

Inclosed I send you ten shillings for the *Advocate*, you will please send a few numbers for gratuitous circulation. Address them in a parcel to your most obedient,

J. A. SPAFFORD, *Secretary*.

TORONTO, June 25, 1840.

The good cause is progressing here, I hope you have received a copy of proceedings at our last anniversary, and the report then read. We had the Annual Meeting in the *City Hall*, and considerable excitement thereat was caused amongst the Tavern Keepers and their friends the next morning;—They begin to fear that their craft is in danger.

We had a Public Meeting last evening, most of our regular advocates were out of the City; Rev. W. Scott Wesleyan Missionary, occupied most of the time, with a very able and animated address in the course of which he introduced to the notice of the Society, the tee-totalers of the 34th Regt. some of whom were present. 23 names were added to the list. 76 members making the aggregate from the commencement, 442. I remain, yours

ALEXANDER CHRISTIE.

THE MAGISTRACY OF UPPER CANADA.

SIR,—In my last letter respecting Upper Canada, I promised to make some general remarks in reference to a portion of the magistracy of that Province. Owing to various causes the matter has been deferred; but I still feel called upon to take up the subject from the conviction, that before the people of that beautiful Province can be, generally speaking, a sober, a moral, and a religious people, there must be a great change in its magistracy. I therefore earnestly solicit the attention of the Governor-General and Lieutenant-Governor to the following statements.

Whilst many of the magistrates of Upper Canada are sober, moral, excellent men, who perform the duties of their important station in the most praiseworthy manner, many of them are of a very different character. This is showed by the fact, that licenses for the sale of liquor are issued with most unbounded liberality to persons even who possess none of the accommodations required by law. The issuing of these licences is managed so that, if applications be refused at the Quarter Sessions, they are sure to be granted by some two of the magistrates afterwards; or if the applicant's character be very bad indeed, so that a tavern license is refused, he is still almost certain to get a license to keep a beer-shop from some friend and patron amongst the magistracy, and I need not add that beer-shops are almost invariably drunkeries of the worst character.

Without mentioning all the facts respecting magistrates in Upper Canada which came to my knowledge, I will mention a few which were communicated to me upon such authority as I could not for a moment doubt.

In one village of Upper Canada, two of the magistrates were in the habit of breaking the law by playing at cards and drinking with the tavern-keeper and his customers often for the greater part or whole of the night. Of course, they could not refuse a license to their pot-companion.

In another village a majority of the magistrates are notoriously intemperate.

In a back township, a magistrate, who kept tavern, sold liquor to people till they got drunk and fought in his house. He then issued a warrant, apprehended them, and tried them on the spot; and besides fining them, made them treat each other to make up the quarrel.

In a district town of Upper Canada, one of the leading magistrates is an extensive dealer in liquors, and all tavern-keepers who will take their supplies from him can get licenses without difficulty. Should any presume, however, to buy from other merchants, their licences are refused.

In a town of Upper Canada several of the magistrates are intemperate, and some of them are on the limits for debt.

I might multiply instances of intemperance amongst this important class of the community; but it is a painful subject, and I shall conclude by stating, that throughout Upper Canada a large proportion, if not a majority, of the magistrates are distillers or sellers of intoxicating drinks; and therefore, it may be presumed, directly

interested in the increase of their traffic and the multiplication of grog-shops. The effect of this state of things on the morals of the people must be, and indeed evidently is, disastrous; and I again beg leave to call the attention, not only of the people at large, but of those in authority to it, and to add, that much that is stated above applies with equal force to Lower Canada.

I am, your most obedient Servant,

JOHN DOUGALL.

Montreal, July 25, 1840.

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.—*Mornight's Translation*."

MONTREAL, AUGUST, 1840.

One great cause of hinderance to the Temperance Reformation is the habit, which prevails to a great extent amongst women, of using malt liquors whilst nursing children,—a habit which keeps many Temperance men back from active exertions, as they do not feel quite at ease upon the score of consistency as long as the beer cart stops at their doors, or the frothing jugs of ale and porter are regularly brought into their houses from the next tap. That these drinks enable mothers and nurses to perform their important functions better, may very well be questioned; and we think that our readers, after perusing the following considerations, will agree with us, that the practice of so using them is only one of the numerous branches of the great delusion under which the world labours respecting intoxicating drinks.

1. Amongst savage nations mothers find no difficulty in suckling their children without these drinks.

2. In country places, such as new settlements in Canada, where these drinks cannot be procured, the children are as strong and healthy, or more so, than where such drinks are used.

3. No one presumes to assert that the mother of mankind or any of the antediluvians used such drinks, yet their children had constitutions which enabled them to attain extraordinary longevity. The mothers of the Jewish nation, in passing through the wilderness, had neither malt liquors nor any substitute for them, yet their children were numerous, strong, and healthy. The mother of Samson was expressly and more than once forbidden to use any wine or strong drink.

4. It is a well known fact, that the slops and swill of the brewery deteriorate the milk of the cow to a great extent—may render it positively unwholesome for children. What effect, then, must these slops, with the addition of the poison, alcohol, and a few others (which constitute the chief difference between the two kinds of drinks,) have upon the milk from which the infant derives its support?

5. An eminent chemist has extracted alcohol from all the secretions of the body of a person who took it into his stomach; thus proving that it is not digested or assimilated, but goes pure into the blood and milk. Therefore milk secreted under the influence of ale and porter must contain some portion of alcohol, and be so far rendered unwholesome for infants.

6. We have the testimony of a very great number of members of the Temperance Society in all ranks of life—Clergymen, Merchants, and Labourers—that their wives nurse their children not merely as well, but much better, on the tee-total than on the drinking system.

We conclude with earnestly requesting the attention of parents to the foregoing considerations, as we are convinced the custom in question is one fraught with danger, both to the mother and child—danger of not only injuring health in the meantime, but of forming permanent habits of intemperance; and we firmly believe that if it were abolished, we would see fewer bloated and infirm children, and have much less drunkenness in the world.

We are gratified to notice the publication in the *Christian Guardian* of an excellent Temperance Sermon, by the Rev. W. Scott of Amherstburgh.—A Sermon which must go far toward establishing a correct state of public opinion respecting intoxicating drinks.