THE CAUSE, THROUGHOUT  
THE PROVINCE.

MONTREAL, March 25.

Sir.—As the change contemplated in the following Prospectus will take place on the 1st May next, no time is to be lost in announcing it; we have, therefore, taken the liberty of sending you a Prospectus, which we request you to make as public as possible, either by placing it in some conspicuous place, or by handing it to the person in your vicinity most likely to circulate it, and obtain subscribers.

The Committee of the Montreal Society, in making this change, have assumed great pecuniary responsibility, and they trust that the interest which the public of Canada take in Temperance, Agriculture and Education, will sustain and justify them.

I am, Sir, your very obedient servant,

R. D. WADSWORTH, Rec. Sec. and Agent.

## PROSPECTUS

FOR THE EIGHTH VOLUME OF THE CANADA TEMPERANCE ADVOCATE.

In publishing the *Advocate*, the Montreal Society have always had two prominent objects in view: first, to provide a medium for the publication of reports from the various societies in Canada, and to chronicle the progress of the temperance reformation; and second, to disseminate temperance principles in order to convince and bring over those who oppose or stand aloof.

In order to afford more space for the first department, which had greatly increased, and to add a department for Agriculture and Education, as likely to make the *Advocate* more generally acceptable, the Committee last year resolved to double its size, a measure, which as far as they know, has given universal satisfaction. Communications from societies, however, have again increased so rapidly, that with the journals of Agents (although all condensed as much as possible) they fill an undue portion of the *Advocate*, to the exclusion, in a great measure, of matter more interesting to the general reader, and at least equally important.

To avoid this defect, the only alternatives which present themselves are, to exclude in a great measure the reports of societies, or to issue the *Advocate* semi-monthly. To the first of these alternatives the Committee see insuperable objections, for unless societies can look upon the *Advocate* as their organ, as well as that of the cause generally, they will naturally lose a portion of their interest in it. And a society which takes 10, 50, or 100 copies, and sends a report once or twice a year, has a right, in the opinion of the Committee, to have, at least, the important parts of that report published.

No objection, except to the necessary increase of price, can, however, be urged against the second alternative, and when we consider the increased numbers, zeal, and enlightenment of the temperance portion of the community, that objection will not appear to possess much weight. Indeed, from many quarters, especially country districts, the committee have already been urged to publish the *Advocate* oftener, and assured that more subscribers could be obtained for it if issued semi-monthly at the present price.

These assurances, together with the conviction that in order to keep interest in the cause alive, it is necessary to diminish the intervals between the issues of the *Advocate*, and the absolute necessity of increasing its space, if they would publish a generally interesting paper, induce the Committee to resolve upon publishing twice a month in future, a resolution which they hope will not be considered as premature or uncalled for in the circumstances.

The plan will be much the same as that sketched out for the seventh volume, with the following alterations, viz:—

1. Considerably more space will be devoted to Education, Popular information on the Sciences, and Miscellaneous articles of interest, and more pains will be taken to procure good original articles for the Agricultural Department.

2. There will be added a department for Children, and a small space will be allotted to Poetry.

3. A carefully revised Price Current will be inserted, giving the Montreal prices of Agricultural produce, and the most important articles of Commerce, as well as the rates of Exchange.

4. The most important items of News by each Atlantic Steamer will be given, as well as a summary of general intelligence.

Terms.—As a difference of terms appears invidious, and causes confusion, the price will henceforth be uniform, viz: 5s. per annum, (i. e. for 24 numbers of 16 pages each besides covers) payable in advance, and to induce societies and individuals to make exertions to procure subscribers, one copy additional will be sent with every ten copies paid for. Ministers of religion, School Teachers, and Sabbath School Superintendants will be supplied, as heretofore, free of charge.

FOR THE ADVOCATE.

MR. EDITOR.—The remarks in your paper some time since, on the use of alcoholic drinks by mothers, recalled to my mind some scenes of my youth which I have hastily penned. Should they induce one mother to substitute milk, or gruel for porter, or ale, the retrospection, however painful, will not have been made in vain.

AN AGED WOMAN.

It was an evening to be remembered in the city of S——, the Bachelor's ball was the gayest of the season, and many a young heart beat happily, as group after group of the gay and lovely entered the splendidly decorated room. At last a pair approached who fixed all eyes, and a murmur of admiration went round the apartment. The taller of the two was a young man of perfect figure, his full black eyes—his high forehead, his air—his manner—all spoke him to be one, *comme il y a peu*. Upon his arm leaned his sister Caroline, who captivated one hardly knew why. Not truly beautiful, and yet so graceful, so fascinating, so witty, that she was the reigning belle of the season. A proud and happy being was young Henry Willington, as he marked the triumph of his idolized sister.

"And which of her many suitors does Carry W. honour by accepting," asked a young lady of her companion, "I suppose it will be Corning, now he has received an appointment to the court of ———. She will like to figure in a royal saloon."

"You are mistaken Adeline," was the reply. "Cousin Carry is engaged to Mr. Camlen, he is a business man, without fortune. Papa does not admire the taste of his niece, but as Mr. Camlen is of good family, and has fine manners and good morals, why, if my pretty Coz. prefers love in a cottage to the same sentiment in a palace, she must e'en have her own way." \* \* \* \* \*

Eighteen years passed away, and the pleasant May had strown the earth with loveliness and beauty. But it was a rainy evening, and as we sat around the tea table we amused ourselves by conjectures as to the probable cause of the detention of our eloquent and accomplished hostess. She came at last, and announced that her sister-in-law, Mrs. Camlen, was taken suddenly ill, and the youngsters of the party were forbidden to enter her room, or make any noise. We rose from the table, and Mrs. Willington taking my arm led me to the sick room. We entered, and never will my memory lose the picture there presented. Upon a chair were carelessly thrown the bonnet and shawl, I remembered to have seen worn by Mrs. Camlen, and on the bed lay the wretched

woman literally *dead drunk*. By the bed-side stood a confidential servant, who occasionally dropped into the half opened mouth a little milk. Sickness oppressed me. I rushed from the chamber and mechanically followed my friend, up stairs. There lay the daughter of the poor object we had just left in the strongest hysterics. We stood a few moments by her side, when suddenly recognizing her aunt Willington, she buried her face in Mrs. W.'s bosom, and relieved her breast by a flood of tears. "For years have I carried about with me this load of sorrow," sobbed the poor girl, "and would have done so patiently, would my mother but have spared herself and me this open disgrace."

I learned afterwards the particulars of which I was then ignorant, and found that Mrs. Camlen having been sent away by her friends at Jonesburgh (where she had been visiting,) on account of her sad habits, had reached Mrs. W.'s the preceding afternoon, and that morning had risen and gone out none knew whither. She was found by a relative *asleep* in a low shop by the wharf-side, and by him was carried to her friends.

From her own lips I learned the sad story of Caroline's downfall. Her husband was not a Christian, but was seriously disposed, and soon after their marriage carried home to her a family Bible. She laughed at it, jested him, and threw it carelessly upon the table.

A year of her married life passed away, and she was the mother of a daughter. The physician and nurse recommended a glass of porter daily, to increase the supply of nourishment for her babe. Mrs. Camlen assured me that at that time the habit of intemperance was formed. The quantity gradually increased. Her house was neglected, her temper raised, and her husband finding his house thus uncomfortable, betook himself to places of dissipation, and near the time of her fatal exposure recorded above, sank into the grave—who could have recognized in him the noble looking Edward Camlen—his bright parts obscured—his mind degraded—his soul—

But to return to the wife. The physician announced that Mrs. Camlen was subject to a kind of hysterical fits, and the vile habit was known only to her own family, though suspected by many. Poverty, wretchedness, dependance, had been their lot, and for years had the daughter sought to conceal from the eyes of others, the shame of her she called mother.

That daughter has shone the star of brilliant assemblies, and is now the happy wife of one who can appreciate her. Yet will she never forget the wretchedness through which her youth passed, and will turn with horror, alike from the friendly glass of wine, and the medically recommended tumbler of porter.

**THE DRUNKARD SILENCED; OR, WHAT WOULD YOU GIVE TO LOSE YOUR REASON?**—A minister one day, in visiting his flock, met in a cottage several persons known as tipplers, and who had met on a convivial occasion. As they wished him to be seated, one of the party requested him to drink. Another said, "Is there any harm in drinking?" A third remarked, "A little drop does one good." But as the minister refused to taste, one desired to know his reason for refusing—"was it pride that would not allow him to taste with poor folks?" &c. At last the good man told them there was poison in the cup. "Poison?" cried one—"Poison?" reiterated another. "No there is no poison; it is good *wholesale ale*, and here is good *wholesale gin*." "Yes," said the minister, "I shall soon prove to you there is poison in the cup, if you will, for a few minutes, listen to some facts I can relate to you." They were all eager to hear what he had to say, and seemed anxious to know how he would show them there was poison in their drink. The minister began by saying that there was no temporal blessing men in general valued more than reason; and the most humiliating sights seen in this vale of tears, were persons wanting reason. He appealed to them if this was not the case, and they nodded assent. "Well then, two men entered a house in a small country town, in their right senses; they could buy, sell, work, talk, walk, or ride. Having been seated, one of them inquired of the landlady if she had any liquid that would put reason out, and make *people mad*, and cause them to lose their senses. "O, yes!" said the woman, "I have something that would do that business very soon." "How long," said the other, "should one be mad if he drank the liquor you would give him?" After a pause—"Why? why? about 6, 8, or say 10 hours."

"And what will you take for as much of your strong liquid as will put us both for 6 or 8 hours out of our senses?" "O!" said the woman, smiling, (for people smile at what is common) "if you give me two shillings each, I'll give you enough; some lose their reason by less; some would only take 1s., others 1s. 6d.; but as you seem such very *rational*, strong men, it might take 2s." "Well, well let us have it," cried they. Upon this, a frage round bottle was brought from under lock and key, and glass after glass was poured out and drank by these infuriated creatures; who I forgot to tell you, had both large families in want of bread and clothing! Having drunk nine or ten wine glasses of this maddening liquid, they began to *talk nonsense*; their eyes became inflamed; then they quarrelled, took the name of God in vain, got up, staggered, and appeared to all in the house as much out of their reason. The two shillings were dragged out of their pockets—the hard earnings of two days' toil. They no sooner got to the street than they showed to all the inhabitants that they had lost their reason indeed. "Now, my friends, do you not think there was poison in the cup? The same effects would be produced by your 'wholesale ale,' or your 'good gin.' We should always 'call things by their right names,' and when I called such things 'poison,' did I not speak the truth?" The men looked at each other—conscience agreed. They asked the minister no more to partake of their glass, and after a suitable exhortation to abstain from all *poisonous liquors*, he departed, leaving the wretches to say—"It's all true the parson said." Reader do you ever partake of this poison?—*British Temperance Advocate*.

**ADVERTISEMENTS AS THEY OUGHT TO BE.**—We are constantly shocked at seeing, in the columns of English religious papers, advertisements of "choice wines" and "best cognac." If the conductors of those papers would but allow such advertisements to be translated into the language of fact, they would stand as follows:—"Messrs. A, B, & C, have just received from the continent a choice assortment of *wines and spirits*, and propose to their friends and patrons, to effort by the sale of these choice articles (either by direct family agency, or through the medium of the publicans) the following remarkable changes in the circumstances of any man and his family, at the *average* of six d.; viz.—To a person otherwise of a healthy frame and good name, for 3d. per day, headache, vertigo, nausea, failing appetite, nervous irritation, accompanied with short temper, and, in six months, a strong craving for a double allowance. For 6d. per day additional, an indisposition for business, an occasional absence from home till late at night, besides some distressing anxieties for the lonely wife. For 8d. in addition to the first average, an indifference to the Sabbath and the sanctuary, an inclination to laugh at saints and mix with sinners; to discredit the fundamental articles of faith, accompanied with vulgar oaths and jests, and a growing neglect of home and his joys; with a mortgaged estate. For 1s. per diem, a broken constitution, a ruined reputation, a houseless and famishing family. Finally, for 3l. per day additional, they will make a man a fool, fit him for almost anything vicious, to the pawning of his own or his wife's clothing; he will starve his children, abuse his wife, and soon be willing to clean our stables for his grog, besides many other things too numerous to mention! N. B.—To dispel every doubt as to promises, A, B, & C, pledge themselves to the *certainty* of these effects, having seen the efficacy of their traffic in innumerable cases."—*Ibid*.

**DRAM-SELLING.**—An excellent illustration of the practical effects of this debasing custom, we witnessed yesterday in the person of an unfortunate man who reeled by our office. The individual to whom we refer has been a sober and industrious man for about ten months, and had beside money, clothing good enough to have lasted a year. He came to this city from the place where he had been employed about a fortnight ago, well, vigorous and happy—to-day, stripped of his money, clothing and reason, he reeled through our streets, almost in a state of nudity. Who in his senses would willingly or for any reward, endure what that wretched person must suffer when he awakes to a full knowledge of his wretchedness? To find his hard earnings gone, squandered worse than lost, his very garments stripped from his back—humiliated, sick and friendless, what we ask must be his reflections? Had accident deprived him of his all, still he might have walked erect, conscious of his own integrity—had he begged himself to free the suff'ring of the broken hearted and the unprotected, how sweet

and consoling the approvings of conscience—had he used it to increase the comforts of home; how rich a reward would have been the smiles of a rejoiced wife and happy little ones; but no, he can "lay no such flatteringunction to his soul." He has spent his substance "for that which is not bread," for that which while it does not enrich, makes him poor indeed. But if this is the drunkard, what shall be said of the person who held to his lips the poisoned chalice, and was the instrument of his ruin? What plea, what argument, what reason, shall he urge for his vindication? There is none to be found, and the dram-seller stands uncloaked to the just storm of honest indignation. Does he say that if he had not sold the rum, others would? Let the criminal arraigned for murder plead the same, that some one, if he had not, would have plunged the assassin's knife, and would it mitigate his punishment? No, nor will it the dram-seller; he will have to meet his victims before an impartial and just tribunal, and woe to him if their blood is found on his garments!—*Morning Star.*

We earnestly call the attention of magistrates to the following article from the *Cincinnati Temperance Journal*.—Ed.

#### FACTS FOR THE CITY COUNCIL.

Within a few days a gentleman, whose business lies between the elbow of the canal and Vine Street, was called by a little girl to the relief of her mother, for her father was drunk, and was beating her. The gentleman followed the little girl to the dwelling of her mother, and when he arrived, the husband had tired himself out beating his wife, and was sitting doggedly down, apparently indifferent to the misery around him. When inquired of what the matter was, the poor wife said that her husband had been beating her, because she would not go out and carry wood out of a canal boat, (this was just before the water was let out of the canal,) at twelve and a half cents a cord, to get more money to buy him whiskey with. She told him she could not go, for her children were sick, and she must take care of them.

On looking round the room to find the sick children, he went to one wretched pallet, and there he found a dying child. The child died that same evening. On going to another bed, and withdrawing the sheet a little from the head of the bed, he found there an innocent and unconscious infant, and, on inquiring how old the infant was, the mother said it is three days old this very day. Here was a wretched mother, with an infant three days old, and a dying child by her side, cruelly beaten by her husband because she would not go out and carry wood from a canal boat, at twelve and a half cents a cord, to procure the means for her drunken husband to visit one of those synagogues of Satan—those manufactories of drunkards—which a majority of our City Council are so ready to invest with authority to sell. Here was the wife and mother, doomed to submit to the inhumanity and degradation of being whipped and beaten by her own husband. Where was this man thus maddened—infuriated? We have it on authority,—it was at one of the City Council's grog-shops. And this is not a singular case; it is only one of the multitude which are occurring daily. We hold the City Council responsible for the mischiefs which they let loose upon society,—and this community will hold them responsible. In all the crimes committed at the instigation of the licensed grog-shops, we hold the Council *particeps criminis*, partakers in the guilt. They issue these licenses, well knowing what the results must be.

**TAVE GROUND.**—A mechanic, of some age and great experience, in hiring and being hired as a journeyman, had occasion to seek employment in a shop in this village, within the past few weeks. After working a few days he abruptly left the shop, assigning as a reason to a confidential friend, that liquor was brought into the shop, and freely drank by the hands and owners. And he had invariably seen drinking "bosses" difficult to please, and most generally poor paymasters. As he was comparatively a stranger in these parts, and averse to trouble with his employer, and also unwilling to incur the risk of losing his wages, he had taken French leave. The premises upon which this "old-jour's" action was based is undoubtedly true. The man who will bring or even permit others to bring into his shop, liquor to be drunk by his hands, is so destitute of moral principle, as a general rule, that he will defraud his men of their hard earned wages. We need not stop here to prove that rum fits men for "treason, stratagem and spoil." Aside from the dishonesty which is inherent with ittem-

perance, the other ground taken by our "jour" is true as holy writ, that daily dram-drinking takes fast hold upon pauperism. Drinking has been the ruin of the temporal and eternal prospects of more mechanics than all other causes combined.—*Organ.*

**THE BOTTLE AND BIBLE.**—A few days since, a family residing a short distance from Dundee was thrown into great domestic affliction, by the sickness and death of one of its members, a female, about eighteen years of age. The Rev. Mr. M—— (who, by the way, has been till of late opposed to temperance men, and temperance efforts), was called to officiate on the occasion, and on entering the house he found a bible and a bottle of liquor placed upon the same table. He was invited to drink some of the contents of the bottle, before commencing the funeral service; but he politely declined taking any of the good creature. The father of the deceased child was so intoxicated, that he could not stand upon his feet, without the aid of the table, on which was placed the bottle and the bible. The wretched man, still urged his minister to take a little, saying, "Take it, you'll pray the better." Mr. M—— was so shocked with the appearance, the conduct, and the language of the miserable inebriate, that he has since preached temperance. May he be able to counteract as far as the living are concerned the influence he has exerted on the other side. As for the dead they are past hope.

Fort Covington, Jan. 17, 1842.

W. H. R.

## PROGRESS OF THE CAUSE.

JOURNAL OF REV. L. WARNER, AND GILLIAM DEMOREST, ESQ.,

WRITTEN BY REV. T. DEMOREST.

Being unable, as I intended, to accompany the Rev. Mr. Warner on this tour, my respected parent, (Gilliam Demorest, now 73 years of age, cheerfully went in my place.

Jan. 10.—Held a meeting in the Episcopal chapel, Front of Sidney, being ably assisted by the Rev. Mr. Leonard, M. E. Minister, who had come 20 miles that day, to throw his influence into the right scale. Notwithstanding a contiguous alcoholic reservoir, and deep prejudices against the cause, in this spot, a society was organized of 12 in number; Jonathan Trover, Pres.; Mr. Marsh, Sec.

11th.—A full attendance in the Wesleyan Chapel, in 3rd Concession, Sidney. Here the Rev. Mr. Philp, Wesleyan Minister, assisted. The meeting elicited a tide of feeling in favour of total abstinence, demonstrated in the formation of a society of 50 members, where none of this character existed before. George German, Pres.; Stephen Gilbert, Vice-Pres.; Samuel Farley, Sec.

12th.—A full meeting in Frankford, western corner of Sidney. A Society in this place was formed some years before, on the moderate drinking system, but recently the most of the members had come over to total abstinence. Rev. Mr. Philp assisted, and 13 names were obtained.

13th.—Held a meeting where no society of this kind had ever been formed, and on soliciting signatures to the pledge, the gallant Colonel, Wm Ketchison, arose, with all the sober and thinking part of the audience, and put his name at the head of the list; 46 immediately followed in train!! Col. Wm. Ketchison, Pres.; Peter Ketchison, Sec.

14th, Thurlow.—The tide was strong against temperance principles, but 20 signatures were obtained to the pledge!! Out of these encouraging materials, a society was formed. William Yarker, Pres.; Rufus Huntley, Sec.

15th.—Meeting in the 3rd Concession of Huntingdon. Rev. George Playter, Wesleyan Minister, in the chair. After several addresses, the Rev. Chairman himself affixed his name to the pledge, and the list was lengthened with 59 names besides!! Of these excellent materials a society of the right character was formed: James Ketchison, Pres.; Joseph Foster, Sec.

17th.—A large meeting in the 4th Concession of Huntingdon. Mr. Seymore, Pres. of the Madox Temperance Society in the chair. Rev. Mr. Webster of the M. E. Church assisted. Providence truly smiled upon the efforts here employed; as 13 names obtained by Mr. Seymore and the Rev. Mr. Webster through the day, with what were entered upon the list this evening, amounted to a fine company of 62 in all! who were formed into a society,

none having existed in this part of the township before! Paul Kingston, Pres., and Sylvester Holden, Sec.

18th, Madoc Furnace.—Mr. Seymour, in union with some others, had, some time before, gathered a society of over 240. This gentleman has much influence in this part of the country. His heavy capital gives employment to many men, which taken in connexion with the highly moral and Christian tone of his character, exert great influence in this region against intemperance. The meeting was large and delightful, Mr. Seymour in the chair. The exercises were addresses and music, vocal and instrumental, and 42 names were added to the society: Mr. Seymour, Pres., and Charles H. Davis, Sec.

19th, Marmora.—Previous attempts to organize a society here had proved unsuccessful. The Township Counsellor took the chair; and the success was beyond expectation, 28 names being obtained and formed into a society. Isaac Bradworth, Pres.; Joseph Leggett, Sec.

20th.—Here a society on the old pledge had been formed, 1341 number, on the new, 60, with 15 added this evening, making 1388 in all. S. B. Shipman, Pres.; Rev. J. Butler, Vice-Pres.; Daniel Huffman, Sec.

21st, Belleville.—Thin meeting, one joined. This being the conclusion of the tour, a few remarks may be appropriate.

In the first place, the lecturers, with deep feelings of gratitude, acknowledge to Almighty God, the kind and ever present providence that was exercised over them in their recent excursions, and feeble labours to do good. My dear parent, notwithstanding his years, was greatly blessed with health and strength.

Second, They make a grateful mention of the kind and seasonable assistance of the Rev. Messrs. Leonard, Philp, Playter and Webster. Also of the very efficient and ready aid of Mr. Seymour of Madoc.

Third, An incident occurred with respect to two young men, which is worthy of notice. The lecturers first observed them, at a certain meeting, both much under the influence of liquor. Being solicited to give their names to the pledge, they both abruptly refused. At their next meeting, several miles north, they recognized these same men. Here, they were sober, but still refused to sign. At their next evening's labours, still further into the interior, to their surprise, these two men were seen again. At this third meeting one joined. From this, they proceeded to Madoc, 20 miles from where they were first seen, and behold! here they saw the same two men. At this place the second joined. Brothers in tee-totalism, as they had been in the use of alcohol! These fine looking men, were of respectable character, excepting their drinking habits: habits which spoil the finest picture in human form.

Fourth, On this tour they enrolled 350 names on the tee-total pledge, not one on the old; formed 7 new societies, and visited 4 previously formed; distributed 80 numbers of the *Temperance Advocate*, and obtained many subscribers to that paper, whose names, with the needful, we trust, have been sent from the Post-offices in their respective vicinities. Your most obedient servant,

THOMAS DEMOREST.

Demorestville, March 5, 1842.

MR. J. McDONALD'S JOURNAL.

Feb. 10 and 11.—I attended meetings at East Lake and Picton, at which 67 signatures were obtained.

14th, Bath.—Met the friends at their monthly meeting, 12 signed the pledge. On my last visit here the Society only numbered about 40, now it embraces 200.

16th, Presbyterian Chapel, Ernest Town.—The notice failed, a few friends, however, met, and 3 signed.

17th, 6th Concession, Kingston.—It was their Anniversary Meeting. All present were members except 4, 1 of whom joined.

18th, Glenburnie.—A meeting had recently been held here, and some names obtained; more were gathered now, and a society organized, embracing 31 members.

19th, Pittsburgh (Shannon's school-house).—Met a small number here, say 24; the necessity of exertion was felt, and 20 names were collected, as the beginning of a society.

20th, Van Laven's Mills.—Here also a new society was started with 30 names.

21st, Loberough (East).—A full attendance but only 18 were

obtained, with which to begin a society. Another meeting was appointed, and the cause, I think, will advance.

24th, Loberough (West).—Since my visit in November no meeting had been held here; 22 more now joined, and a society was regularly organized, which promises to do well.

25th, Sydenham, or, Yarker's Mills.—There was a very thin attendance, and I could effect but little, principally owing to a difference of opinion about the old and new pledge systems; 6 names were obtained, mostly inebriates, which with some obtained at a recent meeting, may be the nucleus of a respectable society. Here, as in many other places, the magistrates are engaged in the manufacture; one of them intends converting his distillery to a better purpose.

28th, Hay Bay.—Unexpectedly found a society in existence here, which numbers near 100, 12 more joined.

On March 1, arrived at home, and attended the meeting there. Inasmuch as many of the intended meetings totally or partially failed, [We have omitted the record of such as failed.—Ed.] the result of my labours this tour comes short of former months. I attended 13 meetings, at which 223 signed the pledge, and obtained 14 subscribers for the *Advocate*.

The cause is rapidly spreading in the Midland District. Many of the societies have doubled their numbers during the past winter, and some trebled them; so that upon the whole, there must be near 5,000 tee-totalers in the district. The chief regret is, that there is no Temperance House yet established in Kingston.

J. McDONALD, Agent.

Extracts from Report of Prescott Temperance Society, for 1841:—

At the last Annual Meeting, the number of members belonging to the Society was 134, since which 138 have joined; 21 have removed; 16 withdrawn; and 39 requested by the society to withdraw, on account of violation of the pledge, showing an increase in 1841, of 62, which added to the 134 at the commencement of the year, makes the present number 196. This increase for 1841 is 15 more than were added in 1840, which shows (as far as the accession of members is concerned) that the society is steadily progressing. But the healthy state of a society cannot be as well judged of, from the mere increase of numbers, as from the fact whether the proper means for accomplishing good are faithfully employed; and on this point, the regularity of our meetings, at which faithful addresses have been delivered, and the large number of 39 dismissals from the society for violation of the pledge, show that there is a practical operation as well as theory, connected with the rules of our society. With regard to our peculiar local circumstances, it is still true that we are unfavourably situated by being opposed, either in sentiment, or practice, or both, by many influential men in our vicinity; but with very few exceptions, we have reason to believe that the principle of total abstinence, much more opposes their appetites, or interests, or the fashion of the day, than it does their better judgments. There certainly can be no extravagance in the assertion, that that state of public opinion must be wrong which supports, and continues in full operation, even within the limits of our small village, two extensive distilleries, and not less than fifty places at which intoxicating drinks are sold, carrying with them their contaminating and destructive influence; yes, can it be called any thing less than a contaminating influence, when from the effects of the spirituous liquors made and sold at those places, the sad spectacle is occasionally seen in our streets of men, though destined for immortality, degraded by intoxication below the level of the brute creation, and impiously using the sacred name of their Creator. And can we be blamed for using also the term destructive influence when credible witnesses are at hand to establish the fact, that at least five deaths within our own neighbourhood (whose names could be mentioned) have taken place within the past year, from the effects of intoxicating drinks, saying nothing of others which may have occurred unknown to us. Yes, five immortal spirits called into the presence of that God who has declared that no drunkard shall inherit the kingdom of heaven! If any are disposed to condemn us for stating these facts, let them first decide who is most to blame, those who sit as the unconcerned spectators of such frightful consequences, or those who raise their voice against them; whether he, who, on observing the ravages of a

conflagration, and raises the cry of fire, and tries to put it out, does not deserve more credit than he who carelessly stands by, and allows the flame to rage unobscured; and lastly, whether, after all, the authors of all the moral and physical evils referred to, are not the proper and the only ones to find fault with.

Prescott, January 31, 1842. W. D. DICKINSON, Sec.

KENTON, Feb. 2.—Within a month we have had two meetings, the first in my own house, addressed by Rev. Daniel Clarke our Minister, when a number of Emigrants from the Island of Skye, where that noted Minister Rev. Roderick McLeod laboured, (some of whom signed before they left Skye,) gave us their names here. The second meeting was held in Mr. John McKenzie's house, addressed by Rev. W. McKillean and myself, where nine names were added to the list. There is no liquor sold within our bounds, and we have got the names of men of the following ranks and offices,—a Minister, 5 Elders, 2 Magistrates, 4 Schoolmasters, 2 Captains, a Lieutenant, 3 Lumber Merchants, and the most respectable Ladies in the place. Truly the Lord has blessed us. Ministers of the word should know whether Temperance Societies are raised up for a blessing or a curse to the land. If a curse, who should proclaim it more than they, and warn all persons to beware of them. If a blessing, why do we find a blank on the list of temperance society's where the name of a Minister or Ministers should be? why do we find so many of them absent from our meetings, when they should rule and preside?—MURD. McMILLAN.

CLARENCE, Feb. 3.—We have gratefully to acknowledge visits during the past year from the Rev. J. T. Byrne, Mr. O. Larwill, and the travelling Agent Mr. Wadsworth. The assistance of these champions in the work, has told beneficially on the cause here. Our list has been augmented by the addition of 24 signatures since last June, which makes our present number 77. The enclosed four dollars you will please place with your funds, for the promotion of Temperance, as a small but sincere expression of our admiration of the laudable exertions of the Montreal Society, and our anxious wish that these exertions may be crowned with abundant success.—WILLIAM EDWARDS, Sec.

REAR OF ROXBURGH, Feb. 4.—We have read Rev. Mr. Clarke's suggestions in the January number of the *Advocate* with interest, and we concur with every paragraph that each total abstainer pay a sum equal to 7½d., that the *Advocate* be published twice a month at the advanced price of 5s., and we have endeavoured to act on the principle, which amounts to 20s. for 32 members (leaving out 4 of our latest subscribers,) which we inclose. We have done what we could, and we hope that all other societies will endeavour to imitate our example.—JOHN FRASER, Sec.

MURRAY, Feb. 10.—The Murray Temperance Society held their anniversary on the 7th ultimo, which was addressed by the Rev. Thomas Webster and others. A few gave in their names, and Mr. John Sammons was chosen Pres.; and Chuyler Waldron Vice-Pres. There was also a Juvenile Society upon the tee-total pledge formed here, on the 10th of October last, which numbers about 40 members, Wilson Cross, Pres.; Nathan Brundage, Sec.—HARVEY BRUNDAGE, Sec.

BRADFORD, Feb. 16.—I am happy to say that the cause of temperance is spreading in these Townships, and that we, in West Guilford, have reached 100 members on the total abstinence plan.—JOHN PEACOCK, P. M.

HALDIMAND, Feb. 17.—Our Committee meetings are regularly held the first Monday in each month, and the different periods and places for temperance addresses during the month planned and notified. Since the formation of our Society in April last, several very interesting meetings have taken place in various parts of the Township, and a steady accession of members has been the result. We now number not less than 350. Although we cannot observe any effects from our operations that lessen those places in which ardent spirits are either manufactured or sold; yet, we flatter ourselves that the quantity consumed within our sphere is diminished, and a general impulse given to the cause. It is a fact much to be lamented, that political and local differences amongst us have tended much to impede the progress of a cause so philanthropic; but marked as it has been with the Divine sanction, it must prosper and surmount every opposing obstacle.—JAMES LAWLESS, Pres.

QUEREC, Feb. 19.—The Buckingham Society is proceeding but slowly; we hope, however, to give an impetus to the cause here, by attaching a benefit society to it. Several, now respectable men, have given in their names as members.—WM. HOLTHOUSE.

GLUCKSTER, Feb. 23.—We had a good meeting on the 21st inst., at which the Rev. J. Carroll, W. M., of Bytown, delivered an able discourse, and induced 12 to join the society, which now numbers 40; several other gentlemen spoke also.—WM. GLASSFORD, Treas. and Sec.

ST. CATHERINES, Feb. 25.—We are doing wonders in the temperance cause here; our list of total abstinence men numbers now about 500. We have had a number of semi-monthly meetings lately, and the interest in the cause is increasing.—J. W. BAYNES, Presbyterian Minister.

PRESOTT, Feb. 29.—Our society met on Tuesday, 22nd inst., the day appointed for simultaneous meetings, when an instructive address was delivered by William B. Wells, Esq., aided by a few remarks from the Rev. C. R. Allison, and the Rev. L. Taylor, all of this place. The congregation was very large, and 20 names were obtained, making since 31st January last, an addition of 52 to the society.—CHARLES H. SER, Sec.

DEMORESTVILLE, March 5.—In April last, we formed a society in this village, on the total abstinence principles, and we are beginning now to exert quite an influence in this vicinity. Several hard cases have been reformed. We number 120, and with much pleasure can say, we are getting the names of men of weight and influence. A short time since, three merchants retailed the awful poison, now not one. One brewery is still living, but the owner is complaining loudly, and not looking as if all were well. Our two taverns are in the wane. Jacob Howell, Esq., Pres.; Gilham Demorest, Esq., Treas.—THOS. DEMOREST, Sec.

STANBRIDGE, EAST VILLAGE, March 7.—A society has been formed in this village, E. J. Briggs, P. M., President, John Carey and Dr. J. E. Bangs, Vice-Presidents, J. C. Baker, Secretary, and a Committee of 7 to procure signatures to the pledge, during the intervals of the meetings of the society. It is called the Stanbridge East Total Abstinence Society. We number 71 members, which have signed in one week. There are 3 stores and one tavern where spirituous liquors are sold, in our small village, but we hope the number will soon diminish.—J. C. BAKER, Sec.

TEMPERANCE AT THE WEST.—We are happy to hear of the spread of the Temperance cause in the Western district. A large society has recently been formed in the township of Moore, which promises great usefulness there. Several Magistrates were present on the occasion, some of whom nobly came forward and signed the pledge, in order that their example might be followed by their neighbors. The society was organized, on the 5th inst., when Frome Talfourd, Esq., was chosen President. There were present, who advocated the cause, the Rev. Messrs. Coleman and Pync, of the church of England, and M. Cameron, Esq., M. P. P. Forty-two names were enrolled. We mention this, for the encouragement of Temperance Agents and advocates; for we understand that this meeting was held in pursuance of an adjournment of one held under circumstances of discouragement, some few weeks ago, by Mr. Saul, the Agent of the Montreal Temperance Society, and the Rev. Wm. Scott, of Port Sarnia. These gentlemen forcibly explained and defended the principles of tee-totalism, and created a spirit of inquiry, which has led to the favourable results mentioned above. When ministers of religion, members of Parliament, and Magistrates, take the lead, in any great moral enterprise, it must prosper, in spite of all opposition.—*Sandwich Herald*.

The Temperance Society of Niagara recently contributed the necessary funds, and sent out an Agent, (Mr. G. W. Bungay,) to lecture, and recommend the forming of societies in different parts of the district. Last evening he passed through this place, on his return, having assisted in establishing several tee-total associations, some in the back townships, and adding more than 300 names to our ranks.

A Temperance society has lately been formed, at the 15 mile creek, which is in a very flourishing state—now containing nearly 100 members. One circumstance connected with the doings of this society, is worth recording. A most respectable tavern keeper, in the vicinity, having become rationally and fully convinced of the evils of grog selling and drinking, has taken down his

sign and "laid it up to dry," turned his jugs and bottles of fire-water into the street, nailed up the outward bar-room door, and became one of the most zealous advocates of this righteous cause. A Temperance meeting was held at Fort Dalhousie lately, at which twenty-five signed the tee-total pledge—when a society was formed, and the following named gentlemen elected officers, for the ensuing year. Nathan Pawling, Esq., *President*; George E. Read, *Vice-President*; and Robert Lawrie, *Secretary*.—*St. Catherine's Journal*.

**TEMPERANCE.**—There is nothing so fashionable as Temperance. The various houses and halls where its welcome doctrines are explained and enforced, are crowded every evening. The reformed drunkards are the most popular orators of the day. Recently in this city and Brooklyn, several companies connected with the fire departments have come in and signed the tee-total pledge every man of them. The doctrine with which the temperance reformation commenced, that all efforts should be laid out to save the temperate, while the intemperate being in a hopeless condition, must be left to die off, is now overthrown, and drunkards are recovered faster than temperate drinkers. The ditch is no longer the bourne from which no traveller returns, but the end of the journey that way, from which the miserable is led back to decency and happiness. Those who have been themselves reformed understand the way in which others are to be reformed. When they find a subject, and there is no great difficulty about that, they take him, in his fit, and having placed him in some comfortable situation, allow him to sleep off the fumes of the present debauch. Then, with great confidence, they provide for his comfort, give him good advice, take him to his home if he has one, and make necessary provision for him there. The plans of the temperance reformers are next explained to him, and he is taken to their meeting in the evening, when perhaps he comes to himself so far on the first evening as to sign the pledge, with full purpose of being a man again; so they hold out upon him, and encourage and strengthen him, until he is fit to walk in his own strength and join the company of the Reformers.—*New York paper*.

The 75,000.

This is the number computed to have been reformed within a year past by the new movement in the temperance reform. Who can calculate the amount of evils that have been checked? Who can tell the joys that have sprung up where was no'ing but bitter sorrow? Who can tell the pecuniary gain?—Let us see a moment. Suppose each has saved upon the average, 10 cents a day—a low estimate.

For one day it would be .....	\$7, 500 00
For one week " .....	52, 000 00
For one month " .....	225, 000 00
For one year " .....	2, 857, 000 00

Beside the saving of time [and time is money, so said the great Dr. Franklin,] to the amount of four millions more. Surely this is something gained. But this is only the smallest part of the gain; it is well ascertained that the increase of numbers to the temperance cause in the Union is over 500 a day, from the ranks of the drinking men. What will be the number in the cold water army in one year from the present time? The number that have enrolled their names on the books of the societies, is small compared with the number of the pledged. Success to the cold water army. May God speed the work of reform?—*Western Temperance Journal*.

**ANOTHER.**—The Alton House at Aiton, Ill., has banished liquor from its premises, and has come out Tee-total. It is one of the finest houses in that section of the country, and it is a triumph indeed for our cause that it has set so glorious an example.

**YET ANOTHER.**—The St. Louis Exchange, at St. Louis, has turned their liquor out, which was said to be one of the largest and choicest stocks in that part of our country. The landlord has become a Washingtonian, and has thus changed his business. Success to him in his glorious undertaking.

A New-Brunswick paper says, that the whole tribe of the Micmac Indians has become converted to total abstinence principles. Are the enlightened Americans willing to be out-stripped by the savages of the forest?—*Morning Star*.

**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.—*Magnight's Translation*.

MONTREAL, APRIL, 1842.

**THE VICTORIA SOCIETY FOR THE REFORMATION OF DRUNKARDS.**

**DELEGATION TO CANADA WEST.**—We cannot call the attention of the public too generally, or too strongly, to the excellent association above named; and we do not know that we could eulogize them better, than by briefly explaining their mode of proceeding.

When a poor unfortunate human being has been reduced to the lowest depths by his own intemperate appetites, and the luresments of the rum-sellers (amongst whom, by-the-bye, are to be included the most *honourable* of the land), he usually finds himself deprived of character, health, occupation, and even the clothing necessary to enable him to walk in the streets. At this crisis, when all hope appears vain, the Victoria men are sent for either by the horror-stricken victim himself, or more commonly by some of his friends, and whatever business they may be engaged in, they leave it if possible (or at all events take the earliest opportunity), to run to his rescue. They hastily collect some articles of clothing amongst their friends, and place their poor but fallen brother, for they practically regard all men as their brethren, in a temperance boarding house; they then take him to their meetings where he hears detailed the experience of others who have come through similar scenes. They induce him to sign the pledge, they exert themselves to find employment for him, they watch over him, and in a few weeks he is usually as ardent an advocate and as staunch a supporter of tee-totalism, as those who rescued him; and during this time he has been taught to rely, not upon others, but upon his own labour for support, and consequently feelings of manly independence, which should never be in any degree weakened, are fostered and encouraged. This is not an imaginary sketch; it has, with difference in the details, been acted over and over again in a great number of instances, and almost invariably with success.

Besides these private and personal efforts, the Victoria society hold meetings regularly, at which the speakers are chiefly working men, soldiers, sailors, &c., and their speeches are characterized with much sterling eloquence, as well as many strokes of broad humour.

They have recently had a small still made, in which they distil a bottle of ale, porter, wine, or cider, showing the quantity of spirits it contains, which they burn before the eyes of the audience. They then hand round the liquor (deprived merely of its alcohol) in glasses for the company to taste, and in this way we have seen a quart of what was called good beer, when the alcohol was in it, serve a company of about 150 persons, without much apparent diminution. In fact, although all the nutritious properties of the ale, which we often hear so highly vaunted, remain, it is so nauseous that no one will swallow a drop of it.

The Victoria society have also sent delegates to many adjoining villages, and to the different military stations in Montreal and vicinity. They have thus raised up flourishing societies in several regiments.

This brief account we have written to preface the announcement of a most important resolution on the part of this society, namely, to send forth two of their most distinguished members, Messrs. Wilson and Mitchell, on a mission to Western Canada

for the purpose of endeavouring to reform drunkards and raise up Victoria societies. We need not bespeak for them a kind reception and active aid. Their mission is a heavenly one, that of endeavouring to reclaim the lost, and we feel confident that not only temperance men, but Christians generally, will bid them God speed. We hope that good arrangements for meetings will be made in the different places they visit; and above all, that the intemperate will be induced to attend.

We need scarcely add, that as they are working men, one being a Cooper and the other a Sawyer, and as their society is poor in a pecuniary point of view, the societies they visit are invited to contribute towards their expenses.

The order of their journey will be found on the last page of cover.

It will be seen by the prospectus in this number that the Committee of the Montreal Society have in a spirit of prayerful reliance on God, resolved to assume the greatly increased responsibility of publishing the *Advocate* twice a month in future. They have also made arrangements for establishing a depot (see advertisement on cover) for which they will publish and import a large supply of Temperance Publications, &c. They have likewise engaged a permanent Agent, and will probably engage Travelling Lecturers from time to time; all of which operations combined will involve an expenditure of between £2000 and £3000 within the year, to meet which the Committee must rely solely upon the activity, zeal, good will and liberality of Temperance Committees and the friends of the cause throughout the Province; chiefly, of course, manifested by subscriptions to the *Advocate* and a demand for their publications, but partly, they hope, by free gifts.

Whatever may be the result, however, of this bold experiment, the Committee are fully convinced that in assuming the responsibility of making it, they are only following the leadings of Providence which clearly point out the propriety of, and necessity for prompt and vigorous action. For every pound they expend, the country will probably gain a hundred. The tide of public opinion is turning, let temperance men improve the golden opportunity, and a few years of effort like the last will make the common use of intoxicating drinks in Canada a matter of history.

BY THE REV. W. TAYLOR.

ALCOHOL AND THE DECALOGUE.—The "narrow path" of obedience is the only one that leads to heaven. In prosecuting this path, we are commanded to "lay aside every weight," that we may be in a better condition for struggling with the difficulties with which it is beset. We are persuaded that the practice of using alcoholic drinks, increases these difficulties in a very alarming degree, and hangs a "weight" upon the neck of the traveller, which greatly impedes his progress, and may perhaps cause him to sink down exhausted before he arrives at the heavenly goal. Let us inquire into the effect which this practice may be expected to produce upon ourselves and others, in regard to the obedience which we are required to render to the several "commands" of the Decalogue.

1. The first commandment requires us to worship God, as the only true God, and our God. Now, can any of our readers imagine that the use of an intoxicating stimulant is likely to help him to be a devout worshipper of the Almighty? If we look at the effect which these stimulants produce on society generally, we shall find that there is a large class who are led by them, openly to disregard the worship of the Divine Being. The drunkard is a practical *Atheist*, or rather, is one of those degraded wretches "whose God

is their belly." He worships his bottle and its contents. He truly has "gods many, and lords many"—deities as numerous, and disgraceful, and destructive, as were ever found within the walls of the Pantheon. There is a second class, consisting of tipplers and sippers, who, though they still observe, to some extent, the forms of worship, can under no pretence be considered devout worshippers, and must, therefore, be classed amongst the transgressors of this law. There is a third class, who use "the good creature moderately," to use a current, but most incorrect expression, and whom we are bound in all charity, to regard as sincere, many of them devout, Christians. And perhaps, the reader is saying to himself, "this is the class to which I will belong; I will drink, and be a devout worshipper of God still." Before, however, you adopt such a resolution, consider that there are two classes, who are completely disabled from worshipping God, by the practice under consideration, and only one class whose devotion survives the danger; so that the chances are two to one against you. Would it not be wilful madness to rush into a danger, which has proved fatal to so many thousands of your countrymen, only because some have escaped?

These potent stimulants must obviously exert an immense influence on those who are in the habit of using them, for their nature and properties are such, that they will not suffer the subject of them to remain in a state of inaction—they will prompt him to something, either good or evil. But we cannot conceive it possible for any person to entertain the opinion for a single moment, that they will prompt men to the worship of God. We see them daily inciting men to deeds of various kinds, but never to go to the temple and offer their devotions; nay, their influence is rather to lead them to look with contempt, both upon the worshippers, and their worship; and even hurl their impiety against the glorious Being before whom these worshippers bow. If, then, our readers have any desire to see the glory rendered to God which is due to him, by a devout worshipping of his great name, according to the tenor of the first commandment, they will do well to abstain from intoxicating stimulants themselves, and endeavour to make abstinence the general rule of practice.

2. The second commandment forbids the worship of images. Our readers may imagine that the argument fails here, for there can be no direct connection between the use of alcohol and idolatry. We do not mean to assert that there is a direct connection; our argument, on the other precepts of the decalogue, is so strong, that we feel ourselves under no necessity to press a point into our service. There are two facts, however, which we cannot omit here, and which, if impartially weighed and examined, may perhaps shake the opinion so confidently expressed above. The first is, that since the death of the sons of Aaron (see Lev. x. 1,) the use of alcoholic stimulants as a beverage has been excluded from the temple of Jehovah; and the second is, that idolatrous celebrations have been attended, almost invariably, with the copious use of them. Upwards of 3000 years ago, the doors of God's house were shut against them, by express statute; and for at least an equal length of time, the temples of idolatry have received and welcomed them. It is notorious, that the heathenish festivals of the Greeks and Romans were attended with beastly intoxication. In the sacred rites of Bacchus, who was a favorite divinity, drunkenness was a part of the worship. The Saturnalia were instituted in honour of Saturn, the most virtuous of the gods of Rome, and consisted in an unrestrained indulgence in drunkenness, and every form of wickedness and folly, for the space of seven days. A similar remark might be made respecting the feasts of Juggernaut, and other heathenish celebrations at the present day. In short the use of intoxicating drinks seems to be indispensable on such occasions, to inflame the passions of the multitude, and instigate



them to commit those flagitious acts, with which the false gods of Paganism are delighted. Now, here we beg leave to ask, how is this long and close alliance between alcohol and idolatry to be accounted for, except upon the principle of *affinity*? How comes it, that alcohol has been found for so long a time, in bad company, and even under a sentence of expulsion from good company; and that it travels through all the pages of history in the closest intimacy with what is false, and wicked, and calamitous, and seems to avoid coming in contact with the light of virtue and truth? And at the present day, how comes it that alcohol is a close attendant upon fairs, balls, horse-races, prize-fights, club-dinners, funeral-wakes, &c. &c., and that it delights to fix its abode in the vicinity of theatres, opera-houses, gambling-houses, brothels, &c. &c.?—In such scenes as these it seems to be at home—there it rejoices and rages in full mastery, and puts forth, prolific as the locust, the deplorable but characteristic effects of its dominion, while at the same time it avoids with the greatest care, assemblies of people that are brought together for religious exercises, and those localities in which it would be brought frequently into juxtaposition with such assemblies. May we not discover, in all this, a principle of *elective affinity* between alcohol and evil, and of hostility to what is good? and may we not infer from it, that it is more likely to lend its assistance to those who would break this, and other commands of God's law, than to those who would keep them?

3. The *third* commandment forbids the profanation of God's holy name. Here the argument in favour of our principle is clear, powerful, irresistible. There is not a more fruitful source of blasphemy than the stimulation of intoxicating drinks. It loosens the tongue of man, it stirs up all that is ungodly in his heart, it emboldens him to cast the fear of God behind his back, and then, his tongue pours forth blasphemy as a fountain casteth forth its waters! Oh, what fearful oaths have been belched forth by the drunkard! What foul dishonour has he cast upon that venerable name, which commands at once the highest reverence, and most ardent love of angels in heaven, and saints on earth. As the sound of his imprecations falls grating upon the ear, it awakens a sensation of horror; and might almost lead us to suspect that we have unexpectedly come upon the spot described by the immortal author of the *Pilgrim's Progress*—the *dark cavern*, at the foot of a mountain, from which the fearful sounds of the *pit* echoed.

And the *Tavernkeeper* must listen to it all, and even seem pleased with it! If any one who is engaged in this business, and is at the same time a professor of the Christian religion, should see this article, we ask him, how can you possibly reconcile this with the reverence which you are bound to show to the sacred name of God. The drink, with which you supply your customers, causes them to profane that name, which you profess to love and honour above all others. At your bar, they "set their mouth against the heavens, and their tongue walketh through the earth!" You are compelled to listen to their oaths, and obscenity, day after day, without daring to reprove it, or seem displeased with it. Your ears are polluted with it, your house is polluted with it, and your family is polluted with it. There is not another spot on this wide earth, where so much wicked blasphemy is heard as at the tavern bar, and yet you open your house to it, and even personally labour, from morning to night, in a service which produces it; and still when the spirit of your guests seems to droop and flag, you readily supply them anew with the accursed stimulant, which again awakens the devil within them, and causes the dark tide of blasphemy and sin to rise and swell again. And can you, after this, pretend to have any regard for the honour of God's name. Is

not the inconsistency too glaring to pass without rebuke in the review of your own conscience? We do not write thus in anger, but when we see men who make your professions, and possess your characters, following it as their *business*, to supply the public with a drink, which both sinks men into the deepest dishonour, and causes them to cast the vilest contumely upon the everblessed God, we cannot express ourselves without warmth, and we cannot help entreating you to abandon such an occupation. The omnino's threatening, with which this commandment concludes, menaces not only the blasphemer, but those who cause him to blaspheme. Your "license" may protect you before men, but, *however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment!*

We conclude then, that, if the reader is really desirous of honouring the name of God, he *ought* to refrain from the use of intoxicating stimulants; for, guard them as he will, there is still a high degree of possibility, that their ensnaring influence may lead him in some heedless moment, to speak "unadvisedly with his lips," and they will certainly lead others to do so.

4. The *fourth* commandment requires us to *sanctify the Sabbath day*. Here we shall not have much trouble in proving our position; for no person we think who does not shut his eyes against the evidence of facts, can resist the conviction, that the use of intoxicating drinks, by the public, exerts an influence *unfavourable* to the sanctification of the Lord's day. It might be concluded *a priori*, from the well known principles which guide human nature, that if, when business is suspended, and the whole population is turned out of their workshops and counting-houses to spend the day as they please, they are to be encouraged to resort to these fiery stimulants, or (which amounts to the same thing,) have every facility presented to them for doing so, *insubordination and crime* will be the necessary result. There is much truth in the proverb, *the devil sets the idle man to work*; but if idle men are delivered up to the influence of alcohol, as well as the temptations of the Devil, it is morally certain that they will soon become *active* in mischief. Without, however, dwelling on these general reasons, let us pass at once to facts, and make our appeal to experience and observation. What is the *actual, most prevalent cause* of Sabbath desecration? The question has been anxiously discussed, and the whole subject carefully investigated, by the corporations of most of the large cities and boroughs in the United Kingdom; and in all the reports which they have published, as the results of their inquiries, which have fallen into our hands, they have unanimously signalized the *number of public houses* as the chief cause of breaches of this commandment, and other kindred vices. The Magistrates of Liverpool, Dublin, Glasgow, Edinburgh and Dumfries, have deplored the increase of Sabbath desecration, as compared with former times, and have ascribed it to the increase of houses for the retail of spirituous liquors, as its chief cause. A similar opinion has been declared, more or less openly, in numerous Police reports, reports of Jail committees, Presentments of Grand Juries, and indeed by almost all whose office or station puts it into their power to become acquainted with the statistics of crime. We are presented therefore with a vast body of evidence, given by men of all parties and ranks in society, after a patient and candid investigation of the subject, that *the use of intoxicating drinks throughout the community is one of the chief causes of the sin of Sabbath desecration*. And who, with this evidence before him, can give countenance to the use of these drinks, and at the same time manifest a sincere regard for the authority of this commandment, and the honour of God's holy day? From this evidence, it is a fair and unavoidable

inference, that every person who opens a house for the sale of intoxicating drinks, contributes to the prevailing evil of Sabbath desecration; and every person who countenances the practice of using such drinks, is understood to give a tacit approbation of his doing so. It follows therefore again, that whoever is desirous of seeing the fourth commandment of the decalogue honoured, is bound to adopt the rule of entire abstinence from these unhalloved beverages which cause it to be so extensively profaned, and endeavour to persuade all others to adopt it also.

[To be concluded in our next number.]

### TO THE OWNERS OF STEAMBOATS.

GENTLEMEN,—As you are now preparing for the business of the ensuing season, we think it a suitable time to address you upon a subject of great importance to the community, namely, the use of intoxicating drinks on board your boats.

The practice of placing bars on board steamboats, reduces them in some degree to the character of dram-shops, and places great temptations in the way of travellers generally, especially immigrants, at a time when from want of occupation temptation is peculiarly dangerous to them. It consequently fosters habits of intemperance, the scourge of our country, and in many cases produces drunkenness accompanied by quarrelling and disturbance; and we might add, in some instances with actual loss of life. On the other hand, we can find no advantage to counter-balance these evils, unless it be the profit which accrues to you from dealing out liquor to your passengers; a consideration which surely would not weigh with you, in a question of public morality and safety.

The practice of supplying the hands on board your boats with liquor, is one not only fraught with the most disastrous consequences to the men themselves, who are frequently, if not generally, trained by it to habits of intemperance, but actually dangerous to the public who have occasion to travel in your boats; it being a well known and publicly stated fact, that before the last great steamboat disaster on our waters, the men were observed to have free access to liquor, and to be in an intoxicated state. The public will soon, therefore, feel no pleasure nor confidence in trusting themselves or their families to your charge, unless you discontinue the practice of supplying your engineers, fire-men, and other persons connected with your boats with intoxicating drinks.

The practice of placing liquors gratuitously upon the dinner table, is expensive to you and injurious to your passengers, and therefore ought, we think, to be abandoned here, as it has been in almost every other part of the civilized world, and we are confident that such a change would be hailed with general satisfaction by the community. Indeed the time cannot be far distant when intoxicating drinks will be entirely banished from vessels carrying passengers, as in no other way can the comfort or safety of many persons crowded together be to any extent insured; and if you would adopt this plan now, your property would be much safer from danger of fire, or shipwreck, your servants much more easily managed, and passengers much more orderly. In a word, your profits would be greater upon the whole, and your risk and trouble less; and above all, you would have the proud consciousness of doing right.

We are, your obedient servants,

JOHN DOUGALL, Pres. } Montreal  
JAMES COURT, Cor. Sec. } Temp. Soc.

Sometime last year it was our painful duty to state, that great obstructions were thrown in the way of temperance

reformation in the Army by the officers in command of several regiments. It therefore affords us peculiar pleasure now to inform our readers, that the opposition alluded to has, as far as we know, ceased, and that generally speaking, every encouragement is given to the formation of temperance societies, and every facility afforded for the delivery of Temperance lectures in the different regiments and stations with which we are acquainted. Indeed, we are informed that inquiries emanating from the highest quarters have been made into the extent and effects of temperance societies in the Army, and we confidently hope that these inquiries will result in placing upon them the stamp of official approbation. It would indeed be lamentable if any mistaken regard for form and discipline should exclude British Soldiers from the great moral reform of the Age, and consign thousands of them to the drunkards grave who would otherwise be saved.

We see an advertisement from the Ordinance department, offering the Canteens in several Barracks, to whoever will pay most for the exclusive privilege of selling provisions and intoxicating drinks, in said Barracks. Although, however, provisions are included in this monopoly, it is well known that they are procurable to a better advantage elsewhere, and that in point of fact, Canteens are mere grog-shops—nurseries of drunkenness, vice, and insubordination in the army.

Now really, we think it is a small business for our Gracious Queen, (for the Ordinance department is of course entirely under her controul) to advertise for the persons who will pay most for the privilege of tempting her brave soldiers to spend their pittance in that which excites them to crimes, subjects them to military punishment, and too often results in their ruin, body and soul.

The time will come when men will look back with as much surprise and contempt to this matter, as we now do to the burning of witches by our ancestors. And even now, we would advise rum-sellers not to bid high for the privilege of supplying soldiers with liquor, for owing to the progress of the Temperance reformation that privilege will soon be little worth.

The following statement of facts was drawn up by J. Taylor, Esq., merchant, Fredericton, at the request of Rev. James Thomson, Bible Society Agent:—

Previous to the year 1823, the mercantile house with which I was connected was extensively engaged in the Lumber business. In the course of the summer of that year, I had occasion, in the prosecution of our business, to stop a few days at a public house some miles distant from the scene of our operations, the keeper of which was a professor of religion, and was in the practice of assembling his family morning and evening for the worship of God, in which exercises I was requested to join; but during the day his house was the scene of dissipation and drunkenness. The inconsistency of this publican's conduct awakened me to a serious consideration of the sinfulness of the traffic in ardent spirits, and led me to the determination of abandoning the practice, whatever might be the sacrifice.

In consequence of this determination, I soon found it altogether impracticable to prosecute the business in which we were then engaged. I therefore abandoned it; and as it happened, escaped the ruin which overwhelmed those who continued to carry it on in 1825.

Temperance societies were at that time unknown; but I may add, that we have since that period carried on the lumbering business very extensively and very successfully, without the use of ardent spirits.

About the year 1832, the plan was adopted generally by the lumberers, to abandon entirely the use of ardent spirits in the woods, and it has proved eminently successful especially on the River St. John.

We are happy to add to the above statement, that in the

chief lumbering districts of Canada, intoxicating drinks are disused in the woods. Indeed one gentleman who employs 500 men, informed us that he does not take up a gallon of spirits amongst their supplies. It is to be regretted, however, that the men break out when they go to Quebec in summer; and we fear this state of things will continue till they become tee-totalers from principle. We would therefore recommend their masters to show them the example of abstaining from all that can intoxicate, as one of the most effectual means of inducing them to adopt the same course.—Ed.

We have understood that the civic rulers of Toronto, a few years ago, encouraged or permitted the multiplication of taverns, dram-shops, &c., to an unprecedented extent; a measure of which the people have reaped, and if we may judge from the following presentment of a highly respectable Coroner's jury, are still reaping, the bitter fruits. The inquest was held upon the body of a man named Alex. Ballantyne, whose death was caused by intemperance and a beating received in a drunken brawl.

*Toronto, February 21, 1842.*

We, the Coroner's Jury, called to enquire into the causes of the death of Alexander Ballantyne, would respectfully beg to present to the City Authorities, that we cannot but view with the deepest regret, the frequent occurrence of crime and loss of life, that have their origin in a low class of what are called taverns and illicit dram-shops. These are a disgrace to this City, and if permitted to remain, we cannot contemplate where the evil is to terminate: therefore we earnestly and respectfully call on the City Authorities to use the utmost vigilance in putting down so crying an evil, and on the community at large, to discard that false sense of honor which at present prevents so many from giving evidence that will convict the illicit retailers of spirituous liquors.

J. Mulholland, Foreman, Wm. Atkinson, Robert Cathcart, John Tyner, George Walker, Charles Sewell, John Shaw, Alfred Wasnidge, John Wightman, Isaac Robinson, Geo. H. Cheney, Lawrence Lawlor, William Wallis, John Wesley.—*Star.*

We have only to add to the above, that we think the jury should not have confined their strictures to low taverns and illicit dram-shops, what are called respectable taverns and hotels being often equally destructive of life. We remember an instance which occurred a few years ago in one of the first hotels in Toronto:—A gentleman of high standing in his own District, whilst at the hotel in question, abandoned himself to excessive drinking, the means of doing so being, of course, furnished to him freely, and in a few days drank himself to death. His widow and a fine family of children came from a distance to take home his body, or attend his funeral, we do not recollect which, and a more touching spectacle has perhaps rarely been witnessed. There was no coroner's inquest in this case, nor in many others of a similar nature which might be recorded in the province; but they are not the less to be deplored on that account: and we think the decision of the public with respect to dram-shops should make no difference between the high and fashionable, and the low and vulgar.

The Procession of the Irish Roman Catholic Temperance Society on St. Patrick's day, was a magnificent affair, both for the numbers engaged in it and the banners and decorations which they bore; and if we had any doubts about the propriety of public processions as a means of advancing temperance principles they were then dispelled. Indeed the healthy, orderly, and highly respectable appearance of our Irish fellow-tee-totalers, constituted a great moral demonstration—a practical sermon, in favour of our cause, which reached thousands who never read or attend meetings, and we have reason to know made a deep impression on several

abandoned drunkards. We should think also that it was a pretty significant warning to the rum-sellers to think about changing their business.

As is usual on St. Patrick's day, there was even less than the ordinary amount of drunkenness to be seen about the streets. Indeed Irishmen generally seem to think that they are bound for the honor of their country to abstain on that day, whereas a few years ago the same consideration induced them to get drunk. What a mighty moral revolution this is, and with what honor may we not suppose Father Mathew's name will be regarded to the end of time!

Whilst upon this subject we may add, that we hear nothing about distress in Ireland, although this is a year which of all others was most likely, owing to stagnation of business and the failure of the potato crop, to produce it, and although unprecedented distress is general throughout Great Britain. Since ever we can remember, distress in Ireland was a standing topic for the Newspapers at least once a year, and sometimes all the year round. Why is it that we hear nothing about it now? We apprehend the answer lies in few words. The people of Ireland have within two years, to the admiration of the world, become a nation of tee-totalers.

The Welchmen of New York had a grand celebration on St. David's day, which was conducted upon tee-total principles: and upon the same occasion in this city, the Royal Welch Fusileers appeared to enjoy themselves without the aid of alcohol; at least among the crowd who wore the leek on that day, we did not see one intoxicated.

**A FLARE-UP AMONG THE BREWERIES.**—Two breweries have recently been burned, one in Three Rivers and one in Quebec; the latter attended with loss of life. Query, What are the premiums of insurance on breweries, distilleries, and taverns?

It gives us pain to allude to a practice which is becoming too common, that, namely, of sending us letters without paying the postage. The rule is, that all Communications should be post paid—except those of Travelling Lecturers; and when it is remembered that the Montreal Society distributes gratuitously, about 3000 copies of the *Advocate* monthly, we think it will be evident that they should not have to pay postage on Communications. We trust this hint will be sufficient.

The account of the volunteer temperance tour, undertaken by the Rev. Mr. Warner and G. Demorest, Esq., will be read with much interest. Oh that every minister in the land, who can possibly spare the time, would devote a few days, at least once a year, to similar exertions!

We are sorry that the new arrangement of the *Advocate* was not sooner decided upon, and announced; but we hope that such as have paid for the volume commencing with next number, will have no objection to remit the additional amount, and that our subscription list will rather increase than diminish on account of the change. Subscribers are respectfully requested to remit as soon as possible.

The Victoria Society is fast increasing in numbers, and its meetings are attended with much interest.

We have received a neat pamphlet entitled "A Lecture on the Principles of Temperance Associations, by James Coxbett," London, C. W., and we can recommend it as containing an interesting summary of the history of Temperance Associations, and many arguments in their favour, which ought to convince the most obstinate gainsayer.

An account of the Soirées on Temperance principles has been published, showing, that although no expense was spared in the arrangements, the whole cost was under £288, leaving a surplus of about £24, which the stewards have appropriately divided between the Montreal and Irish Roman Catholic Temperance Societies. Thus has a great demonstration been effected, and nearly 2500 persons have been entertained in an elegant, delightful and rational manner, for a sum that would probably have been insufficient to provide liquors for the same number of persons, at balls or public dinners. The pecuniary difference is, however, the smallest consideration involved in a comparison of these different modes of celebrating public events: their opposite moral bearings are incalculably more important.

Advertisements of an unobjectionable character are wanted for the cover of the *Advocate*, which has a much greater circulation than any other paper in Canada.

The journals of Mr. R. D. Wadsworth, the Rev. Richard Saul, and the Rev. W. Clarke, are unavoidably left over, with many other communications and articles of importance.

#### MONTHLY CATALOGUE OF THE VICTIMS OF ALCOHOL IN CANADA,

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

96.—A cooper in one of our largest Commercial houses died a short time ago of the effects of drinking. He had for years been intemperate, probably because he was constantly among liquors, and to such lengths did he proceed, that for months the cellars at the store where he was employed were carefully shut up from him. About a week before his death he came home intoxicated from a tavern where he had been drinking, and next day, or next again, was attacked by *delirium tremens*. Whilst under medical treatment he went out in a cold day, very imperfectly clad, and was followed by his wife to the store where he had been accustomed to work. He was sent home again, but went to a tavern or grocery which he frequented; and although the person who kept it had been warned, and had promised not to give him any drink during his sickness, as it would interfere with the operation of his medicine, and probably cause death, yet she gave him beer, or some other liquor. In the evening he became outrageous, and insisted on going out at the window, and whilst his friends tried to hold him, he dropped down among their hands, dead. Thus perished one of the strongest and finest looking men in Montreal, who, without strong drink would, we believe, have been a credit to the community connected with him. We are sorry to say, that at the funeral some of his acquaintances were under the influence of liquor, so that a better opportunity for lifting up a warning voice against the besetting sin of intemperance, perhaps, never occurred. We fear we were not improved by the Ministers who officiated on the occasion. We feel constrained to add, that many of the coopers and workmen in establishments for the manufacture and sale of intoxicating drinks, are, to all appearance, as far gone as the deceased was a month before his death. They have frequently been invited to attend public meetings, and hear what the advocates of the better way have to say; but they are joined to their idols, and will not be warned. We say these things with deep feelings of compassion for these men, whose intemperance is only the necessary consequence of their business, and would affectionately, but solemnly warn them, that they must give up either their situations, or their lives, for reform is impossible so long as they are under the daily necessity of smelling, touching, and tasting their tent and insidious destroyer. What a fearful consideration for those who follow a traffic, which produces such results—that at the door the death of the men who are devoted to destruction in their employment, must in a great measure lie through time and guilt.

#### MISCELLANEOUS.

“Mother why do you cry, and why do sister and Tommy cry? Father has not come home drunk, and we have not been obliged to run behind the stairs, or into the back-yard, as we sometimes did. Father looks as if he loved you, and when he came towards the house I saw him take up little George and kiss him, and then he wiped the tear from his eye. Mother don't cry! It is true, the farm is sold and we have been obliged to come into this log house, and we have not the horses, and waggons, and rice-puddings we used to have, but then Father does not drink now, and I heard him say to the temperance man, ‘I have been befooled by drink too long, I have almost broken the heart of my poor wife, and my family is suffering, but I mean to be a sober man.’ Now mother I cannot let you cry! Father will get a better house, and we shall have shoes and clothes to wear; some of us, Father says, shall go to school, and on the Sabbath day he will take us to church, to hear the minister preach about the Saviour, whom you say you love. And now Father's sober, we shall walk in the way to heaven. But mother, I can't bear to see you cry so!” “My son they are not tears of grief, but of joy. Your Father has taken the pledge of the temperance society, I trust we may yet be a happy family.”—W. C.

#### DIALOGUE BETWEEN MR. R. AND JONATHAN.

*Jonathan*.—I don't drink rum; I don't care nothing about it. Though I'd rather work with them that drink rum than with cold water men.

*Mr. R.*—Why do you prefer to work with those that drink spirits?

*Jonathan*.—Because they can't do half so much work as men that don't drink any. I've worked with both, and I tell you it's hard pulling to keep up with these 'ere cold water men.—*Boston Journal*.

The pastor of a church in Maine states, that an intemperate man was brought under the influence of Divine truth, and desired to unite with the church under his ministry several years ago. After six months' probation, he was admitted to the Communion, partook of the cup that was offered as an emblem of his Lord's blood, and next day was found drunk. He was excluded, but seemed humble and penitent, and after another trial was readmitted. Again he partook of the Communion cup, and again he fell. A third time the same course was pursued, and terminated in a similar manner. He then told his brethren, that he wished to be admitted to all their exercises and meetings for edification, except the Lord's Supper; of that he dared not again partake. His request was granted, and he lived an exemplary life for fifteen years, and died in the triumph of faith, but during all that period he did not dare to venture himself within the pale of the Church.—*Maine Temperance Gazette*.

**WHISKY AND THE GALLOWES.**—The Rev. Dr. Yorc stated, at a late meeting in Dublin, that he had attended at least 120 criminals to the scaffold, and every one of them declared, that intemperance was the means of bringing them to that end.—*Id.*

A very respectable gentleman brought up in this city, was unfortunately married to a lady who, in the course of a few years after their union, became addicted to the frequent use of intoxicating liquors;—so much so, that she was unable to take care of her children, and in consequence they had to be sent away from her as soon as they were three months old. One day her husband, while lying ill, desired her to give him some medicine left by the physician. In complying with his request, she unfortunately took a phial by mistake which contained laudanum and gave it to him, which he drank and immediately fell asleep, and did not wake until the next day, when he appeared perfectly crazy, and died before any remedy could be obtained.—*Olive Leaf*.

**WHAT BREAKS THE HEART OF THE DRUNKARD'S WIFE?**—It is not that he is poor and destitute, but that he is a drunkard. Instead of that bloated face, now distorted with passion, and robbed of every gleam of intelligence, if the wife could look on an

affectionate countenance, which had for years been the interpreter of a well principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband whose touch is polluting;—whose infirmities are the witnesses of his guilt; who has blighted all her hopes; who has proved false to the vow which made her his; it is such a husband who makes home a hell, not one whom toil, and disease, and Providence, have cast on the care of a wife and children.—*Lancaster Age.*

## AGRICULTURAL.

### THE COW: A PRIZE ESSAY.

BY MR. JAMES HERON, MONTREAL.

There is a degree of pliancy in animal economy which renders many kinds capable of being wonderfully changed by human ingenuity, and that pliancy is not more conspicuous in any animal than in the cow; the varieties of which, with the diversities of shape, size, disposition, and capacity, are truly surprising. The Urus of Lithuania is nearly as large as an Elephant, while the Kyloes of some of the Highland districts and Islands are not much larger than the goat. The Bison has a mane like a lion, a beard like a goat, and a hump like a camel; but all these are laid aside when the animal is domesticated. Domestication and treatment produce changes no less surprising in the dispositions of these animals. Over fed cows are dull, grovelling and stupid; but the cow, or Bakely, of the Hottentots is so tractable as to be entrusted with the oversight of other animals. He fights his masters battles; gores his enemies, and is his peculiar favourite. The dairy cows in the old country are so feeble and over fed that they are injured by travelling even slowly half a mile to their pasture, while those of the Tartars are used for the saddle and in drawing carriages. In Hindoستان cows draw the coaches and maintain their rate with horses at full trot; and the Hottentots train their cows to gallop and run down the Elk and Antelope. These are not so many different species, but are supposed to be varieties in the breed of the same animal; and the diversity of size, shape, quality and disposition is the effect of climate, rearing and treatment.

Notwithstanding the equal importance of neat cattle and sheep to the British farmer with corn crops, yet we have few treatises concerning these animals compared with the immense number that have been written on the management of arable land, or the crops produced upon it. Though according to the present improved system of farming, there is such a connection between the cultivation of the ground and the breeding, rearing and fattening of domestic animals, that the one cannot be neglected without injury to the other. But though little has been written concerning the domestic animals of Britain, their improvement has not been neglected; on the contrary, it has been studied as a science, and carried into practice with the most sedulous attention and dexterity.

In breeding cattle the safe way is to choose animals as nearly alike in their general qualities as possible, taking care that where there is a defect in the one, it do not exist in the other, otherwise it will infallibly be perpetuated. One defect can never be remedied by another of an opposite kind, but by great attention it may be diminished gradually, and at last disappear entirely. This, however, refers to defects, not to peculiar qualities. Although beauty of form and utility are not inseparable, yet as they are so frequently found united in the same individual, a handsome form should not be overlooked. Utility of form consists in a large proportion of useful parts, with a small proportion of coarse parts and offal. The great object of breeders, is the fattening quality, or a natural propensity in cattle to arrive at a state of fatness at an early age, and in a short space of time; and it appears from observation, that beauty and utility of form, the quality of the flesh and its propensity to fatness, are principles consistent with each other, and are frequently found united in the same individual, and hereditary in particular lines or families of cattle. If it were possible to find individuals without fault or defect, no price would be too great for them, and for those that have been carefully selected for several generations, it is real economy to give a liberal price.

Having pointed out the safe way in selecting the most proper animals for propagating their species, we shall now describe the

manner in which their progeny ought to be treated till they are ready for the butcher. In nursing calves, some allow them to suck their dams, but it is much better to have them taught at once, to drink the milk out of pails; as when nursed in this way they do not fall off or suffer so much in weaning. If the calves have been allowed to suck their dams, it will be necessary when they are weaned, to have them so placed as to be out of hearing of their dams, otherwise their responses will continue so as to prove injurious to both. They must have plenty of litter daily, a well aired place, and the quantity of milk allowed to each calf should not be less than two gallons a day at first; this, however, must be increased as they advance in age. When they are four weeks old the milk may be mixed, new and skimmed milk in equal proportions; to which may be added a little furinaceous substance, such as flour, peas-meal, bean-meal or oat-meal. Should they become costive, a little bacon or mutton broth will relieve them, or if they begin to purge, a small quantity of the rennet used for coagulating milk for cheese will cure that disorder. There must be provided a crib and two troughs, to both of which the calves must have easy access. The crib to contain a little fresh cut clover daily, and as often renewed through the day as may be necessary. Should the clover not be ready for the scythe, a little hay must be furnished that has been made from young herbage if possible. The one trough should contain water, soft water being best; in the other trough, there must be constantly kept a little salt, or a lump of rock salt for them to lick. So soon as the clover is ready for the scythe, the hay must be laid aside, and the clover regularly provided till the first crop is exhausted, when vetches should be provided in like manner till the second crop of clover is ready, and when the season for both clover and vetches is past, the globe turnips with hay may be resorted to. When the globe turnips are exhausted, which are the largest of all the turnip tribe, the Aberdeen, or orange turnips, rutabaga and mangel wurtzel should be taken in succession, till the produce of the ensuing season is ready, when it is in the option of those concerned either to turn the cattle out to pasture for the whole season, or only till the clover is ready for the scythe, when they should commence soiling or stall-feeding. A particular description of this mode of feeding, with all the advantages that result from it, would occupy more space than our limits will permit; suffice it to say, that more beef and milk would be obtained from the produce of one half of the ground that would be required for the same number of cattle on pasture. The truth of this was amply tested by numerous experiments in the old country, and this mode of feeding has been regularly continued ever since the experiments were made, and its numerous advantages justify its continuance. The only objection that we have heard offered to this system is the expense incurred in cutting the clover, carrying it home and feeding the cattle; but if farmers would candidly estimate the value of the immense quantity of the very best manure that is collected, they would find that the expense complained of is amply repaid, whilst all the manure that is dropped from the cattle in the field while grazing, is virtually lost, it being soon dissipated by the action of the sun and wind.

Cattle are frequently fed upon clover and vetches in a yard, or court, within which there is a supply of water, and which is commodiously fitted up with open shades in which the cattle repose during the heat of the day much more comfortably than they could do in any field whatever. In general cattle feed very well in this way, but there are sometimes exceptions amongst them, for the strongest and boldest take possession of the cribs, and will not resign them till their appetite is satisfied. We found that the better way was to feed them at the stall in a shade where they are not injured by the vicissitudes of the weather, and being all regularly and duly fed without being disturbed in any way, they feed more equally than they do in a yard. Cattle, when fattening, are much the better of being frequently well rubbed over with a hard brush. When much of the loose hair is allowed to remain upon the hide, it makes them uneasy as they may be seen frequently turning back their heads from their food to lick themselves, but as soon as they are brushed over, they turn to their food with avidity, nor will they take their heads from it before their appetite is satisfied. All the refuse of clover and vetches is turned to a good account by feeding hogs, upon which they thrive

remarkably well, so that by this mode of feeding, whether at the stall or in the yard, there is not the smallest waste of provender whatever. Excepting the precise time at which the cattle are fed, they can be kept almost in a state of darkness in a shade. The benefit consequent in being so kept, may not perhaps be generally known, but we have often been surprised in observing the very rapid improvement that cattle make when so kept.

The nursing and treatment of calves for the first year having been already described, and having enumerated some of the advantages that accrue from stall feeding, during the summer months, it may now be proper to say something regarding their treatment through the succeeding winters. During the second winter, a sufficiency of hay and water, with two feeds of turnips, mangel wurtzel or yam potatoes, if possible; if not, one good feed daily, with a little salt, will preserve cattle in good condition till the grass is again ready for them in the following season. In the third winter, they should be allowed as many turnips, mangel wurtzel and hay as they can eat, and if the cattle are sound in constitution, they will be sufficiently ready for slaughter in the ensuing spring.

If put to pasture through the summer months, care must be taken not to over stock. A considerable share of judgment is required to manage grass land, so that the soil may be improved and the occupier benefited. The last object cannot be accomplished if the first is neglected; hence, it often happens that the grazing trade becomes a bad one, when in the hands of injudicious persons. The radical error lies in over stocking; and it is even attended with great risk, to stock any way fully, till the nature of each season is in some measure ascertained. In some instances, grass has been lost altogether by over stocking; the cattle pastured thereon, being little if at all, improved at the end of the season. To keep a full bite, is the maxim of every good grazier, but this cannot be obtained without under stocking, because an adverse season may come on, and blast the fairest prospects.

Having described the manner, which we consider the most proper, for rearing and feeding cattle intended for slaughter; it may not be improper to say something regarding those designed for the dairy. It is, by some, considered unnecessary to be so particular in the rearing and feeding young cows for the dairy, as it is with cattle intended for the butcher; but we hold that young cows designed for the dairy ought to be fed, from their early days, on food suitable for milk cows; they ought to be fed at all periods of their existence, on such food has the greatest tendency to form the milk vessels of young cows, and to promote the milky secretion. In short, feeding is the great desideratum in the production of milk as well as in the shape and aspect of the stock, and when they come into milk, after being so formed, they will produce the most copious secretions of the milky fluid.

Having frequently reared and fattened the following breeds of cattle, we shall enumerate their characteristics in strict accordance with what experience warrants.

The Hereford cattle are considerably larger and heavier than any of the other breeds, and being of a mild and almost indolent temper, are not easily disturbed, which is much in their favour for fattening. They do not give much milk; which may justly be attributed to their great propensity to fatten. They can be matured for slaughter at as early an age as any other breed of cattle, of equal weight, yet known in Britain.

The Durham short-horned cattle are good feeders, and if they are fed in the manner we have recommended, will be ready for the butcher when between three and four year old.

The Ayrshire cattle are not so heavy as the Durham breed, but feed equally well at the same age; the true bred Ayrshire cows are superior to the Durham cows for the dairy; and though we know there are cows that give more milk than the Ayrshire, there is not a breed of which we have any knowledge, superior to them in qualifications for the dairy, united with an equally strong propensity to fatten.

Devonshire cattle are very handsome, they do not give much milk, but the cream is uncommonly rich, they can be made ready for the butcher at the age of four years. The last two that we reared and fattened were oxen, which we sold at a time when the price of butcher's meat was very low, at £14 stg.; at the time they were sold their age was a few days over four years. Thus

breed being much more lively and brisk than any of the other breeds, is better calculated for the use of farmers who prefer oxen to horses for farm labour. A cross with an Ayrshire bull and the Hereford cows would produce a valuable stock; they would be equal to the Hereford cattle for the butcher, and not inferior to the Durham breed for the dairy.

The polled, or Galloway cattle, though less in weight than those already treated of, sell higher in Smithfield market, per stone, than any other breed, owing to the fat being laid upon the most valuable parts, which is a quality of the greatest excellence, when the value of feeding cattle is to be ascertained. Their beef is well marbled or mixed with fat, and therefore in point of quality, much superior to that of other breeds. The demand for Galloway cattle is always very considerable, and it is no uncommon thing to see one of these little bullocks sell for as much money in Smithfield, as a Lincolnshire ox of double its weight. Several unsuccessful attempts have been made to amend this breed by crossing with bulls from other countries, but the result has satisfactorily shown, that the real original polled breed can only be preserved in perfection, by selecting bulls at home, of the best figure and properties. The cows of this breed are good milkers, and the milk which they yield of the best quality.

The Kyloe or Highland breed which prevails in Argyleshire and several of the western islands, has all the properties possessed by the Galloway cattle, so far as respects the quality of beef; though, having horns, a rougher pile or coat of hair, and being differently proportioned they are evidently a distinct breed. The Argyleshire cattle of the right sort, always sell nearly as high as the Galloways, and are much in demand with those who fatten well, or wish to present the best stock in the public market. None are more suitable for private use; the coarse parts being inconsiderable, and the principal pieces when duly fattened, of the finest quality and delicious to the appetite; while from smallness of bone, the quantity of offal or waste is altogether trifling. Innumerable are the cattle of the Kyloe sort every year taken southward; and when properly wintered, and afterwards put upon good pasture through the summer months, it is wonderful to what a size they will grow, and to what a degree of fatness they may be carried. They are always sure when fat, to sell in the public market in preference to the large breeds, and this, of itself, is a sure proof of their superior value.

The Canadian cattle are diminutive in size and unseemly in shape, the breed would be much improved by a cross with a bull of an improved breed, of moderate size, provided they were to be allowed a sufficiency of food while young; otherwise, the cross would be hurtful. Independent of a cross, the breed would be improved by proper treatment from their early days; good feeding swells the bones, increases the size and improves the shape of young cattle; in short, the size and early maturity of cattle depend upon their treatment when calves.

From what we have said (and we challenge contradiction) regarding the propensity to fatten, the superior quality of the beef, and the early maturity of the Galloway and Kyloe breeds; it will be allowed that they are much better calculated for a young country like Canada, than any of the larger breeds; and the person who would import, or cause to be imported into Canada, a few of either of the breeds, would deserve the thanks of the public at large, and of the agricultural portion of the community in particular; and in a short time he would be amply remunerated for his trouble and expence.

The large breeds of cattle described, are of a size far too large for the present mode of farming in Eastern Canada; and no good will result from putting too heavy cattle upon any soil. When that is done, the stock will degenerate till they come down to the size which the soil can support; till which, the cattle will not thrive, but continue miserable, unproductive starlings, with an over proportion of horns, hair and bones; but neither flesh nor good shapes. But if the cattle are too small for the soil, they will soon rise to the size it can maintain.

Turnips being a precarious crop in Canada, mangel wurtzel and the yam potato should be extensively cultivated; as without root food of one kind or other, it is impossible to rear, and fatten cattle sufficiently, at the same expence, upon any other food. The yam potato grows to a great size, with much less manure, and upon land that is physically unfit for turnips. 500 bushels of

this potatoe is not considered as above an average crop in the old country.

In addition to the root crops, a piece of ground should be set apart for a crop of red, or broad clover, that those concerned may have it in their power (if so inclined) to stall feed their cattle. It may be proper here to observe that a piece of ground, commensurate in extent to the number of cattle to be fed, should be early seeded with vetches, to be ready between the first and second crops of clover. Hay that is made from clover, is much better for neat cattle than the timothy hay so generally cultivated in Canada, besides, timothy is a great robber of the soil, and tends to exhaust it of its productive powers, whereas clover meliorates the soil, and the succeeding crop seldom fails to be abundant. As some of the breeds of cattle under consideration, could by proper treatment, be made ready for the butcher in the short space of two years and seven months, it is evident no kind of food within the premises should be withheld, that would tend to facilitate early maturity.

**DOMESTIC FOWLS IN WINTER.**—One of the greatest errors that prevails in the management of the domestic fowl, and one which must be destructive of all profit, is the common practice of leaving them to "shirk for themselves," during the winter months. There is no animal on the farm that better repays good keeping than the hen, and there is none that affords so much profit on the capital employed. The hen should have a close warm roost, for there are few creatures that suffer more from the cold than fowls; they should have a box of gravel, sand, ashes, &c. for them to roll and dust themselves in, to prevent the attacks of those insects to which fowls are subject; they should have access to pulverized limestones or limestone gravel, as this will give materiel for shell, and contribute to the health of hens; they should have abundance of water, clean and pure, for few animals will drink more frequently or eagerly than hens, if water is within their reach; and no one need expect healthy fowls, or a plentiful supply of eggs, who does not pay strict attention to their supply of food. Indian corn, peas, buckwheat, oats, or barley, may be fed to fowls. Potatoes, steamed or boiled, are excellent food for them, but must be fed while warm, as fowls will not eat cold potato, unless driven to it by hunger. Fowls should have access to a warm yard in the sunny days of winter, as warmth is particularly invigorating to them. If confined for any time in a close ill ventilated room, they will become diseased and feeble, and will require extra attention to repair the evil generated.—*Cultivator.*

"DIDN'T I DRUM WELL?"—Many of your readers, doubtless, have read the anecdote of the justly celebrated merchant of Boston, Billy Gray, as he was familiarly called; but lest all may not have seen it, I will take the liberty to give the substance here. When Mr. Gray was somewhat advanced in years, he was one day superintending a piece of carpenter work—for nothing about him was permitted to escape his vigilant eye; he had occasion to reprimand the man who was performing it, for not doing his work well. The carpenter turned upon him; he and "Billy" being known to each other in their youth—and said, "Billy Gray, what do you presume to scold me for? you are a rich man 'tis true, but didn't I know you when you were nothing but a drummer?" "Well, sir, didn't I drum well, eh, didn't I drum well?" The carpenter was silenced, and went on to do his work better, agreeably to Billy's orders. Billy Gray commenced his career a poor boy, and began early and continued through his long life to act on the principle of always drumming well, or otherwise, of doing every thing as it ought to be done, and not by halves; and the result was, that he died worth his millions of dollars. A number of years since, I heard from his nephew, who received his mercantile education in his uncle's counting house, several anecdotes connected with his habits of early rising, untiring industry, personal supervision of his immense business, and the clock-work manner in which every thing about him had to move—indeed always "drumming well." This is a text from which much very much, might be deduced to the advantage of every farmer. Let us, one and all, endeavour through the year 1842, to drum better than we have ever drummed before; and an increased reward to our labours will be the sure result.—*American.*

**WHAT WILL BE DONE WITH THE BARLEY?**—If the land will not grow any thing else—if the starving population will not eat it

—if it *must* be "barley or nothing" to the end of the world—then, we say, feed your horses with it. A correspondent of the *Mark Lane Express* has made the experiment and gives the result of five months' observation as follows:—"The horses upon which the experiment has been made are constantly employed at heavy work upon the road, and upon an average travel 140 miles per week. Their former keep was (for four horses) four bushels of beans, four bushels oats, and four cwt. bran per week. At the beginning of last March the beans and oats were discontinued, and barely substituted, of which we found they did not require more than four bushels, and that consequently (including the expense of boiling three times) it is a saving of full £1 per week. No other alteration has been made in their keep or their work: they have since been as healthy and active as they could be upon any corn, and are now in high condition."—But if no other use can be found for it than converting its starch into sweet matter, and its sugar into poison, by the process of malting and brewing—we say at once, throw it into our farm-yards, and let it sprout and rot there, rather than in the malt-house, where you pay duty to destroy it—use it as manure for your fields—any thing rather than convert God's solid food into a liquid poison, which is filling our country with misery, beggary, and crime?—*Ibid.*

GOOD SENSE FROM A PRACTICAL MAN.

Extracts from an Address, delivered before the Cheshire County Agricultural Associa September 29, 1840, by Jonathan K. Smith, Esq. of Dublin.

*It is very desirable to improve our breeds of stock—horses, cattle, sheep, and swine.*—How is this to be done? The first step is to convince farmers that some improvement is needed. This may be done in part by means of agricultural papers, but must be principally effected by means of cattle shows. There the best kinds are exhibited to the inspection of the community, and he must be dull of perception indeed, who does not see a difference between these and the common kinds. And having seen, and being convinced of the importance of rearing only the best kinds, and of treating them well, he must be a poor farmer indeed if he do not return home resolved to make an effort to accomplish so desirable an object. This can only be done by a selection of the best animals for breeding, and by a judicious crossing, to prevent the evils attendant upon breeding in and in. This has brought the several breeds of English Cattle, Sheep and Swine, to their present state of perfection. And what has been done there can be accomplished here in due time. I have no doubt that in fifty years, breeds of cattle might in this way be produced from our native stock, that would vie with the best imported specimens. Still it may be advisable to avail ourselves of these imported breeds, when it can be done without too great an outlay of capital, for reasonable returns therefrom.

*The kinds of stock should be selected with reference to our means of keeping.* It is vain to expect an extraordinary animal, even if it be Durham Short Horn, in summer and winter, we subject it to short keeping. If we are under the necessity of putting it on short allowance, some of our hardy native breeds or the Ayrshire, would be preferable to the Short Horns. Few seem to be aware of the difference between a superior animal and one that is "about middling," as the phrase is. One may not repay the cost of rearing and keeping, while the other is the source of a handsome income.

We still have specimens of the two kinds of cattle seen by Pharaoh in his dream, "some are well favored, and fat fleshed," and others "very ill favoured and lean fleshed," and although they may not literally eat up the fat kine, they do eat up the forage of their owner without any adequate return, and still are "as ill favored as before." If it cost twenty dollars per annum to keep a cow, and the whole income from her be but twenty dollars, the owner is just as much poorer for keeping as the labor of making the butter and cheese is worth.—But if the income is thirty or forty dollars, as it will be from a first rate cow, we realize a larger per centage of profit.

*And in regard to swine,* if with some breeds, four hundred weight of pork can be made with the same cost that three hundred weight can of another breed, it is surely worth the attention of farmers to select the best. The Berkshire is probably the best breed to be obtained at present.

**SCALDED OR CLOTTED CREAM.**—Take a pan of perfectly sweet milk, twelve hours old, with the cream on; stand it on a stove or furnace over a gentle fire till slightly scalded, "when a ring will appear in the cream of the size of the bottom of the pan;" then take it off and let it stand till cold; skim off the cream and it is fit for use; when used as an accompaniment with fruits, tarts, &c., it is sweetened to suit the taste. This cream is esteemed a great luxury in London. It is brought in by dairy-men, and sold at a high price.—*New Genessee Farmer.*

**PENCIL CEDAR.**—It is not generally known, that if the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths, or other destructive insects will get into them; and as the wood is much cheaper than wainscot or mahogany, and gives a delightful perfume to the clothes contained in the drawers, it needs only to be known to bring it into very general use.

## EDUCATION.

We intend to give in our next a summary of the Canada School Act, and of the District Council Act as far as it relates to Education, with a few practical remarks on the duties of the Community under these laws.

We notice with great satisfaction that some of the conductors of the American Newspaper press are men of a high order of intellect, who entertain a just sense of the importance and responsibility of their office; and who from time to time send forth articles replete with philosophy, morality, and Christian philanthropy. We give in this number two specimens of the kind of articles to which we refer, viz., one on Public Amusements from the *New York Tribune*, and one on Self-Improvement from the *West Chester Advertiser*. We recommend them to the attentive perusal of all, and particularly request some of our Canadian Editors to reflect whether such articles are not more likely to make a paper interesting and useful than the wrangling and abuse with which their columns are frequently filled.

**OUR PUBLIC AMUSEMENTS.**—The noiseless but mighty revolution now proceeding in the character and description of our popular entertainments deserves universal remark and congratulation. The Tremont Theatre at Boston—a highly respectable one of its class, and we believe the only one open this winter in that city—has just given up the ghost, after a desperate struggle of twenty-five weeks, in which the Management has sunk Ten Thousand dollars. The lease has been surrendered to the proprietors, and the house is closed. This, be it remembered, is in a highly intellectual city, which has some Ninety Thousand inhabitants, as many more within an hour's ride, a Legislature in session, five Railroads centering upon it, and in an unusually busy winter; while three or four Courses of Public Lectures have been constantly in progress, to crowded audiences, and in some cases not one-fifth of those applying for tickets could obtain them. As in Boston, so in a less degree elsewhere. In this city our large Theatres have been closed a part of the winter, or opened only for Balls, &c. while popular Lectures have been multiplied and attended beyond all precedent, and the demand for our current literature has also largely increased. Side by side with this change has marched the great Temperance Reformation; and now hundreds of firesides are nightly surrounded by happy family groups, intent on the delightful acquisition of knowledge from the speaking page, who lately awaited in terror the return of the husband and father intoxicated from the drunkery; and the souls of young persons now improve their evenings in hearing Lectures or in study, who but lately dissipated them amid the unhealthy excitement, the noxious influence of the Theatre.

This change is still going on, and extending its influence into the most secluded recesses. The Washingtonians number their converts by thousands in every State; and in this State not less than One Hundred Thousand Persons are distinctly enrolled under their banners. We hear of their tearless victories in Maine and in Iowa; of villages cleared of rum-selling and drinking in

Kentucky, and of thousands reformed in New-Orleans, and every day adds force and volume to the resistless current. We believe that the consumption of Intoxicating Liquors has been reduced one-fourth in 1841, and that it will be reduced in still greater proportion in 1842.

This drying up of the sources of guilt and wretchedness throughout the land imposes upon those who are never weary in well-doing new duties and obligations. Contrary to the received opinion of ages, it has been proved that the most degraded drunkard is curable by proper means; we have yet to show that he may be surrounded by such circumstances as to render his return to vice impossible. Let Lyceums be formed in every village; let Reading and Debating Clubs spring up in every School District; let Popular Libraries proffer their priceless treasures at every turn; in fine, let the innocent and the reformed have every inducement to hold fast their integrity, and every dissuasive from plunging into guilt, and every year shall witness swifter and bolder advances in Knowledge and Virtue, until Intemperance, Ignorance, Wretchedness and Crime are banished from the country for ever.—*New York Tribune.*

### SELF-IMPROVEMENT.

The opinion, we fear, is too prevalent among the youth of our land, that, to become truly educated, it is necessary to spend some time at a well established college or seat of learning. Now, it is far from our intention to underrate institutions so elevated in their character, and so laudable in their aims, or to withhold from them that tribute of praise to which they are so justly entitled. We most readily admit that the advantages will be felt through all coming ages; but at the same time, we deem it our duty to state that it is in the power of every youth in our land, however humble may be his sphere of action, and however unpropitious the circumstances by which he is surrounded, to acquire a highly respectable education by his own private exertions.

If we consult the history of distinguished individuals, we shall find, that in most cases, they had in early life, to pass through circumstances the most adverse and unpropitious. Pope Adrian the Sixth, the son of a poor barge-builder of Utrecht, was so persevering in his pursuit after knowledge when young, that, it is said, he used to take his station with his book in his hand in the church porches, or at the corners of the street, where lamps are generally kept burning, and to read by their light. Mr. Gifford, who was for several years the learned editor of the *Quarterly Review*, was apprenticed to a shoemaker. He has given us the following touching account of his poverty and perseverance in the pursuit of knowledge at the time of his apprenticeship. He had a strong desire to be acquainted with mathematics. "But I possessed at this time," he observes, "but one book in the world—it was a treatise on algebra, given to me by a young woman, who had found it in a lodging house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be acquainted with simple equations, and I knew nothing of the matter. My master's son had purchased Fenning's Introduction; this was precisely what I wanted—but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding place. I sat up for the greatest part of several nights successively, and, before he suspected that his treatise was discovered, I had completely mastered it; I could now enter upon my own; and that carried me pretty far into the science. This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one; pen, and paper, therefore (in despite of the flippant remark of Lord Oxford), were for the most part as far out of my reach as a crown and sceptre. There was indeed a resource, but the utmost caution and secrecy were necessary in applying it. I beat out pieces of leather as smooth as possible, and wrought my problems on them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide by it to a great extent."

We might have brought forward numerous other instances, but we deem the preceding sufficient for our purpose. A writer on education, speaking of self-improvement, very justly remarks, "When there is a strong determination to attain an object, it rarely fails of discovering the requisite means of doing so, and almost any means are sufficient.—We mistake in supposing there is only one way of doing a thing, namely, that in which it is commonly done. Whenever we have to prove it, we find how rich



in resources is Necessity; and how seldom it is, that in the absence of the ordinary instrument, she has not some new invention to supply its place. This is a truth of which the studios have often had experience, and been all the better for experiencing; for difficulties so encountered and subdued, not only awaken ingenuity, but strengthen a man's whole intellectual and moral character, and fit him for struggles and achievements in after life, from which other spirits less hardly trained, would turn away in despair."

We have no hesitation in saying, that if the youth of our land, surrounded as they are with educational facilities of the highest order, would steadily devote but one hour a day to self-improvement, and be judicious in the selection of their books, placing the Bible first, they would find in the course of a few years, there is no leading fact in history with which they would be unacquainted—no principle in any science that they could not understand—no truth in morals or religion of which they would be ignorant. By way of encouraging them in this important undertaking, we would remind them of the honours and pleasures that invariably attend all efforts at moral and intellectual improvement. How dignifying to human nature, and how bliss inspiring to the human heart, to be employed in obtaining a knowledge of the natural and moral history of our world—the construction and laws of the universe—and, moreover, of looking

"Through Nature up to Nature's God."

But we fear there are thousands of our young people, even in this highly favoured and enlightened country, who pay more attention to the decoration of their persons, than the inward adorning of the mind, and who spend more time in trifling and vanity than in the pleasures of science and religion. We perhaps cannot do better than set before such the example of the great Roman orator, Cicero. What a nobleness of being, and what a loftiness of aim he evinces in the following words: "What others give to their own affairs, to the public shows, and other entertainments, to festivity, to amusement—nay, even to mental and bodily rest, I give to study and philosophy." Can any one wonder that Cicero became a great man? And will Christians of the present enlightened age permit themselves to be surpassed in devotion to self-improvement by a heathen philosopher?—*West Ch. Advocate.*

### MISCELLANEOUS ITEMS.

The steam-ship *Caledonia* was obliged by stress of weather to put back to Liverpool, and her passengers and mails were brought by the *Acadia*.

**GREAT BRITAIN.**—The Prince of Wales has been baptized, receiving the name of Albert Edward; the ceremonies were extremely splendid.

Sir Robert Peel proposes a new sliding scale of duties on grain, by which a very material reduction will be effected, as a comparison of a few points of the present and proposed scales of duties on wheat will show. When the average price of wheat is

	Price.	Present Duty.	Proposed Duty.
under . .	51s.	36s. 8d.	20s.
from . .	60s. to 61s.	26s. 8d.	12s.
" . .	70s. to 71s.	10s. 8d.	4s.
over . .	73s.	1s. 0d.	1s.

Colonial wheat, which is now admitted at a duty of 5s. when the average is under 67s., and at a duty of 1s. above that rate, is to be at 1s. when the average is over 58s. The Ministry also propose to lay a tax on American wheat and flour coming into Canada, whether, as we understand it, for consumption or exportation to Britain, of 3s. per quarter, and 2s. per bbl. respectively. Prices of grain were somewhat lower.

The foregoing propositions have given no satisfaction to the Corn Law repealers, who have in some places burned Sir Robert Peel in effigy, and in others held public meetings and bazaars to promote the Anti-Corn Law agitation; an agitation which is fast becoming extremely formidable.

Great success attends the British Arms in China. Chusan, Tinghae, Chinghae, and Ningpo, have been taken with, it is said, great slaughter of the Chinese, and a very trifling loss on the part of the British. Nevertheless no disposition to make concessions was apparent on the part of the Chinese government.

The British troops in Upper India have experienced serious reverses.

The crown Lawyers are unanimously of opinion that no law exists in Britain for giving up the *Creole* Negroes, and instructions have consequently been sent to Nassau to liberate the nineteen who were detained in confinement.

Lord Ashburton sailed on his special mission to the United States on the 15th February.

The expedition to the Niger, of which such high expectations were entertained as the means of opening up an extensive commerce with the interior of Africa, and introducing Christianity and civilization, has failed. The failure was owing to dreadful mortality amongst the persons composing it, caused by the extreme unhealthiness of the climate.

Distress continued unabated in the manufacturing districts. In Paisley 17,000 persons were living upon charity; one penny three farthings a day being about the allowance for each. Subscriptions and collections for their relief were made in all parts of the country.

**UNITED STATES.**—The excitement among the slave-holders about the *Creole* and the right of search has not abated, and the Secretary of State, Daniel Webster, has pledged the American Government to a demand for indemnity from Great Britain for the *Creole* Negroes. This demand will, it is believed, be decidedly refused, and the American Government will of course be reduced to the alternative of withdrawing it or declaring war.

Extraordinary excitement prevails in Congress when any question connected with slavery is brought forward, and the Southern members sometimes find themselves in a minority in these questions, for the first time we believe in the history of the United States.

The present banking system of the United States is to a great extent broken up by suspensions and bankruptcy, and it is not at all likely that a national bank of any kind will be established.

**CANADA.**—The Special Councils have in general made a good beginning, though it is much to be regretted that some of them have refused to impose taxes for Education.

Liberal subscriptions have been raised in several cities and towns of Canada for the relief of the destitute operatives of Paisley.

Liberty, tranquillity, and prosperity appear to prevail throughout the land; if we could only add *temperance*, we should say that the people of Canada, as far as temporal matters are concerned, were in the happiest circumstances of any people since the world began.

### MONIES RECEIVED ON ACCOUNT OF

*Advocate.*—E. Grout, Vaudricul, 3s. 4d.; P. Hodgkinson, Aylmer, U. C., 11s. 3d.; S. McCoy, Darlington, £1; S. Warner, Wilton, 5s.; Mrs. Hilliard and J. Rogers, Grenville, 6s. 8d.; J. Carson, Buckingham, 8s.; J. Hudson and J. Noyes, Clatham, 6s. 8d.; G. McLeod, Buckingham, 5s.; W. Lough, Buckingham, 5s.; L. Bigelow, Buckingham, £1 5s.; T. R. Symmes, D. Pinck, W. Grimes, and C. Wood, Aylmer, L. C., £1; J. Sully and J. Rickard, Bytown, 10s.; E. J. Briggs, Stanstead East, 5s.; C. Brooks, Lennoxville, £2 10s.; Sundries, per J. Mc Donald, Agent, £2 0s. 6d.; Sundries, per Rev. R. Saul, Agent, £9 2s. Sundries, Montreal, £1 6s. 3d.

*Donations.*—D. McLaren, Tarbolton, 15s.; Royal Regt., per W. Bustard, London, £2.

*Anti-Bacchus.*—R. D. Wadsworth, Agent, Montreal, £3 15s.; C. B. Knapp, Bytown, £1 12s. 6d.; John Dougall, sales, £9 18s.; per Rev. R. Saul, Agent, £1 3s. 9d. *Erratum.*—In December number £1 from C. B. Knapp, Bytown, should be £1 10s.

*Almanacs.*—R. D. Wadsworth, Agent, Montreal, 12s.

*Agency.*—M. Barber, Lachute, 10s.; L. Waldron, Lachute, 5s.; Rev. W. Dignum, St. Andrews, 5s.; Collection at meetings in West Hawkesbury, 10s. 6d.; Chenail Ecarte, 5s.; *L'Original*, 10s. 1d.; Cumberland, 6s. 3d.; Chelsea, 13s.; Bytown Total Abstinence Society, £3 12s. 1d.; per Rev. R. Saul, Agent, M. Troyer, Port Rowan, 1s. 8d.; Port Dover Society, 11s. 6d.; *Simeon* Society, 13s. 10d.; Dunville Society, £3 6s. 5d.; J. P. Down, Port Colborne, 1s. 3d.; Rev. W. Clarke and W. Rose, London, £4 10s.; Ottawa Society, 15s.; Colborne Society, £2 10s.