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# THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

TEMPERANCE, EDUCATION, AGRICULTURE AND NEWS.

VOL. IX.

JULY 1, 1843.

No. 5.

## AN EXAMPLE FOR WIVES: A TALE OF REAL LIFE.

In the year 18—, and in the month of August, the following marriage might be found in a column of our daily papers.—“On the 18th inst, by the Rev. Philip M——, D. D., William Gordon to Maria Sheldor.”—Maria had made what the world would call a good match. Her husband was an honest, industrious tradesman, was engaged in a lucrative business, and had means sufficient to support her respectably. A neat house was furnished for their reception, and they took possession with feelings, understood alone by those who marry for pure disinterested affection. Affairs glided on smoothly; he was attentive to his business, and she did all in her power to make his home a cheerful one. After some time one night at 10 o'clock, found her waiting his return; this was unusual. For the first time since their marriage, was he out at that hour. She tried to wile away the tedious moments in numerous ways, hoping that every one would be the last spent in solitude. At length he came—a political meeting, he said detained him longer than he expected, as a number of addresses had been delivered by eminent men, and he had become interested, and had forgotten how slowly the hours passed to her, with whom he had been in the habit of passing all his leisure moments. Excessing him with a smile, she answered, “I should not have complained of feeling weary on this your first absence, but you have been so much with me, that I have become selfish. Dear William you must blame your previous attentions for my fault.” “Do not call it a fault, Maria, it does not need even as much as you have said; you have uttered no complaint; it is from those tell-tale eyes that I have learned how lonely you have been;” and as he spoke he fondly gazed upon the beautiful features of his wife, that upon his entrance had lost their heaviness, and sparkled with double brilliancy. He loved her with as much truth and fervor as ever warmed the heart of the fondest husband, and he resolved, that excepting those hours devoted to business, none should be passed from her side. But, alas! for man's resolutions! the first step had been taken; the second was not difficult.

At that time, there was a great political excitement, and the meetings, as is too generally the case, were held at taverns. William, though not a warm politician, was young, and like even older persons, believed his candidate the one above all capable of filling the office sought, with credit to the State. He imbibed the views of his associates, and if not as conspicuous, was anxiously watching for the issue, as those who had been foremost in the rank. Ten o'clock now found him at home as seldom, as formerly away from it. Maria attributed it all to the meetings, that she knew he was constantly attending, and therefore uttered no murmur.

It grieved her to see him return some times with flushed cheek, and unsteady step, but she did not give vent to her uneasiness, and only trusted when the election was over, he would forsake all that had grieved her so much, and return again to his former conduct. She was willing, as woman ever is, to look forward to a bright and beautiful future. She knew that all who live have clouds as well as sunshine to encounter, and thought the present one would soon pass away, and leave her horizon as serene and calm as the days she looked back upon as her morning light. At

the meetings where William might always be found, there was a party of young men near his own age, possessing pleasing address and manners; they made it a business to attach themselves to all new comers by inviting them to drink to their better acquaintance, and thus lead them gently into the worst of vices. They knew that William was in good business, and to him they professed the warmest friendship. They made up various kinds of excursions and pleasure parties, to all of which he was invited; and, of course had to bear a part if not all the expense. For a man in his moderate circumstances, this could not long continue; his business was neglected, his customers finding him inattentive, sought more punctual men. When his friends found his means exhausted, they saw in him many faults that had not presented themselves before. The foremost, and most to be despised, an empty purse; that was a bugbear from which his associates shrank with terror. He was now the father of two children, no money, no business, a ruined reputation—what was to become of him? The thought almost made him mad, and he had recourse to the bottle; with that he strove to banish all thoughts of his condition, his home, his wife and his children. How he succeeded we shall see.

Four years have elapsed since the conclusion of the first part of my narrative. In a room in one of the small houses that are situated in the northern part of our city, sat an interesting looking woman. The room was small but very clean, and had an air of comfort that cleanliness always gives. The furniture was all for use, not a piece for ornament. In one corner stood a cradle in which a babe was sleeping; beside it sat an elderly woman with her foot upon the rocker; she was trying to keep herself awake and the child asleep by the motion of the cradle.

It was Maria and her mother. Four years had not wrought any change in Maria's face, but resignation sat sweetly on her still handsome features; her eyes, though not so bright and sparkling were not the less beautiful though the light that shone from them was less dazzling than when first presented to the reader. Her neat figure was clothed in a dress of the plainest materials. Her glossy hair was hidden from view by a snow-white cap, and a checked apron, that had not yet lost its folds, completed her attire. It was very late yet she was still sewing industriously. When she saw the fatal change that had come over her husband, she uttered no complaint. She did not greet him with harsh words on his entrance, but received him as calmly as her misery would permit. She had given up the pretty home she entered with such joyous prospects, and rented the one we now find her in. All that she deemed unnecessary was sold, and paid the debts that were rashly incurred by her unthinking partner. She called on all that had been friends in her prosperity, and requested their patronage, as she intended by sewing, to earn a livelihood, for her family. Her mother came to live with her, that she might devote more time to her labour, by relieving her of the care of the house and of the children. William still continued his downward course. He would hire himself out for a week or two, and work until he got money for drink. When that was exhausted, he would get employment elsewhere for a short time, and thus his days were spent.

“Mother, you had better go to bed, you look sleepy; besides, you need rest, you have been very busy to-day,

the babe will not awaken soon again, and if he does I can stir the cradle—do go to bed.”

“No my child I am not sleepy; I can sit up till you finish. You will go then, will you not?”

Maria blushed, as she answered, “Not until William comes home!”

“Not until he comes home!—he may not be home until daylight, and what thanks will you get for waiting up? He will be in a pretty state when he does come.”

As she spoke, the door opened and he entered. The mother said the truth. A pretty state he was in—his coat was torn, his hat was smeared with mud, and his face told that he had been engaged in a fight of no slight import. He grimly asked for a light. Maria lighted one and handed it to him. She followed him up stairs, and in a few minutes returned, with his tattered and soiled garments in her hand. She folded up the work she had been previously engaged in, and sat down to mend the rent in his coat. That done, she brushed it and hung it on the peg appropriated for its use: next, she freed the hat from its filthy covering, and then went out to the shed, and brought thence a tub, and prepared late as was the hour to wash the soiled garments. Her mother sat gazing at her in mute astonishment. At length she spoke—“Maria, are you mad, thus to countenance his evil doings! Come to bed—you see how he rewards your forbearance. Why not take your children, and leave the miserable creature to his own way.”

“Mother,” said she, as she looked up from her work, “he is my husband! the father of my little ones, and as long as my strength enables me to earn food, he shall share it; when we were first married he was kind, even as you could wish; I was poor, he was not rich, yet had enough to make a home comfortable; of that home he made me a mistress. Through bad company he fell into a vice, from which unkindness can never reclaim him. I have borne all four years without complaint, but do not suppose, without feeling. Oh, mother when I see him that I love, come home as he did to-night, my heart almost breaks. And often, as I look back upon our happy days, and think what William was then—the effort I make to suppress my emotion, can only be equalled by the fervency with which I pray for resignation.” Tears fell from her eyes as she continued—“but I will never desert him; his clothes, though old, shall neither be ragged nor soiled. I will, as far as I am able, perform my duty—the task is an easy one—the only reward that I ask, mother, is an approving conscience.” The mother did not speak—she knew Maria was resolute, and now that her excited feelings were calmed, she felt proud that she could call that exemplary woman daughter.

Maria continued her quiet, meek, uncomplaining ways:—still the same gentle creature to her husband, and the hard-working mother for her children.

William came home one day about sun down, he had been trying to get work to enable him to purchase that which had become almost his sole existence, but he was disappointed—no one wanted help—at least, not such as he could offer.

He had thrown himself upon a chair with an aery look; Maria was preparing the evening meal; looking round, she observed the expression of his face, and asked him if he was sick? “No,” he replied in a surly tone. “Is there any thing I can do for you, William? if there is, tell me, I will do it cheerfully.” For the first time for some years he answered her kindly: “No, Maria, you have already done more than I deserve.” Her gentleness had conquered. He did not leave the house that night—but he sat by her side as she sewed, and he read and talked until they were startled by the watchman calling twelve o’clock. Evening after evening passed in the same way.—William once more sought work, but with a different view; not to waste his earnings in intoxicating drinks, but to use them in sup-

port of his family. He went to his old employers, told his story, and they promised to give him what they had to do. Slowly they were raised to their former station.

In a neat house, with all the comforts if not the superfluities of life, they may now be found.—When he told Maria it was unnecessary to continue her sewing, he asked her forgiveness for the many unkind words that he had said to her in his dissipated days. “To you alone belongs all the credit of my reformation—your meekness and forbearance have been the means of changing a worthless inebriate into a worthy member of society, and the Temperance Society in particular.—*Evening Journal.*”

## PROGRESS OF THE CAUSE.

From the seventh report of the American Temperance Union just published, we extract the following most interesting and ably written summary of temperance statistics throughout the world.

### FOREIGN OPERATIONS.

The Committee hasten to a view of the progress of temperance in other parts of the world; and they do it with the same tearful gratitude with which they contemplate its advance in our own land.

And first of all the eye lights on Ireland;—Ireland, moving with us shoulder to shoulder and with a mighty impetus, in this moral enterprise. Near six millions of her population have received the total abstinence pledge, chiefly from that extraordinary instrument of heaven, the Rev. Theobald Mathew; and, says the last Report of the Irish Temperance Union, just received, “Almost every where the movement seems still to be onward. Throughout Ireland the most cheering indications of stability are evinced by improvement in the habits of the people, attested by the decrease of crime, the thirst for mental improvement, and the increased lodgments in the savings banks; and nothing is so striking in the great national total abstinence regeneration as the fidelity with which the people keep to their pledge.” Distilleries and breweries are still to be found at work, and public houses selling intoxicating drinks are still numerous, but the poisonous ocean is fast drying up; the spirits entered for home consumption having diminished since 1810 more than half, or 5,525,059 gallons, and in the last year one fifth of this, or 1,194,793 gallons. The commitments for drunkenness to Richmond Bridewell were 800 less in 1812 than in 1811. The diminution of crime, of the heaviest offences, had been in Dublin from 12,096 in 1837, to 773 in 1840. In the Leper’s Hospital, Waterford, the number of casualties has greatly diminished; and although constant applications were formerly made for the admission of women seriously injured by their drunken husbands, not a single instance has presented itself during the year. In the Dublin Fever Hospital no case has appeared of delirium tremens during the year. In the most wretched districts, formerly the abodes of extreme destitution, are now found, to a gratifying extent, bedding, furniture, and other comforts of life, and fairs and markets, formerly scenes of riot and disorder, are now models of peace and harmony. A public movement among all classes and sects Protestants and Catholics, is now in progress to erect some lasting memorial to the man who, under God, has been the instructor of this mighty moral revolution.

In England, Scotland, and Wales, the cause seems to be steadily progressing; though the sympathies of but few of the nobility and gentry, or even clergy, are enlisted in its favour. The two great national societies, the New British and Foreign Temperance Society and the British and Foreign Society for the Suppression of Intemperance, have, during the year, been dissolved, and a new national organization has been created at London, called the National Temperance Society, designed to embrace and aid all total abstinence societies in the kingdom, whether on the long or short pledge. And another has risen into being, called the British Total Union, founded on the pledge of the American Temperance Union, excluding both the traffic and all provision of liquor for others. From both of these institutions the Committee have received letters, soliciting correspondence and co-operation, to which they cordially respond. In the North the British Association continues to prove itself a most efficient organization. Several able periodicals are devoted

entirely to the spread of the cause; among which, the *National Temperance Advocate*, the *Temperance Recorder*, the *Bristol and Gargow Journal*, stand pre-eminent. In the Metropolis, Bristol, Manchester, and other populous towns, the cause is advocated with untiring energy; and at Leeds a movement resembling the Washingtonian movement of our own country has been crowned with great success. In Cornwall, there are 370,000 inhabitants, 10,000 of whom are miners, and 70,000 teetotalers; and out of all this numerous body there were but *five prisoners for trial* at the last assizes! Every where, the friends of total abstinence feel strengthened and more able to cope with their adversaries. And at the tables of the religious public, even such as prefer not to favour the cause, at the quarterly meetings of numbers, at public dinners for religious and charitable objects, in a multitude of domestic establishments, there is much evidence that the cause is working wonderfully. But after all, without the heavings of some mighty elements, England will sink under the loathsome incubus of intemperance. Notwithstanding all that has been done in the cause of reform, the sum of fifty-three millions sterling is now expended for intoxicating drinks, three millions more than at any previous period. In Glasgow, a million annually. Every twelfth house is devoted to the sale of spirits. In Birmingham £600,000. In London the quantity of gin, ale, porter, daily consumed, with its consequent pauperism and wretchedness is frightful. 90,000 houses are licensed by government for the sale of intoxicating liquors. The British navy and merchant ships are all under the constant stimulant of ruin, and more than a million sterling annually is the computed national loss at sea from intemperance, besides that of the lives of many hundreds of valuable seamen. The encouragement is, that the whole is exciting the attention, not merely of philanthropists, but of government itself. The recent exposures of Lord Ashley in Parliament show that something must be done, and that speedily; but nothing can be done effectually but by the prevalence of the spirit of total abstinence, from the throne to the humblest individual.

In Canada the cause has strongly enlisted more than 100,000, both Protestants and Catholics, a tenth of the population. "The reformation of drunkards," says an indefatigable agent, "goes steadily on, and many of the reformed have joined the church of God." The influence of our principle upon the traffic is perceptible every where—few respectable persons drink in taverns; and distilleries, breweries, and taverns are decreasing. In some places not on fourth the quantity is consumed as formerly. In Montreal a memorial has been signed by nearly all the principal mercantile houses, to British ship owners and underwriters, intreating them to favour vessels sailing on temperance principles, and to urge the adoption of these principles in the management of British merchant ships, by every consideration of interest and humanity—a memorial which, if listened to, must be productive of the most important consequences.

Over Nova Scotia and Newfoundland, the reform has swept like the balmy influences of spring. At St. Johns, where, a few years ago, drunkenness was proverbial among the fishermen and the poorer classes, it is now almost unknown, and mercantile houses which once imported at a time ten thousand pounds worth of rum, are now said not to import any.

At the South, in Bermuda, and the West Indies, especially in the island of Hayti, through the exertions of S. P. Instant, a son of one of the most influential residents, its advances have been signal during the year. At St. Kitts, not one tenth of the quantity of spirituous liquor is used as formerly. And in Jamaica a large number of individuals have become members of the Total Abstinence Society.

In the North of Europe the cause suffers for want of an intelligent agent who shall continually present it to the influential classes, but in all the countries of Holland, Germany, Prussia, Denmark, Sweden, and Norway, societies are increasing and exciting more and more public attention. At Osnabruck, in Germany, in a population of 18,000, a society exists numbering 4200 members. A temperance song-book has here been published for the Germans. At Hamburg are 1800 members. The kingdom of Hanover is the chief seat of temperance operations, though societies are spreading in the north and west of Germany. The Emperor of Russia has at length ordered Dr. Baird's History of the Temperance Reformation to be immediately published, without even the inspection of the censors. In Sweden the work is gloriously progressing. Through the patronage of the King, the Prince Royal, and the labours of Professor Barzelius, all orders and ages are taking an interest in the work. On all the royal

estates the distilleries have been suppressed, and of the whole number, 120,000, in the country a few years since, not more than 70,000 are now remaining. In Norway, where a thousand copies of the temperance history were distributed among the members of Parliament, an ordinance has been passed ordering every distillery in the country to wind up its business in ten years, and it is presumed no repeal of it will be known.

At nearly all the British ports in India and China, societies are established on total abstinence principles; and well-conducted journals are regularly issued at Madras and Sydney. The South India Temperance Union, at Madras, is proving itself an efficient organization. Its fifth annual Report, published in November last, and just received by the Committee, presents the cause as progressing, on a permanent basis. The various societies at Bombay, Cannanore, Cochin, Negapatam, Poona, Madras, Trichinopoly, Vizapatam, Mysore, Dumdum, Kanchi, Calcutta, Bangalore, return over 3000 members. Of the Journal of the Union, 8300 copies have been printed, during the year. About 1600 have been sent to subscribers, and two thousand sent to soldiers, ministers of the Gospel throughout India, and to societies in India, in Burmah, China, Cape of Good Hope; besides over 6000 temperance tracts. Its active President, Dr. John Scudder, is now in America. The labours and writings of Archdeacon Jeffreys, of Bombay, still continue to be of great efficacy in promoting the cause. Arrack is the principal spirit used. The abundance and cheapness of the article, made into toddy, places it in the reach of every one. It is dragged to such an extent that, for the value of one rupee, any individual can procure enough to deprive him of all sense and motion. The chief magistrate of Madras stated, at a public meeting some time since, that he believed half of the natives of Madras to be in a state of intoxication every day. But God, in his providence, by temperance societies, is wonderfully checking the evil. The distinguished General Sale has borne the highest testimony to the benefits of total abstinence in all the military stations of India.

In China, the Rev. E. C. Bridgman, D. D., is Secretary of the Hong Kong Temperance Union, and there is hope that the total abstinence principle will yet save the Chinese from the desolations both of alcohol and opium.

In South Africa, the cause of temperance continues to excite great attention among the aborigines. Numerous societies are formed, and "It excites much surprise," says a gentleman, "to see the arrangements made on these occasions," (tea meetings,) "by persons who, a few years ago were wandering in a dirty sheep-skin dress. But now, could you behold them leaving the house of God on the Sabbath day, all clean and neat, you would be delighted at the heart-cheering sight. Glorious things are taking place."

At Sierra Leone, the cause is prospering; also at Liberia; and, during the last year, the Rev. William Raymond, missionary with the Mendians, has introduced the total abstinence principle with success, into benighted Africa. Ruin he found the ruling power at all wakes or funerals. He says:

"I commenced to preach about drinking at the same time, in connection with wakes. They go hand in hand together. One Saturday night, at our leaders' meeting, I laid the subject before the class leaders. I pointed them to the drunkenness in the street, &c., and asked them, 'What can be done?' 'We must stop drinking ourselves,' said one. 'Very well,' said I, 'that is the only way. I will give you one week to think about it, and then I want to see how many will join me never to drink anything that will intoxicate.' As I said this, a deep sigh escaped from one of the leaders. During the week I prepared a teetotal pledge. At the leaders' meeting on the next Saturday evening, I presented and signed it. To my surprise six out of seven leaders signed. One could not give up *sour palm* wine. That would intoxicate, and therefore he could not sign. 'Palm wine, when sweet, will not intoxicate.' The next day I preached upon the subject, from Acts xvii, 30, 'The times of this ignorance God winked at,' &c. At the close of the meeting I gave an opportunity to all who wished, to sign the pledge. That day our number increased to 16, I think. It has gradually increased since, till now we enrol 50 under the teetotal banner."

In Polynesia, especially at the Sandwich Islands, where a nation has come out of the deepest degradation to the civilization, religion, and independence, in which we are rejoicing, the cause of temperance has gained almost complete possession of the hearts of king and people. At Lahaina, the king and all the high chiefs of the nation, with 1500 people have united in a total abstinence society. Similar societies have been formed through all the other

nations. "And now," says the Secretary of the Temperance Society for Foreign Residents and Visitors, in a recent letter to the Committee, "almost without effort, the entire nation may be brought under the tea-total pledge. Pray, furnish us as speedily as possible with a good supply of all the publications of the American Temperance Union. We need them, not merely for ourselves but for 100 whale ships, and 3000 seamen, who annually touch at Lahaina."—*Jour. Am. Tem. Union.*

ERNEST TOWN, SECOND CONCESSION, March 21.—Our Total Abstinence Society was organized about eighteen months ago, and now has enlisted nearly 100 soldiers. At our last election, two years ago, drunkenness was exhibited on every side, and we could not stand for a moment, and look around, without being disgusted with some scene of drunkenness; yes, whiskey was carried in the sleighs, it was earned in the pockets, it was carried without and was carried within; yes, the very hustings were officially disgraced by it, and no wonder, for one of the members had public houses thrown open in every direction, had beer barrels opened in the streets, and had the whole land stinking with grog—but now even that member has come out with a transcendent temperance oration, and we anxiously look forward to the time when he will let his example and practice corroborate his precept, by signing the pledge. A few days ago I attended a political meeting at Mill Creek, where there were between 4000 and 5000 people assembled, and I only saw one man intoxicated. I regret very much, however, that the Sheriff of our District, in the close of his speech, should say, "now boys, take a glass of grog, and go homo again." Is this the advice we have from men who should be our example, standing in authority over us. I suppose he was not aware that two-thirds of the boys he gave this advice to were tea-totalers.—B. S. BOOTH, Sec.

MOUNTAIN, May 23.—In this part of the country, there has been a vast amount of good done during the winter—in the townships of Edwardsburgh, Oxford, South Gower, Mountain, and Winchester, by the Rev. S. Huntington, assisted by the following persons, viz.: the Rev. Thomas Healy, Mr. Murch, John Williams, Rev. E. Hitchcock, and myself, so much so, that nearly all the respectable, and many who were not so, of the inhabitants have took the pledge, and are proud of their sobriety.—JAMES S. JOHNSTONE.

HALDIMAND, June 1.—Our Anniversary Meeting was held April 20th, and was addressed by the Rev. W. Young, Wesleyan Minister, and Rev. D. Wait, Baptist Minister: the following were elected as officers for the present year: Mr. John Wilson, Pres.; Mr. Abraham Bradley and Mr. Truman Hinman, Vice-Pres.; Mr. Simcon Male, Treas. Our Society is progressing but slowly, but its influence is most happily felt throughout the Township. Our report at the Anniversary showed about 600 in Society. There is also a Branch Society in our Township, marching forward against the common foe.—W. C. IRISH, Sec.

WAGARS' SCHOOL-HOUSE, 7TH CONCESSION, CAMDEN, June 2.—The active Secretary, Mr. Robert Thompson, informs us that this society commenced operations about eighteen months ago, with scarcely a hope of finding more male members than enough to constitute office-bearers. It now numbers, after all deductions, upwards of 120 members, who, although comprising widely differing creeds and political opinions, go on, cordially united, in the prosecution of the Temperance enterprise.

WATERFORD, June 9.—A Total Abstinence Society was organized in our village last December, when the Rev. C. Klutz was elected President, and James L. Green, Esq., and Mr. Oliver Blake, Vice-President, with a Committee of four, and the undersigned as Secretary. The Society embraces 125 members, and notwithstanding the numerous opposing influences, our progress has been onward. Several inebriates have been reclaimed, and not a few moderate drinkers have abandoned their cups. A commendous chapel is always at our disposal, and several of the most efficient and respectable persons in the neighbourhood take an active part in promoting the cause. This Society is amongst the happy recipients of the liberal donation now being distributed through the Talbot District. Last evening we were deeply interested, whilst Mr. G. W. Bungay delivered an address, which caused an addition of five members.—CHARLES MERRILL, Sec.

LOCHABER, June 17.—The Lochaber Total Abstinence Society held its Annual Meeting on the 10th inst. When the following officers were chosen for the ensuing year, Isaac Taylor, Pres.; James Lamb, Vice-Pres.; James L. Gray, Sec.; S. B. Whitcomb, Treas., with a committee of six; the meeting was afterwards

addressed by Messrs. John House and Isaac Taylor, after which two signatures were added. This Society was organized on the 22d of April, 1842, with 22 members, during the past year the number has been increased to 59; 2 have been struck off for violating the pledge.—JAMES G. GRAY, Sec.

YANASKA MOUNTAIN, June 21.—The Colporteur connected with the Canadian Protestant Mission at St. Pie, to whom I had sent our pledge and constitution, returned it with forty-seven names; about the same number of their people belong, I believe, to the Granby Temperance Society, so mighty grows the cause among them.—J. CHAMBERLAIN, Sec.

The St. Jean Baptist Temperance Society, composed of French Canadians, mustered about 1000 strong on their Fete day this year, in Montreal, and made a highly respectable appearance as they marched in procession to and from church. Temperance principles are, we are happy to say, spreading rapidly and widely amongst our countrymen of French origin.

## POETRY.

Air.—"A wet sheet and a flowing sail."

A scared heart and a palsied frame,  
And a doom that follows fast;  
Are the gifts which good King Alcohol,  
Doth to his votives cast.  
Oh who would lead a drunkard's life,  
Or a drunkard's doom would win;  
When nature fills a thousand founts,  
With health and strength for him.

"O for a cup of racy wine,"  
I heard a drunkard cry;  
But give to me the crystal spring,  
With its waters swelling high.  
With its waters swelling high my boys,  
Oh that my boon shall be;  
And my foes shall have no cause to scoff,  
Or my friends to fear for me.

Our veins are full of life and health,  
Our hearts are bounding high;  
The streams are all our heritage,  
Our treasure house the sky.  
No fever lurks within our cup,  
Our bowls are poison free;  
We quaff the mead of paradise,  
And happy men are we.

Maryville, Nichol, May 29.

G. P.

## 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—*Maenicht's Translation.*

### PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

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

MONTREAL, JULY 7, 1843.

### LECTURING AND COLLECTING TOUR.

Desiring to advance the best interests of the temperance cause in Canada, and feeling the pressure of pecuniary embarrassments, the committee of the Montreal Temperance Society have deputed one of their members to make a lecturing and collecting tour through Canada West. The gentleman in question, Mr. CHARLES MACKAY, was formerly City Missionary in Manchester, England, and is now student of divinity in this city. The following (God willing) will be his appointments, which we hope will be made sufficiently public. The meetings will be held in the evening

- Aug. 1.....Bytown
- " 2.....Richmond
- " 3.....Kennerlyville
- " 4.....Merrickville
- " 5.....Smith's Falls
- " 7.....Ramsay
- " 8.....Lanark
- " 9.....Porth
- " 10.....Iadimus
- " 11.....Kingston
- " 14.....Napanoe
- " 15.....Pictou
- " 16.....Belleville
- " 17.....Brighton
- " 18.....Cobourg
- " 21.....Peterboro
- " 22.....Cavan
- " 23.....Port Hope
- " 24.....Bowmanville
- " 25.....Whitby
- " 28.....Whitechurch
- " 29.....Holland Landing
- " 30.....New Market
- " 31.....Richmond Hill

- Sept. 1.....Toronto
- " 2.....Oakville
- " 4.....Hamilton
- " 5.....Dundas
- " 6.....Brantford
- " 7.....Simcoe
- Appointments to be made by Talbot District Union for the 8th and 9th upon the way to St. Thomas
- " 11.....St. Thomas
- " 12.....London
- " 14.....Chatham
- " 15.....Dawn Mills
- " 16.....Wallaceburgh
- " 18.....Windsor
- " 19.....Amherstburgh
- " 22.....Drummondville
- " 23.....St. Catharines
- " 25.....Niagara
- " 27.....Brockville
- " 28.....Prescott
- " 29.....Corawall

If strength permits, Mr. MACKAY may hold meetings on some of the days left vacant above; and on the Lord's days, he designs to labour in the Gospel as he has opportunity and ability.

We request our respected friends to receive him with their wanted hospitality, in order to diminish expences, and wherever public conveniences do not suit the times of meetings, to provide the means of transporting him to the next place on the list, as he is necessarily unacquainted with the country.

We also respectfully request that at each meeting a collection may be made in aid of the funds of the Montreal Society, to which, we hope, all who are of a willing mind will give according to their means. He will also receive any payments that may be made on account of the *Advocate*, &c., and all sums received by him will be acknowledged in the *Advocate*.

**Total Abstinence and Christianity.**

BY THE REV. HENRY WILKES, A. S.

There are a few conscientious and devoted disciples of our Lord Jesus Christ, who continue to doubt whether association on the basis of total abstinence, for the suppression of Intemperance, is Scripturally legal. It has appeared to them to be the creation of a standard of morals, which the Divine Author of Christianity never sanctioned, and hence an uncalled for invention of erring and sinful men. They have regarded it as one of the novelties of this excitable age—an evidence that men will be wise above what is written, and will forsake the good old way in which the Fathers trod—and, therefore, to be eschewed by all sober-minded and thoughtful persons, as quite unscriptural, and not a little dangerous. Persons of these habits of mind are of course willing to inquire, to listen, and even to review their sentiments, and the design of this paper is to offer them a few suggestions as matters of thoughtful investigation.

The Christian system, revealed in that only infallible record the Holy Scriptures, is manifestly an agency for good, of immense power. It requires but a cursory acquaintance with its nature and with the wants of mankind, to perceive that faith in it must necessarily produce amazing results. The early triumphs it achieved over idolatry and vice deeply rooted, and meretriciously adorned, were astounding, they startled and shook the world. "The weapons were mighty through God," they "pulled down strong-holds." Concerning this point no controversy can exist among the people of God. But a question may legitimately arise, though its solution is at hand, did God reveal at once all the truth required by human exigencies, or was the unfolding gradual

Manifestly the latter was the course adopted by infinite wisdom, for on the day of Pentecost, when the three thousand were savingly converted by a clear exhibition of divine truth, owned and rendered effectual by the Spirit of God, no part of the New Testament was written: nor until the close of the apostolic age was the sacred canon completed. The history in the Acts of the Apostles, combined with the Epistles, beautifully develops the gradual emanation of the light of heaven, ray after ray, as the wants of the church required; until at length the perfect luminary stood forth in all its glory, never again to be obscured. This also will be generally admitted.

There is yet another question which these preliminary observations may help us to understand:—namely, "Did the interpreters of Scripture always at once detect the entire import of what was revealed, and understand the full application of the principles it unfolded?" This question refers to interpreters whether official ministers of the churches or their members, and includes the entire body of the faithful. Now we maintain they did not. There existed from the beginning latent powers, not then brought into action. The plant did not put forth at once all its branches, nor adorn itself with all its foliage. There were depths of truth not then fathomed; hidden energies, not then discovered. Like the book of nature, which has from the beginning contained facts and lessons that have been developed but recently, and indeed are still in process of unfolding; so the book of revelation always enshrined noble rudiments, to be evolved and expanded by a germinating process, through which it was the design of their great author, in his own fulness of time, to bring them. We take so a examples:—

Very early in the history of primitive Christianity, the question of the union of the Gentiles with the Jews on equal terms, in the Church of Christ, presented itself for decision. It is true that the Lord saw fit, by means of vision, vouchsafed to the Apostle Peter, to help him to adopt a right course, but it appeared, on review afterwards, in the company of the Apostles and brethren, that the inspired oracles had not been silent on the interesting point: they had not understood them, nor indeed had they inquired of them; but the Scriptures of the prophets spake with no dubious, mysterious, or uncertain sound; had they consulted them, the truth arrived at by another process, would have been found, that the Gentiles were to be fellow-heirs. So on the apparently difficult point concerning the observance, on the part of the Gentiles, of the ceremonial law, which occupied the attention of the assembly at Jerusalem, recorded in the 15th chapter of the Acts of the Apostles, we have a further illustration. Was this unforeseen exigence unprovided for. Was a new revelation required. Far otherwise. The oracle had not spoken because it had not been asked, but the moment men went up to it, the response was clear and decisive. There was provision in the system itself for the emergency. Nothing new was needed!

These examples, taken from the sacred word, are decisive as evidence that there is really more in divine truth than was at first perceived, and that we are entitled to look for yet further emanations from the same all perfect source. We have had them in relation to several topics of absorbing interest. Slavery affords us a less ancient example. It did not always strike the friends of liberty as the enormous wickedness which it now appears. It was thought rather a necessary evil, or a thing to be palliated, and perhaps gradually mitigated. But Christianity has lightened upon it all its scorching indignation, paralysing the arm of the oppressor, and breaking the chain of the bondman. How came this to pass it may be asked? Whence comes this modern indignation? Has a voice been heard from the heaven of heavens in fearful

condemnation? No! there is nothing new in Christianity. She always presented the same uncompromising aspect of condemnation of the wrong in principle, and the wrong in practice; she was always the foe of slavery. Yet is the matter now so understood in a way it was never understood before—the rays of truth have beamed on it so intensely, that it has written a new epoch of freedom.

The principle of Christian missions, that every disciple is a debtor to the world—that the business of the Church is to convert and possess the world—and that as every man is a brother, woe is unto the disciples if they stretch not their line of effort to the utmost,—dissatisfied until the earth is full of the knowledge of the Lord; this was plainly written on the very front of our holy religion. Yet after the apostolic age the interpretation was lost; our fathers dreamed not of its existence, nor until the last half century has it been found again; and even now it is but evolving itself and becoming prominent. Even thus far itself and its results have astonished us; when fully understood and felt by every member of "the sacramental host," there will indeed be a glorious day emerged from a cheerless night.

So it is with the Temperance Reformation. That total abstinence, which the fearful ravages of vice so loudly demands, was not always seen in its imperativeness. Our fathers—ourselves understood it not. Nothing special was done to correct the evil, and very criminal approaches were made towards it on the part of those of whom better things were expected. And yet there lay in Christianity the principle by which it might be suppressed. She published the rule, "Do thyself no harm." She declared the principle "Love thy neighbour as thyself." She averred "To him that knoweth to good, and doeth it not, to him it is sin." "All things are lawful to me, but all things are not expedient." "I deny myself what is lawful rather than cause my brother to offend." These principles and rules are not new; they are as old as the Bible; and yet their declaration by myriads of men who would stay the plague, is virtually a new dispensation of morals:—and as in all the other cases mentioned, the God of truth and holiness has placed upon that declaration, thus applied, the broad seal of His approbation.

The application of these hints is obvious. They are commended to the serious and prayerful attention of the doubting disciple.

PRIZE ESSAY ON THE EVILS OF THE LICENSE SYSTEM, WITH MORE PARTICULAR REFERENCE TO CANADA.

(Continued from page 56.)

FOURTH PROPOSITION—*That the system in question, is human law against man's social happiness and purity.*—Probably in the scale of good to be derived from the use of intoxicating drinks, there is none that would afford so much to be said in their favour, as the benefits which might be classed under this head. They are so intimately connected with sociality, that many suppose they would discover that pleasing link of intercourse, were they to give up their use—and we hear them say, "we must be social, &c." The cup that contains the destructive potion has been pleasantly designated—"the social glass," or, "the flowing bowl." It is true that drinking usages were so prevalent and so fashionable in society, that a visitor or a neighbour could not call without some of these drug-drinks were handed to him. In the abode of the wealthy it was a source of much expenditure—while among the labouring and poorer classes, it was obtained at the sacrifice of money which would have been far more advantageously laid out in articles of domestic use. Looking, indeed, to a company, it might be supposed that, in moderate quantities, they are beneficial to intercourse. At first, when all are sober, there is less loquacity though conversation is kept up, and, probably, on some instructive,

at least, rational subject. But the social goblet or glass makes its appearance; and after it has commenced its stimulating effect, the eye begins to be lighted up with a new flame—conversation receives an impulse—even the most reserved and retired acquire considerable freedom from restraint, and the drawing speaker and stammerer becomes voluble and fluent. But all this vivacity is not natural; it is not the healthy action of the mind; it is occasioned by artificial stimuli; and these to a person in health, only tend to disorganize and weaken. But how seldom do such meetings break up at this moderate point—how often is this stage of hilarity but the precursor of more boisterous mirth, which degenerates into bacchanalian riot, and even quarrelling. It is seldom the case that a company indulges somewhat freely without arriving at violent altercation, and "from words proceed to blows." Follow any of that gay and riotous circle after their departure, and you will see that whatever sociality has been induced by drinking, there has been probably injury done to the more social ties of home and friendship. One, perhaps, goes home to a wife weary with watching and heart-broken at his estrangement—another to an aged parent, whom he may be bringing in sorrow to the grave—a third, perhaps, to the rendezvous of blasted innocence. Intoxicating drinks have been eulogized as the great source of social enjoyment—poets have spoken loud in their praise; but if some will connect them with the brightest parts of private or social life, is there not a more frequent connection with darker and more awful pictures of misery? Not a tie, however dear, but they have broken—a feeling, however tender, but they have debased—not a social virtue but they have withered and destroyed. For every sparkle of animation they awake in the eye of that female, who sips the social cup, it is drawing sighs and tears from others who were once as lovely, but were ruined through its effects. There is not a fire imparted to the eye, or a sunshine to the soul, or a glow of warmth to the heart, excited by their use, (and even these are not natural,) but there is the counterbalance of sighs and tears, the groans of disease, the darkness of despair, occasioned too, by their use; nay, for every moment of imaginary delight to some, they are to others, days and years of real anguish. The nearest and dearest friends have often been converted into monsters of hatred and cruelty. How it has marred the joys and prospects of wedded life—how it has dried up the deep channels of paternal and filial affection—and destroyed the endearing ties of friendship. We could mention instances, but to do so is to represent the matter as uncommon. Who, among his circle of acquaintanceship, however narrowed, but can find instances for himself?

They are the prolific cause of disease and death, and these mar the enjoyment of social life—they are the prolific parent of poverty, and in such cases diminish social peace and purity—they are the great cause of prostitution—and how awful the injury on families—they are the cause of idleness—neglect of business—bankruptcies—and a long train of evils; and all these, in addition to their immediate deteriorating influence on the social feelings, make sad havoc of domestic and social happiness and purity. If we were to regard the testimony of multitudes who have been reformed or visit their abodes, we would find there is a close connection between the immoderate and even moderate use of these drinks, and domestic and social comforts, so there is as evident a connection between the Temperance reformation and social happiness. The case of Mr. BARLOW is no uncommon one. "I was reformed," says he, "through the kind advice of the overlooker of our works. Instead of my house being a hell, it is now a house of prayer, and I would not part with my domestic happiness for all the drinks of the world."

What produces so much family discord and social disruption? it is the destructive poison that circulates and deteriorates the

whole powers of man, both physical, intellectual, moral, and social; yet this fiend which carries with it the element of hell, is permitted, is legalized by law to spread desolation on this fair earth, yea, even in countries distinguished for morality and religion. Let legislators contemplate its character and its deeds of horrid cruelty; and oh, let them no more give it that passport which permits it to roam with scarcely any restraint, blighting and withering wherever the breath of its pollution reaches.

**FIFTH PROPOSITION.**—*The License System is against the principles of political economy, national prosperity, and presents the spectacle of human law legalizing an encumbrance on her own machinery.*—This is shewn if we consider, firstly, the great waste of grain consumed in brewing and distillation. In malt liquors it is known there is more nourishment than in spirituous, yet, in the former, the only nutrition is in the barley that remains; now, in barley, itself, there is about seven-eighths of nutrition, yet when converted into ale, there is only about one-tenth of that nutrition remains, while nine-tenths of it are actually wasted. With this couple the fact of the enormous quantity of barley consumed thus:—In Britain, there are forty millions of bushels annually converted into malt; in the United States, about twenty-five millions, all which amount of grain is lost, and worse than lost, is converted into pernicious drinks, and copiously swallowed. In Canada we have not the means of computing how much grain is thus made worse than useless, but it is certain that it is no inconsiderable quantity. Let it not be supposed that this is an advantage to the country. There is not the smallest doubt but were there no grain thus converted, and an entire disuse of these drinks, but that there would be as good and even better markets than with all this wicked waste; the money spent in liquors would often go for necessary bread for beggared families, or appetites impaired by strong potions. It is stated in *The Canada Temperance Advocate* that the bakers of Quebec say—"That they now distribute six loaves to families who in their drinking days only used to take three." This is the legitimate result of Total Abstinence. Let legislators in Britain, who are now saluted with the cry of starving thousands, attend to this wicked waste of nutritious grain. Let those of Canada not sanction the destruction of a large portion of the country's produce.

Secondly.—A great waste of money. The grain thus employed is a waste of that which it was worth. The money laid out for intoxicating drinks is an actual loss to the consumer; it is spent in the gratification of sensual appetite; and as he is not benefited in any way, or fitted more for labour, so it is evident that so far as he is concerned, it is an entire loss; he receives no equivalent for his money. Now, it is a truth, in political economy, that whatever is consumed, but not replaced by a greater or equal amount of value, is ultimately lost, and becomes not merely so individually, but a loss to that extent to the country. Whatever causes an increase to productive consumption, is an increase of national wealth, and on the other hand, whatever increases unproductive consumption, is a proportionate decrease to the wealth of the nation. In Britain, the sum squandered annually on drink, is computed at £70,000,000—and in the United States, at upwards of \$51,000,000. In Canada the amount of money thus squandered must amount to many hundred thousand dollars. When we consider how large a sum of the hard earned wages of the poor man are thus expended, we could wish that this great delusion were at an end. It is a striking fact that not only is drinking a fruitful source of pauperism, but that the poorer a man becomes in this way, the less willing is he to give up this expenditure on a depraved appetite; the very increase of poverty only makes him cling closer to the ruinous potion. The following extract from a British publication sets this in a national point of view:—"It is a fact worth notice,

as illustrative of the tendency of times of pressure, to increase spirit drinking, that whilst under the privations of last year, the English poorer classes paid £2,628,236 tax for spirits; in 1836, a year of the greatest prosperity, the tax on British spirits amounted only to £2,390,888. So true it is that to impoverish is to demoralize."

It is shewn, thirdly, in the great destruction of labour and property. Labour is one grand source of national wealth, and the ability of the poor to labour, is as valuable to national prosperity as capital in money or land. The consumption of liquors is not only attended with the squandering of the money so spent, but it is attended with waste of time, a diminution of strength and a distaste for, and diminution of labour. So far as this prevails, it is a hindrance to national prosperity. Every one knows that frequently, the best workmen have become less useful, and often unfit for labour, through the use of them. Take into account the immense number of drunkards, "six hundred thousand in Britain," whose loss of labour is estimated by Mr. BUCKINGHAM, at £50,000,000. In Canada, according to the information received from Societies, it is stated that there are 2,423 drunkards within the bounds of these Societies, 503 of whom, however, have been reclaimed. Here, then, are 2,000 drunkards, and these are, by no means, any thing like the statistics of the whole of Canada; there are, probably, five times that number, whose labour is either partially or totally destroyed, and by computation, it will be found a great drawback to the prosperity of the Province. In addition to these, there are tavern-keepers who very seldom do any thing else but live on the profits of their traffic. In the report, it is stated that there are 1,223 licensed tavern-keepers, though there must be far more; so far as their labour is concerned, instead of increasing, it is diminishing the national wealth. There is more truth than humour in the remark of SAM STRICK, "Whenever a feller is too lazy to work, he gets a license, sticks his name over the door, calls it a tavern, and nine chances to ten but he makes the whole neighbourhood as lazy and worthless as himself."

It is a well known fact, also, that the destruction of property has, in the great majority of cases, resulted from the use of liquor. Hundreds of lives and valuable cargoes have thus been lost on sea, and lives and property destroyed on land.

Fourthly. The liquors thus licensed cause a great cost to the country. In addition to the loss sustained by a country in the loss of labour and increase of unproductive consumption, there is also the expenditure occasioned by the upholding of the machinery for the protection of the community, against the crimes and outrages committed under the instigation of strong drink. In Britain this amounts to an enormous sum; the infirmaries, asylums, prisons, houses of correction, courts of justice, magistrates, &c. &c., are the cause of an immense expenditure, and when it is proved that by far the greater proportion of all this cost is caused by the effects of drinking, it shews, in connexion with previous losses, a great drawback on any nation's prosperity. We have before us several estimates made in some of the towns and states of the Union, which prove that the income received from granting licenses is a sum immensely less than the expenditure occasioned. In Canada it requires only to investigate into the expenditure on juries, courts of justice, coroner's inquests, &c., to perceive that the sum received for licenses is far short of that proportion of expenditure on criminal cases which are caused by spirit-drinking. Now that the societies in Canada are under greater organization, we trust that their annual reports will increase the statistical information of the Province on subjects connected with the Temperance Question.

Fifthly. They encumber the machinery of law; they present the unseemly spectacle of human law contravening in some measure its own objects. The object of legislation is to protect and benefit the community; but in licensing a traffic that is the



occasion of three-fourths of the crime, that impedes education and intellectual enlightenment, that impairs the national prosperity, is it not evident that it is law acting against itself, while with the one hand it is endeavouring to extinguish the flame of crime, with the other it is seen letting forth a supply of a liquid, restricted it may be, yet still feeding the flame, keeping up and even increasing its intensity.

**SIXTH PROPOSITION.**—*The License System is human law standing as an impediment to the Temperance Reformation.* There are few but will admit that the temperance cause has been attended with very pleasing results; nor is it necessary to this admission that the individual be himself a teetotaler; the admission is made by him who still continues his potion, by the drunkard as well as the moderate drinker, yea, even by almost all the enemies of our cause. Not more of a pleasing contrast in the natural world, is the conversion of a piece of wild land into a blooming garden, than is the contrast in the moral world between many once debased and degraded, but now moral and respectable. The good effects of this movement are incalculable, it is not the moral and intellectual elevation alone, the increase of respectability and of pecuniary means alone, but the glorious results of their becoming subjects of the renewing grace of God, giving to the Temperance Reformation its most important bearing; in being an auxiliary to the success of the gospel, in paving the way for its triumphs, and thus becoming the initiation into results that reach into the eternal world, and become the tributaries to the everlasting joys of heaven. The glorious results of this movement are universally acknowledged, they are co-extensive with the operations of thousands of societies in the world. Now the License System is an impediment to its extension, because

1. It shelters the traffic from the force of opinion against it. We have already touched on this point. The traffic in intoxicating drinks is not only one of questionable but positive immorality. Teetotalers say so, and probably you would hear the inebriate, the morning after a debauch, say so too: many people who use intoxicating drinks would yet be unwilling that themselves or friends should engage in it, from that deterioration of the feelings that must accrue, just as those who eat animal food would nevertheless feel disinclined to blunt their sensibilities by becoming butchers. Even tavern-keepers are heard to speak against their business, they allow it is not good; can they resist the impulse of violated humanity and morality, when they take the pittance, hard earned it may be, and which should be spent for a loaf of bread for his family, from a beggared drunkard, and give him a potion that will send him staggering to the street, or home to his heart broken wife, and starving and uneducated children. Some are heard to say, it is a business I don't like, and were it not for the support of my family, or had I another way of living, I would give it up: but yet they apply this salvo to all, they have a government license for so doing, and thus the statute book becomes a pillow on which to rest an insensate or uneasy conscience; if he has any humanity, any morality of feeling, these cannot fail to be wounded frequently by the pernicious effects of the liquors he deals out, but the wound is speedily cicatrized by the healing virtues of legislative enactment; and the man who was licensed to hand to his fellow-man the cup of devils, might be seen the next day seated at the table of the Lord, and handling the cup of God. This elevation has in a great measure resulted from the legality which has been given to the traffic, and which tends very materially to neutralize the effect of public opinion against it. Yet public opinion is getting mighty, it is even reaching many through the wall of defence thrown around them; the wound cicatrized by human law begins to bleed afresh; they are begin-

ning to feel their business disreputable, yet so far as human law exerts its influence, it is adverse to the prevalent and increasing testimony that is now deprecating the traffic. It is thus seen circumscribing, and in some degree opposing the influence and extension of this movement of generally acknowledged importance.

2. The system tends to uphold the idea among the people that intoxicating drinks are, to a certain extent, beneficial and necessary. This is a legitimate deduction from the nature of the system. Such an idea must go far to counteract the effects of the cause. It renders drinking fashionable, and tends to support those prevalent drinking usages so pernicious to society. It prevents multitudes from taking a view of the traffic in its true light. From the aptness to view what is legally as what is morally right, it shuts out from the conviction of the deadly effects, the demoralizing influences, the awful guilt of this desolating traffic. The pressure of public indignation against it is thus partially repelled by the rampart which legislation has thrown around it. Let legislators weigh attentively the blessings of the Temperance movement, let them look to Ireland with its 5,000,000 teetotalers, to the United States with her 60,000 reformed drunkards, to Britain with her tens of thousands, to Canada with her 500 reformed drunkards, and besides that calculating the number of drunkards prevented, which is the most important of its effects, let them see the blessings which have attended the cause where it has progressed, the decrease of crime, the desire for enlightenment, and a host of other benefits, let them take away their enactments that obstruct the light of this principle from the people; keep them not in fetters to baleful usages, and in the prison house of darkness, while the purer atmosphere of temperance is diffusing itself around. While the ensign of legislation thus waves over the heads of the enemy, no wonder that multitudes should mistake it for the side of patriotism and virtue. There is no one, we deem, but will allow that a great reform, a national improvement has taken place in Ireland, what has been the chief origin of it; it is the result of entire abstinence from those drinks, which are legally permitted to spread far and wide into the social system, and make sad havoc of the peace and prosperity of a country. The Temperance movement is progressing, and bringing along with it the blessings of health, order, and morality, in spite of every obstacle, in spite of legislative enactments, whose influence in reference to it are manifestly not neutral, but to a considerable extent obstructive, yet why should that barrier against such blessings exist?

(To be Continued.)

We call attention to the advertisement of a complete set of Reading Books for the use of schools, about to be published by Mr. P. THORNTON, Teacher, HAMILTON, and Rev. R. H. THORNTON, Whitby. The enlightened, unwearied, and successful efforts of the last named gentleman, in the cause of Temperance, entitle him to the respect, and support of the temperance public. The gentlemen above mentioned, besides a theoretical knowledge of the science of education, have extensive practical acquaintance with it.

The Annual Temperance Pic-Nic and Procession of the children connected with the Montreal Temperance Society, will take place, weather permitting, on Wednesday next, the 5th inst., and it is delightful to see the interest with which our young friends anticipate the occasion. To judge from appearances, the number will be very great, and we think the indefatigable agent of the Society, Mr. WADSWORTH, deserves much credit for his almost single handed exertions in this matter. Owing to the heat of the weather, the intended line of march has, we understand, been considerably shortened. For particulars see advertisement.

## EDUCATION.

## Directions for the Attainment of Useful Knowledge.

(Continued from Page 57.)

IV. Conversation is the next method of improvement, and it is attended with the following advantages:—

1. When we converse familiarly with a learned friend, we have his own help at hand to explain to us every word and sentiment that seems obscure in his discourse, and to inform us of his whole meaning; so that we are in much less danger of mistaking his sense: whereas in books, whatsoever is really obscure may also abridge always obscure without remedy, since the author is not at hand, that we may inquire his sense.

If we mistake the meaning of our friend in conversation, we are quickly set right again; but in reading, we many times go on in the same mistake, and are not capable of recovering ourselves from it. Thence it comes to pass that we have so many contests in all ages about the meaning of ancient authors, and especially the sacred writers. Happy should we be could we but converse with Moses, Isaiah, and St. Paul, and consult the prophets and apostles, when we meet with a difficult text: but that glorious conversation is reserved for the ages of future blessedness.

2. When we are discoursing upon any theme with a friend, we may propose our doubts and objections against his sentiments, and have them solved and answered at once.—The difficulties that arise in our minds may be removed by one enlightening word of our correspondent: whereas in reading, if a difficulty or question arise in our thoughts, which the author has not happened to mention we must be content without a present answer or solution of it. Books cannot speak.

3. Not only the doubts which arise in the mind upon any subject or discourse are easily proposed and solved in conversation, but the very difficulties we meet with in books, and in our private studies, may find a relief by friendly conferences. We may pore upon a knotty point in solitary meditation many months without a solution, because perhaps we have gotten into a wrong track of thought; and our labor (while we are pursuing a false scent) is not only useless and unsuccessful, but it leads us perhaps into a long train of error, far want of being corrected in the first step. But if we note down this difficulty when we read it, we may propose it to an ingenious correspondent when we see him: we may be relieved in a moment, and find the difficulty vanish: he beholds the object perhaps in a different view, sets it before us in quite another light, leads us at once into evidence and truth, and that with a delightful surprise.

4. Conversation calls out into light what has been lodged in all the recesses and secret chambers of the soul: by occasional hints and incidents it brings old useful notions into remembrance; it unfolds and displays the hidden treasures of knowledge which which reading, observation, and study, had before furnished the mind. By mutual discourse the soul is awakened and allured to bring forth its hoards of knowledge, and it learns how to render them most useful to mankind. A man of vast reading without conversation is like a miser, who lives only to himself.

5. In free and friendly conversation, our intellectual powers are more animated, and our spirits act with a superior vigour in the quest and pursuit of unknown truths. There is a sharpness and sagacity of thought that attends conversation, beyond what we find whilst we are shut up reading and musing in our retirements. Our souls may be serene in solitude, but not sparkling, though perhaps we are employed in reading the works of the brightest writers. Often has it happened in free discourse, that new thoughts are strangely struck out, and the seeds of truth sparkle and blaze through the company, which in calm and silent reading would never have been excited. By conversation you will both give and receive this benefit; as flints, when put into motion, and striking against each other, produce living fire on both sides, which would never have arisen from the same hard materials in a state of rest.

6. In generous conversation, amongst ingenious and learned men, we have a great advantage of proposing our private opinions, and of bringing our own sentiments to the test, and learning in a more compendious and safer way, what the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our scheme, and how to correct our own mistakes; which advantages are not so easy to be obtained by our own private meditations: for the pleasure we take in our own notions, and the passion of self-love, as

well as the narrowness of our views, tempt us to pass too favourable an opinion on our own schemes: whereas the variety of genius in our several associates will give happy notices how our opinions will stand in the view of mankind.

7. It is also another considerable advantage of conversation, that it furnishes the student with the knowledge of men and the affairs of life, as reading furnishes him with book-learning. A man who dwells all his days amongst books may have amassed together a vast heap of notions; but he may be a mere scholar, which is a contemptible sort of character in the world. A hermit, who has been shut up in his cell in a college, has contracted a sort of mould and rust upon his soul, and all his airs of behaviour have a certain awkwardness in them; but these awkward airs are worn away, by degrees, in company; the rust and the mould are filed and brushed off by polite conversation. The scholar now becomes a citizen and a gentleman, a neighbour and a friend; he learns how to dress his sentiments in the fairest colours, as well as to set them in the strongest light. Thus he brings out his notions with honour; he makes some use of them in the world, and improves the theory by the practice.

But before we proceed too far in finishing a bright character by conversation, we should consider that something else is necessary besides an acquaintance with men and books: and, therefore I add,—

V. Mere lectures, reading, and conversation, without thinking, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, study and meditation, must attend all the other methods of improvement, and perfect them. It carries these advantages with it:—

1. Though observation and instruction, reading and conversation, may furnish us with many ideas of men and things, yet it is our own meditation, and the labour of our own thoughts, that must form our judgment of things. Our own thoughts should join or disjoin these ideas in a proposition for ourselves: it is our own mind that must judge for ourselves concerning the agreement or disagreement of ideas, and form propositions of truth out of them. Reading and conversation may acquaint us with many truths, and with many arguments to support them; but it is our own study and reasoning that must determine whether these propositions are true, and whether these arguments are just and solid.

It is confessed that there are a thousand things which our eyes have not seen, and which would never come within the reach of our personal and immediate knowledge and observation, because of the distance of time and places: these must be known by consulting other persons; and that is done either in their writings or in their discourses. But after all, let this be a fixed point with us, that it is our own reflection and judgment must determine how far we should receive that which books or men inform us of, and how far they are worthy of our assent and credit.

2. It is meditation and study that transfers and conveys the notions and sentiments of others to ourselves, so as to make them properly our own. It is our own judgment upon them, as well as our memory of them, that makes them become our own property. It does as it were concoct our intellectual food, and turns it into a part of ourselves: just as a man may call his limbs and his flesh his own, whether he borrowed the materials from the ox or the sheep, from the lark or the lobster; whether he derived it from the corn or milk, the fruit of the trees, or the herbs and roots of the earth; it is all now become one substance with himself, and he wields and manages those muscles and limbs for his own proper purposes, which once were the substance of other animals or vegetables: that very substance which last week was grazing in the field or swimming in the sea, waving in the milk-pail or growing in the garden, is now become part of the man.

3. By study and meditation we improve the hints that we have acquired by observation, conversation, and reading: we take more time in thinking, and by the labour of the mind we penetrate deeper into the thence of knowledge, and carry our thoughts sometimes much farther on many subjects, than we ever met with, either in the books of the dead or discourses of the living. It is our own reasoning that draws out one truth from another, and forms a whole scheme of science from a few hints which we borrowed elsewhere.

By a survey of these things, we may justly conclude that he who spends all his time in hearing lectures, or poring upon books, without observation, meditation, or converse, will have but a mere historical knowledge of learning, and be able only to tell what others have known or said on the subject: he that lets all his time flow away in conversation, without due observation, reading, or study, will gain but a slight and superficial knowledge, which will

I have given it a personal view by the way

be in danger of vanishing with the voice of the speaker; and he that confines himself merely to his closet, and his narrow observation of things, and is taught only by his own solitary thoughts, without instruction by lectures, reading, or free conversation, will be in danger of a narrow spirit, a vain conceit of himself, and an unreasonable contempt of others; and after all, he will obtain but a very limited and imperfect knowledge of things, and he will seldom learn how to make that knowledge useful.

These five methods of improvement should be pursued jointly, and go hand in hand, where our circumstances are so happy as to find opportunity and conveniency to enjoy them all; though I must give my opinion that two of them, viz. reading and meditation, should employ much more of our time than public lectures, or conversation and discourse. As for observation, we may be always acquiring knowledge that way whether we are alone or in company.

But it will be for our further improvement, if we go over all these five methods of obtaining knowledge more distinctly and more at large, and see what special advances in useful science we may draw from them all.—*Watt's on the Improvement of the Mind.*

THE SEVEN YEARS' WAR is remarkable for the greatness of the contrast between its military actions, with the sudden turns in its fortunes, and the smallness of its results, which were, to leave the belligerents as they were before the war. The destruction of human life—the devastation of thriving and populous countries—were indeed enormous, and they are briefly set forth (though probably with some exaggeration) at the close of the third volume of "Frederick the Great, his Court, and his Times." Thus, on the score of men, it is stated that—"the king calculates that the war cost him 180,000 soldiers, and upwards of 1500 officers; thirty-one generals, and 161 staff-officers, had either fallen in battle or died of their wounds. In the whole, the Prussian army lost during the war about 4,000 officers; for accidents and disease carried off about the same number as the sword. The Russians, who had fought four great battles, reckoned their total loss at 120,000 men. That power had not gained any extension of territory, but it had acquired a military reputation in the West, and, what was still more, it had established its authority in Poland. \* \* \* The Austrians, who had been engaged in ten battles, had sustained a total loss of 140,000 men, including the garrisons of Breslau and Schweidnitz. The French, by their own calculation, had lost 200,000; the allied English and Germans, 160,000; the Swedes, 25,000; the princes of the empire, 28,000. Thus, Frederick computed the loss of the belligerent powers at 853,000 dead." The economic losses of this war speak even of a still more deplorable destruction of human happiness:—"The specie of the country was quite exhausted; the silver plate in the country was quite exhausted; diamond buttons and other decorations of Frederick I., were gone, and the whole kingdom, especially the Margravate of Brandenburg, was dreadfully devastated. All the king's enemies had drained his domains, and levied moreover contributions to the amount of 125 millions of dollars. The fields lay uncultivated for want of cattle and seed-corn, and partly also for want of hands to till them. Archenholtz, the historian of the war, and an eye-witness of the miseries which it inflicted, draws a picture so deplorable of the state in which it left Germany in general as almost to exceed belief. 'Great part of Pomerania and Brandenburg was converted into a desert. There were provinces in which scarcely any men were to be found, and where the women were therefore obliged to guide the plough. In others women were as scarce as men. At every step appeared extensive tracts of uncultivated land, and the most fertile plains in Germany, on the banks of the Oder and the Wesel, looked like the wilds of the Ohio and Oranoko. An officer affirmed that he passed through seven villages in the Hessian dominions, and met with only a single individual—the pastor of one of them.'"

## MOTHER'S DEPARTMENT.

### Responsibility—Faults and Errors.

By Rev. John S. G. Abbott.

Do not talk about children in their presence. We are very apt to think that children do not understand what we say to one another, because they are unable to join in the conversation themselves. But a child's comprehension of language is far in advance of his ability to use it. I have been much surprised at the result

of experiments upon this subject. A little child creeping upon the floor, and who could not articulate a single word, was requested to carry a piece of paper across the room and put it in a chair. The child perfectly comprehended the direction, and crept across the room, and did as he was bidden. An experiment or two of this kind will satisfy any one how far a child's mind is in advance of his power to express his ideas. And yet, when a child is three or four years old, parents will relate in their presence shrewd things which they have said and done; sometimes even their acts of disobedience will be mentioned with a smile. The following conversation once passed between a lady and a mother, whose child, three years of age, was standing by her side.

"How does little Charles do?" said the lady.

"O," replied the mother, with a smile, "he is pretty well, but he is the greatest rogue you ever saw; I can do nothing with him."

"Why?" said the lady! "he does not look like a stubborn child."

"No," the mother replied, "he has not a bad disposition," but, she continued, smiling, "he is so fond of mischief that I can never make him mind me. He knows that he must not touch the andirons, but just before you came in he went and put one of his fingers on the brass, and looked me directly in the face. I told him he must take off his hand; and he put another finger on. I tried to look cross at him; but he, instead of stopping, rubbed his whole hand over the brass, and then ran away, laughing as heartily as he could. He did it, I suppose, on purpose to plague me, he is such a rogue."

We insert this rather undignified story, that the mothers who may read this chapter may know exactly what we mean by the caution we are urging. Now, to say nothing of that maternal unfaithfulness which would permit such acts of disobedience, how ruinous upon the mind of the child must be the effect of hearing his conduct thus spoken of and applauded! This perverse little fellow was more interested in the narration than either mother or visitor, and the impression produced upon his mind was stronger. The child was taught a lesson of disobedience, not soon to be forgotten.

But though a parent may restrain her own tongue, it is more difficult to restrain the tongues of others. Many visitors make it a constant habit to flatter the children wherever they go. Regardless of the ruinous effects upon their tender and susceptible minds, they think only of pleasing the parents. Beautiful children are thus peculiarly exposed. How common is it for a child of handsome countenance to have a spoiled temper! This is so frequently the case, that many persons have supposed that "spoiled beauty" are words never to be separated. I once knew a little boy, of unusually bright and animated countenance. Every one who entered the house, noticed the child, and spoke of his beauty. One day a gentleman called upon business, and being engaged in conversation, did not pay that attention to the child to which he was accustomed, and which he now began to expect his due. The vain little fellow made many efforts to attract notice, but not succeeding, he at last placed himself full in front of the gentleman, and asked, "Why don't you see how beautiful I be?" The feeling, it is true, is not often so openly expressed, but nothing is more common than for it to be excited in precisely this way.

It is surely a duty to approve children when they do right, and to disapprove when they do wrong. But great caution should be used to preserve a child from hearing any thing which will destroy that most lovely trait of character—an humble spirit. It is, on this account, often a misfortune to a child to be unusually handsome or forward. It is so difficult to preserve it from the contaminations of flattery, that what might have been a great benefit, becomes a serious injury.

Do not make exhibitions of your children's attainments. And here we must refer again to the danger of exciting vanity. There is no passion more universal, or with greater difficulty subdued. An eminent clergyman was once leaving his pulpit, when one of his parishioners addressed him, highly commending the sermon he had just uttered. "Be careful, my friend," said the clergyman, "I carry a tinder-box in my bosom." And if the bosom of an aged man of piety and of prayer may be thus easily inflamed, must there not be great danger in showing off a child to visitors, who will most certainly flatter its performance? You have taught your daughter some interesting hymns. She is modest and unassuming, and repeats them with much propriety. A friend calls, and you request the child to repeat her hymns. She does it. Thus far there is, perhaps, no injury done. But as soon as she

has finished, your friend begins to flatter. Soon another and another friend calls, and the scene is continually repeated, till your daughter feels proud of her performance. She becomes indeed quite an actress. And the hymn which was intended to lead her youthful heart to God, does but fill that heart with pride. Must it not be so? How can a child withstand such strong temptations? Parents may show their children that they are gratified in witnessing their intellectual attainments. And this presents a motive sufficiently strong to stimulate them to action. But when they are exposed to the indiscriminate and unjudicious flattery of whoever may call, it is not for a moment to be supposed that they will retain just views of themselves. It must however be allowed, that, with some children, the danger is much greater than with others. Some need more encouragement, while others need continual restraint. Who has not noticed the thousand arts which a vain child will practise, simply to attract attention? Who has not seen such a spoiled one take a book and read, occasionally casting a furtive glance from the page to the visitor, to see if the studious habit is observed? And can such a child be safely exhibited to strangers? It may, perhaps, at times, be an advantage to a modest child to repeat a hymn, or something of that nature, to a judicious friend. If your pastor feels that interest in children which he ought to cherish, he will regard all the little ones of his congregation with parental affection. He ought not to be considered as a stranger in the family. Children may appear before him with confidence and affection, and if he has the spirit of his Master, he will cautiously guard against flattery, and endeavour to improve the occasion by leading the mind to serious thoughts. But the practice of making a show of children, of exhibiting their little attainments, is certainly reprehensible; and it is, we fear, not only common, but increasing.

## CHILDREN AND YOUTH'S DEPARTMENT.

### "The Traveller"—Precipices.

*Continued from Page 59.*

**Traveller.** I cannot describe my sensations when I first looked down from the precipice of Table Mountain in South Carolina. To gaze around you from the top of most high mountains is not very fearful, because the sides, gradually sloping off towards the distant objects, prevent you from seeing at once the height to which you have attained; but the precipice of Table Mountain descends at once nine hundred feet perpendicularly to the sea; it is therefore a terrific spectacle.

The head turns giddy, and the brain  
Can hardly bear to look again.

Almost all who suddenly look over it fall senseless to the ground.

**Leonard.** Do you mean that they tumble over into the sea?

**Traveller.** No; means are taken to prevent that; but if any one were to look over when alone, not accustomed to such scenes, it is very probable that he would fall over. I did not absolutely swoon away but my brain swam sadly. It seemed as though my head was opening; as though eternity was spread out to my view, and that my senses could not endure it. We are poor, finite, short-sighted creatures, and not able, of ourselves, to bear many of the scenes of time; how unequal, then, are we to comprehend those of an infinite eternity!

**Edmund.** Please to tell me of the most dangerous precipice that you ever saw in all your life.

**Traveller.** I have never yet set my foot on any precipice so dangerous as one which I passed over in Switzerland. The very thought of it is almost enough to make my head giddy at this moment.

**Gilbert.** That will be the very thing! Now for the precipice in Switzerland.

**Traveller.** If I remember right, it is about fifteen years since the lake Mauvoisin burst through its icy banks, and swept away everything before it. The peaceful cottages of those who dwelt in the valleys were carried away, and such of the inhabitants as survived had to look around on scenes of desolation and death. Not many days after this dreadful calamity, about which you may read in the tract called the *Swiss Peasant*, I arrived at the village of Martigny: the meadows were covered over with sand and gravel, the corn was beaten down level with the ground, and here and there lay fragments of buildings unruled with fallen trees, and pieces of the broken rocks. Part of the inn was yet standing, and on the door was fixed a paper containing a short

account of the deplorable event which had occurred, appealing to the kind-heartedness of travellers, that they might contribute something towards the comfort of the unfortunate survivors. I felt a strong curiosity to see the place where the lake had burst its boundary, and it was in going to it that I passed along the precipice which I am about to describe.

**Gilbert.** Please not to forget any part of it. I hope it will take you an hour to tell it all.

**Traveller.** On making inquiry I found that the regular roads were impassable, for the bridgways and pathways were all destroyed by the rushing torrent from the lake Mauvoisin. It was necessary, therefore, to go a roundabout road over the mountains. The next morning I set off with a guide, who led me through the most romantic scenery of rocks and pineswoods that I had ever seen, till we came to an old mansion, which had, at one time, been inhabited by some of the monks of La Trappe. On the following morning, taking another guide, in addition to the one already with me, I travelled forward on horseback. Knowing that the journey would be long and toilsome, we were all anxious to ride as far as the horses could take us, but this was not to any great distance. We passed along sometimes by the sides of the mountains, and sometimes along the plains, which were scattered over with loose rocks and stones, and uprooted trees. The river below us ran rapidly, and in one part of it rushed through a large cleft in the mountains. One of the guides pointed to a small black rock in the water, and said that if we did not ride faster we should never be able to stem the torrent further up, for that the waters are rising rapidly. "Keep your eye on the little black rock," said the guide; "for if the water rises over that, there is no hope of our getting further." I looked at the black rock as we increased our speed, but the nearer we got to it the less it became, so fast did the waters rise. At one time it appeared to be about three feet above the stream, afterwards two feet, then it diminished to one foot, soon after it was only a few inches high, and, at last, the torrent swept over it altogether, and not a particle of it could be seen.

**Edmund.** What did you do then? Why, I dare say that it was deep enough to drown all the horses?

**Traveller.** The guides appeared quite at a loss, and whispered together; but the only words which I could hear distinctly were, "If he has a good head, we might take him along the dangerous path; but if his is soft, he will be lost." What was meant by the dangerous path I could not tell. Soon after they told me that there was another road, but few people ventured to pass it, except they were accustomed to the mountains. I felt determined to go at all hazards, so, crossing the stream lower down, we left our horses and began to ascend the mountains on the left bank of the river.

**Gilbert.** You may depend upon it, if the guides said it was a dangerous path, that it was dangerous enough.

**Traveller.** I have abundant reason to be grateful for Divine preservation in many seasons of my life, and in none of them more than in crossing this dangerous path. Though determined to proceed, I was not without fear, for I knew not in what the danger of the path consisted. Sometimes I thought it was its great height, then its slipperiness, and at times I fancied that I might have to leap over deep chasms in the rock. The guides were silent about the matter, for they did not wish to alarm me. We went on through hollows, and bushes, and trees, and over loose stones, till we drew near to the dangerous path.

**Gilbert.** Now for it! I want you to come to the precipice sadly.

**Traveller.** I felt certain that we had ascended to a great height, and this proved to be the case, for on turning a sharp angle, we came all at once to a sight which I shall never forget. We were on the very edge of a precipice of the most fearful character, many hundred feet deep, and the path which we had to take was not much broader than the top of a mantlepiece, scarcely wide enough for us to place our foot upon. It ran along the side of the rock, and as we passed over it, there was neither tree, bush, twig, nor root to lay hold of, not even a blade of grass to be seen.

**Leonard.** Why did you not go back again?

**Edmund.** I would not have gone along such a place for the world.

**Gilbert.** I should have been as giddy as a goose.

**Traveller.** The river in the valley below seemed, in the distance, like a white silken thread, and the bare, barren, perpendicular rock was frightful to behold. "Be steady," said the guide, who went before me, "and keep your eye on the rock." I went on, scarcely daring to draw my breath, looking my fingers like claws against every projection that I could lay hold of, for the

shelf on which we stood was, at times, only a few inches wide. I asked the guide if we had almost passed the danger, but he was silent as the grave; not a word escaped him. A slip, a false step, a breath of air would almost have been sufficient to have plucked me headlong down the fearful steep.

*Gilbert.* I never heard of such a dreadful place.

*Traveller.* Now and then our feet displaced the small loose pieces of granite which lay on the ledge we stood upon; they fell over, but we never heard them strike against the rock, it was so perpendicular. I felt that my life was held in a balance, and that none but the High and Holy One could preserve me. At last we came to a spot where the path was much broader, so that we could all stand comfortably upon it; and here we paused a minute that I might recover a little from the fear which I had endured. In this place, I observed a small, beautiful, dazzling blossom on a plant, which grew from a crevice in the rock. It was a lovely little flower, and gave me wondrous comfort, for it told me that God was on the edge of the precipice with us. The flower was his Divine workmanship. Surely He, who had bid it bloom in that fearful place, would preserve us from being dashed to pieces! This thought comforted me at the time; but reflection afterwards told me that I had no reason to depend on God's protection, unless my feet were found in the path of duty. What right had I to trifle with my life in passing over so dangerous a place? But, as I said, the little floweret gave me comfort; so I plucked it and placed it in my bosom.

In that eventful hour.

My heart had failed with fear;

But, gazing on the lovely flower,

I felt that God was near.

*Mr. Lovel.* But the danger was not yet passed; you had still a part of the precipice to go over.

*Traveller.* O yes, and by far the worst part of it.

*Gilbert.* What! worse than that where the path was so narrow! I cannot think how it could possibly be worse than that!

*Traveller.* Almost immediately after we again went forward, the path grew narrower, until at last it seemed altogether to dwindle to nothing. The guide who went first came to a place where the rock jutted out to a point; round this projection he threw his foot, and felt about with his toe till he found a firm footing on the other side; he then got round the point: I could not see him, and what to do I did not know.

*Edmund.* This place was ten times worse than the other. I wonder you were not dashed to pieces.

*Traveller.* I do not believe that I should have had the courage to pass round the projecting point, but the guides had a short stick which they held, each stretching out a hand, so as to make a sort of railing. The guide who had got round the point stooped down a little, and told me to set my foot in his hand, which he said would bear me firmly. I did so, and by this means gained the other side of the jutting rock. Never did I feel a greater relief; it was as though a heavy weight had been taken off my breast, which had prevented me from breathing; at last we came to a tough bough, which I grasped as I would grasp the hand of a beloved friend. By the assistance of this bough we scrambled up a part of the rock, and got into a path of safety. As I felt the firm ground under my feet, my eyes and my heart were raised in grateful acknowledgment to the Father of mercies for the protection he had vouchsafed me.

*Mr. Lovel.* I never remember to have heard of a precipice so dangerous. Did you return by the same path?

*Traveller.* No, for the guides discovered that some workmen had placed two pine poles across from one rock to another, at a place where a bridge had been carried away. On our return, after seeing the lake which had burst its banks, we crept on our hands and knees along the pine poles, while the river Drance roared below us at a depth of ninety feet. This was bad enough, and some people would have thought it worse than the one by which we came, but I had endured so much in traversing the dangerous path of the precipice, that no earthly power could have persuaded me to venture over it again.

*Gilbert.* I shall often fancy myself holding by the rock, and creeping along the dangerous path.

*Edmund.* And I shall now and then creep on my hands and knees along those pine poles, with the river dashing and splashing below me.

*Traveller.* The account which I have given falls far short of the reality; but remember that the precipices of sin are a thousand times more dangerous still, for what is the injury of the body when compared to the loss of the soul! "He that walketh up-

rightly," depending wholly on God's goodness and on the grace of his Son our Saviour, "walketh surely." If we thus walk we shall be able to address the Father of mercies with confidence in all our ways, words, and works. "Hold thou me up, and I shall be safe."—Psa. cxix. 117.

Though yawns the dread abyss profound;  
Though fears thy trembling bosom fill;  
His angels, closely gathering round,  
Shall bear thee far from every ill.

The storms may rage by sea and land;  
The rock may frown, the deep may roar;  
But God shall hold thee with his hand,  
And keep thee safe for evermore.

## AGRICULTURE.

### The Butter Trade.

LETTER TO THE MERCHANTS AND FARMERS OF CANADA.

It will be admitted, that in these hard times, it is peculiarly necessary to turn attention to every article which can be produced with advantage in the country, not only as a means of paying debts, but of purchasing such goods as the population require; and it is really painful to see the productive resources of Canada wasted, by the careless manner of curing, packing, and sending to market, which has characterised several of our staple productions. This is peculiarly the case with respect to butter, which, whilst it is the most generally produced article of commerce in the country, and most capable of indefinite extension, has been perhaps less attended to than any other. This was partly owing to the exorbitant duty of 20s. per cwt, which the mother country formerly exacted upon colonial as well as foreign butter, but which is now modified to 5s. stg. per cwt. or rather more than 3d per lb on colonial butter, whilst it still remains as before on foreign. Under these circumstances, and with a market of indefinite extent before us, we should endeavour to put up an article to suit the taste of our customers, and which, if so put up, they will pay well for. At present, the best Irish and Dutch butter commands 100s. per cwt. in the English market, whilst Canada butter is generally considered not worth more than 50s.; yet we may be assured that we can, if we choose, produce butter of as high a character as any in the world; and instead of the price in the Montreal market being 4d. to 5d., as at present, it would, if we took pains to produce an article worth 100s. in Britain, doubtless bring from 9d. to 10d.

There are probably 300,000 milch cows in Canada, one third of which may be required to supply the farmers themselves with milk, butter, cheese, &c., leaving the produce of 200,000 to sell. If these were all good breeds, and well managed, their produce would be very large; but even as it is, they should give an average of at least 60 lbs. of butter a year. Thus, the farmers should have equal to 200,000 kegs of butter, of 60 lbs. each, to dispose of annually, which if properly put up, should yield an annual revenue of more than a million and a half of dollars—no mean item for the farmers of Canada. It is not to be supposed, of course, that they would dispose of their entire surplus dairy produce in the form of butter, but if they sold it in other forms in preference, they should be at least equally profitable. Now, though only the half of the above quantity could be spared from the consumption of our own non-producing population for export, there would still be 100,000 kegs, worth nearly £200,000, to export annually, constituting a very handsome item in our export list, which as things are now managed, is a mere trifle, not worth taking into account. The butter is produced raw, and the only question is, whether it shall be put up in a way to bring a fair price, or wasted and spoiled so as to yield little or nothing.

The conditions requisite for the production of good butter, may be arranged under three heads—1st, the kind of cows to be kept,

and the treatment they should receive; 2d, the whole process of making butter; and 3d, the mode of packing and sending to market.

1. Respecting the best breeds of cattle for the dairy, much has been already published, especially I may refer to a Prize Essay entitled "The Cow," which appeared two years ago in the *Advocate*, and which may be had in a separate form. I may state, however, that the Ayrshire, Devon, and Durham are excellent breeds.

With regard to feeding and treatment, the same Essay gives much valuable information, and I shall only briefly state, that without abundance of nutritious food, it is vain to look for abundance of rich milk. "For pasture," I quote from a high authority, "clean turf which is mostly composed of white clover, and has been laid down for a number of years, will be found sweeter and better than any other; and of roots, carrots will make the best colored and flavored butter—no cow however, kept entirely on roots, will produce as good milk and butter as if fed partly on these and partly on fresh grass or hay." Milch cows should be carefully kept from such herbs as impart an offensive taste or smell to butter.

2. The milk should be kept in a cool place, in broad and rather shallow earthenware, tin, or zinc pans, and the cream taken off before the milk sours, otherwise it is almost impossible to separate the curdled milk from it, and the mixture of such milk is one of the most common and serious drawbacks to butter, and causes much of what is made in Canada to become rancid. The cream should then be kept at a moderate temperature, and should not exceed 51 to 55 degrees of Fahrenheit when churning begins. This in our summer would be quite cool, so that farmers generally must just in the summer season keep the milk and cream as cool as they can, and for this purpose they should if possible, have a milk house in their cellar, flagged all round with stones, and kept moist with water, the evaporation of which cools the temperature wonderfully. The door of this cellar should open to a side of the house where no manure is kept, and nothing putrid or in any way tainted, should on any account be permitted within it, otherwise the butter will be materially injured. It will be found highly beneficial to put a little cold water into the pans with the milk in summer, and hot water in winter. Some churn the whole milk after souring, and this is the way to produce the greatest quantity of butter, but it is the most laborious.

Butter should be carefully gathered from the churn, with the hand, and the milk squeezed out; it should then be well washed in cold hard spring water, without remaining long in it, and be worked until thoroughly freed from the particles of milk and water; it should then be salted as follows: Mix one pound of fine Liverpool salt, perfectly clean, and four ounces of finely powdered loaf sugar, and work in an ounce of this mixture to a pound of butter, until thoroughly incorporated. Butter made in this way, will prove delicious. There is another excellent plan practised in Ireland, which might be tried with advantage in this country, if ground rock salt could be obtained, viz: one ounce fine rock salt, and one fifth of an ounce of saltpetre to twenty-eight ounces of butter. Common American salt has substances in it which injure butter. If hard spring water is not procurable, butter should be made without washing, as soft water dissipates some of its finest properties. Perfect cleanliness in the dishes, churn, hands, and every thing that comes in contact with butter, is essentially requisite.

3. Butter packed in stone jars or crocks will keep best, and that for family use, or for sale in the neighbourhood, might be so packed. That which is to be sent to a distance should be packed in casks made as follows:—white oak or ash staves should be boiled three or four hours, and when thoroughly dried made into air tight kegs to contain from 60 to 100 lbs. The kegs should, in addition to a full complement of wooden hoops, have an iron hoop at each end. If boiled staves cannot be procured, the cask should be

filled with boiling water before being used; and all casks, before being filled with butter, should be thoroughly soaked in cold hard water, or, what is, perhaps, better, in clear strong pickle. The tares should then be taken when wet, and the butter packed in as solid and hard as possible; all the butter in a cask should be of the same colour and quality, as differences in either respect materially injure the sale. If not filled at a single operation, the butter should be covered with a clear strong brine, to be poured off when an addition is made. There should be a small space left between the butter and the head of the cask, which should be filled with strong clear boiled brine, introduced through a hole in the head, stopped with a peg, which may be taken out occasionally for a few days, and if any shrinking appear, more brine be added. Country merchants, who usually receive butter from farmers, in quantities of a few pounds at a time, might have a puncheon, standing in a cool place, full of brine, and, if possible, with a lump of ice in it, and throw the rolls of butter into it, until they have sufficient to pack.

When packed the kegs should be kept in a cool cellar, until the month of September, before being sent to market, the heat to which butter is exposed when forwarded in summer being exceedingly injurious.

Butter made, packed and forwarded according to the above directions, which I have collected from various excellent authorities, would, I doubt not, please the British taste, and, when its character was established, be worth, at least, a half more than the average of butter as it is now made.

I am, gentlemen, your obedient servant,

JOHN DOUGALL,

*Produce and Commission Merchant.*

Montreal, July 1, 1843.

Newspapers which circulate amongst agriculturists are respectfully requested to copy the above letter. J. D.

Press of matter and business has hitherto deferred the Report upon Bush Farm Essays.

## NEWS.

### PARLIAMENTARY PROCEEDINGS.

On the 18th May, Mr. S. Crawford moved for leave to bring in a bill for the extension of suffrage, &c., but a thin House refused it, 101 to 32. Mr. Roebuck offered a resolution to exclude all sectarian teachings from the plan of public education, but neither would the house agree to this, the vote against it being 156 to 60. The Canadian flour debate was commenced on the 19th, Lord Stanley moving that the House go into committee on this resolution—proposing a duty of three shillings on American wheat imported into Canada, and a duty of one shilling on Canadian flour imported into England. The proposition was opposed by some of the liberals as militating against the principles of free trade, and by some conservatives as interfering with agricultural protection, but after a two nights' debate, Mr. Labouchere's amendment, against the principle of the proposed bill, was negatived by a vote of 314 to 156. The subject came up again on the 26th, when, after a debate of considerable length, Lord Stanley's resolutions were carried by a vote of 218 to 137.

In reply to questions from Mr. J. O'Connell, Sir J. Graham said he had received that morning, a communication from the Lord Chancellor of Ireland, intimating that he had felt it his duty to remove Mr. O'Connell and Lord French from the commission of the peace, in consequence of their presiding at Repeal meetings.

The Repeal question came up, and excited considerable debate. The Government proposed a bill to disarm the people of Ireland—or rather, to compel every person owning or bearing arms, to be registered and to get a license therefore. The bill was opposed by the liberal party, but passed by a large majority.

An unsuccessful effort was made in the House of Commons to open the English Universities to dissenters, by repealing or modifying the oaths and declarations which must be made on entering either of them.

Dr. Murray, the Roman Catholic Archbishop of Dublin, has addressed a letter to the clergy of his diocese, to contradict the statement of Dr. Higgins, that the Catholic Bishops, as ardent repealers, had thrown themselves into the great political movement which is now agitating the country. He exhorts his clergy to be guided by "the God of peace."

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Pearl . . . . .	27s 0d	BEEF—Mess . . . . .	\$11
Flour—Fine . . . . .	26s 3d	Prime Mess . . . . .	\$9
U. States . . . . .	23s 9d	Prime . . . . .	\$7
WHEAT . . . . .	5s 6d	TALLOW . . . . .	5½ d
PEASE . . . . .	2s 3d per minot.	BUTTER—Salt . . . . .	5d a 6d
OAT-MEAL . . . . .	7s per covt.	CHEESE . . . . .	3d a 5½ d
PORK—Mess . . . . .	\$14	EXCHANGE—London par	
P. Mess . . . . .	\$11½	N. York . . . . .	2½
Prime . . . . .	\$ 9½	Canada W. . . . .	½ a 1

The prices of Pork and Flour are still advancing.

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R. D. WADSWORTH,

Agent Montreal Temperance Society.

Montreal, May 1, 1843.

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Montreal, May 1, 1843.

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Montreal, May 19, 1843

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JOHN DOUGALL.

Montreal, July 1, 1843.

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 Agent.

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### GALL'S KEY TO THE SHORTER CATECHISM.

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

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

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

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

JOHN C. BECKET,  
 204, St. Paul Street.

May 15, 1843.

## CANADA TEMPERANCE ADVOCATE.

### CANADA SUNDAY SCHOOL UNION.

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

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

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

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

Montreal, May 1, 1843.

### BIBLE SOCIETY.

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

JAMES MILNE,  
General Agent and Depository.

Montreal, May 1, 1843.

**TEMPERANCE HOUSE, DRUMMONDVILLE, C. W.**

BY  
**WILLIAM BROWNLEE.**

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

### PROVISION STORE.

**T**HE lower part of the premises occupied by the Subscriber, (entering from St. Joseph Street, and Commissioners' Street opposite the Steamboat Wharf) is now devoted to the sale of Provisions, chiefly consignments. The following articles are now on hand, to which the attention of Dealers and Families is respectfully requested:—**PORK, BACON, HAMS, LARD, BUTTER, CHEESE** and **DRIED APPLES**; and expected soon, **FLOUR, INDIAN MEAL, OATMEAL**, and a variety of other articles.

**DRY GROCERIES.**—The Subscriber intends to include with the above, an assortment of **SUGARS, TEAS, COFFEE**, and other Dry Groceries, together with **SALT**, and the various kinds of **SALT FISH** in their season.

Montreal, July 1, 1843. JOHN DOUGALL.

**N. B.**—Samples of Leather just received from a Tannery in the Country.

### THE PROGRESSIVE AND PRACTICAL SYSTEM.

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

Montreal, June 28, 1843.

**T**HE Subscriber has just received a few copies of *Buckingham's recently published Work on Canada, Nova Scotia, &c.* which he will sell at the same rate as they are sold in Britain, viz. 15s. stg., equal to 18s. 9d. currency. The Work is embellished by engravings, and is one of peculiar interest to the inhabitants of this Province.

July 1, 1843. JOHN DOUGALL.

### RELIGIOUS TRACT SOCIETY.

DEPOSITORY, M'GILL STREET.

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

JAMES MILNE,  
Depository.

Montreal, May 1, 1843.

**T**HE Subscribers offer for Sale:—

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

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

WILLIAM LYMAN & Co.  
Montreal, Jan. 10, 1843. St. Paul Street.

### TINWARE, HARDWARE, OILS, PAINTS, &c.

**M. WHITE & Co.**, 225 St. Paul Street, (opposite the City Bank,) and facing St. Ann's Market, Commissioners' Street, have for sale:—

Tinware, Common, Block and Japanned; Ironmongery of every description; German Silver, Britannia Metal and Plated Ware; Cooking and other Stoves, Paints, Dry Colours, Window Glass, Spirits Turpentine, Varnishes, &c. &c.

Meat Safes, Baths, &c. Tinware made to order.  
Montreal, June 15, 1843.

### JOHN SMITH,

CARVER & OILDER, PICTURE FRAME & LOOKING GLASS MANUFACTURER,

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

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

Montreal, May 1, 1843.

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

**N**O. 9, 11th concession, **SOMBRA**, 200 acres, No. 9, 12th concession south half 100 acres; (on the River Sydenham, well timbered with White Oak) No. 100, 9th concession, **MALDEN**, 195 acres; No. 3, 1st concession, **MALDEN**, (part about 40 acres) near the town of Amherstburgh; No. 22, 5th concession, **GOSFIELD** (part about ten acres) in the village of Colborne; No. 21, 6th concession, **COLCHESTER**, 200 acres. Apply to J. & J. DOUGALL, Amherstburgh, or to CHARLES BABY, Esq. Sandwich.  
May 1, 1843.

### LANDS FOR SALE IN THE WESTERN DISTRICT.

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

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