

good deal of this apparent sterility was attributable to a drought of great severity which had prevailed for some time; but not a little of it was, doubtless, owing to the defective system of cultivation. The farm houses were few and far between—the villages small and mean in their appearance—comfort, neatness, and enterprise appeared to be unknown; and I thought that if this were the far famed wine growing country, I was thankful that my lot was not cast in it. I have only spoken of the country; but the people presented an equally melancholy spectacle. As far as I could judge, to produce wine, to think and talk about wine, and to drink wine, were the chief end and aim of their existence; and the natural results of the free use of intoxicating drinks, viz: poverty, ignorance, apathy and degradation, were as strikingly visible in Champagne, as they used to be in the most whiskey drinking parts of Ireland, or the Scottish Highlands. A tree is known by its fruits, and it is my solemn conviction, that the curse of God visibly rests upon the whole business of making, selling, and using the instrument of intoxication, and that the boasted temperance of wine growing and wine drinking countries is more imaginary than real.

Before leaving France, I have one other statement to make, which has a bearing on its much vaunted sobriety. The *conducteurs of Diligences* are a class of men remarkable for their steady, trustworthy character, and necessarily so—seeing that the comfort of numerous passengers, and the safety of much valuable property is entrusted to them for long journeys. I travelled two days and nights in company with two of this highly respectable class, sat at the same table with them at meals, and observed their habits, which, I presume I am warranted in taking as by no means an unfavorable specimen of the habits of Frenchmen generally. They each drank about six tumblers of wine to every meal, and generally a stiff glass of brandy afterwards, either pure or in a cup of coffee—besides what they drank by the way; and although I could not say they were ever intoxicated, yet I think it was quite evident from their appearance, that they were never perfectly sober. I sometimes spoke with my fellow passengers and others, about total abstinence, and was listened to with apparently the same feelings as if I had recommended them to take a journey to the moon.

So much for the parts of France which I saw, the highest praise of which for sobriety is, that they do not display so much open boastly drunkenness as one would be led to expect, from the amount of drinking practised.

(To be continued.)

The following letter, from the Rev. J. T. BYRNE, is the only evidence we have received this winter, of that active and hearty co-operation on the part of ministers of religion, which we so much desire. We thank him for it:

L'ORIGINAL, Dec. 28.—According to promise I have held meetings, in my stations, with a view to supplicate the Divine blessing on the Temperance Reformation, to stir up the friends of Temperance to renewed activity, and to aid the Montreal Society by contributions. I should have been much pleased had our *District Society* responded to your appeal in the *Advocate*; but finding that the officers were not acting in the matter, I have, in my own field of labour, called public meetings, and at the close of each meeting made a collection—as an expression of our sympathy and co-operation with the friends of Temperance in Montreal. At L'Original, in the neighbourhood of Hawkesbury Mills, and on Vanklecock Hill, such meetings have been held. On each occasion the meetings were very thin, compared with what they ought to have been, not more than thirty in each; yet, few as we were,

we praised God for his goodness in what had been done, and supplicated His favour for the future. A discourse was delivered based on Heb. xiii. 16. "To do good, and to communicate forget not: for with such sacrifices God is well pleased,"—and then a collection was made; the amount collected is very small, still we hope you will accept it as a "free will offering," unto the cause of benevolence and righteousness. The collection at L'Original amounted to 17s. 6d., that at the Mills to 12s., and that at the Hill to 12s. 6d., amounting in the whole to £2 2s.

As a cordial friend to the temperance reformation, I may perhaps, be allowed to offer a few remarks in closing the present communication. You are aware that many persons are displeased with the price of the *Temperance Advocate*, and wish that its monthly distribution, and its former price were again recurred to. The plea for this is, scarcity of money, and inability on the part of many to raise so much as a dollar per year. As an individual, I have no fault to find with the present plan, yet I should be glad to see an alteration, and such an alteration as I think would meet with more cordial support. Let the *Advocate* contain less information on temperance, and become the vehicle for general intelligence; in other words, let it become a *newspaper*, advocating temperance, education, and every thing else conducive to the public good; and my impression is, that whether published weekly or semi-monthly, at the present or at an advanced price, it would dispense with the majority of other papers and be generally maintained by the public; we want a newspaper for the country that will befriend every institution of a benevolent and religious character, free from romantic tales, and mere town advertisements, and one that could be liberal and frank in its statements, the undeviating friend of man in his intellectual, moral and religious interests.

I rejoice very much, Mr. Editor, that the friends of Temperance are resorting to God at the present juncture. I refer to the *prayer meetings* advertised in your columns: I have been under the impression for some time that we have looked too much to men, and too little to God. It is a great mercy that we have discovered our error; and I trust that henceforth God will be acknowledged and praised in all our meetings; and that more Christian influence will be brought to bear on our future measures. It is to that influence that we are indebted for the success of the Temperance Society so far, and that means will be vastly augmented when Christians shall heartily and prayerfully sanction its mighty operations by their example. Much has been done, and much more remains to be done. There are idols yet in the land, the poison is still made and sold, and we must continue to 'agitate,' until our voice is responded to. We require no compulsory measures; argument, persuasion, and kindness are enough, and, under God, will triumph. Let every friend of God and man at once enlist his name and influence in the temperance band, and onwards march and plead, until the entire habits of the community are changed.—JAMES T. BYRNE.

#### THE INDIANS DO NOBLY, WHEN WELL ADVISED.

The following interesting intelligence respecting a grand temperance movement among the red men in the far west, is communicated, in substance, in a letter from the Rev. Geo. COPWAY, a native Indian Missionary, under date Oct. 28, 1842.

"Last summer, a Commissioner was sent from Washington to the powerful nation of Chippewas, residing on the south shore of Lake Superior, to treat with them for the purchase of their land. It is known to be a mineral country, and this purchase was proposed, to secure the abolition of the Indian Tithe, before the Americans should commence operations in the mines. The Chippewas sold a great tract of land to the (U. S.) government: all they possessed south of Lake Superior. They still hold land on the west of the lake, greater in extent than what they have now sold.

The treaty was concluded about the first of this month, and immediately after it was signed, the Commissioner, Robert Stewart, of Detroit, at the suggestion of the missionaries, presented the pledge to the nation. Its design was briefly explained; the example of other nations alluded to; and the suffering condition of all who love the fire waters powerfully depicted. At the head of the list, the commissioner indited his name; all the traders followed; then the missionaries; and after them came the Chiefs