

We have all along deeply regretted that the Roman Catholic Temperance Societies in this country were not, like those of Ireland, built on the firm foundation of the tee-total pledge; and we now regret it the more, as we see it lays them open to serious charges in the minds of strangers. The following is an extract from the *Scottish Temperance Journal*, which we give, partly, for the purpose of letting our Roman Catholic brethren know what is thought of their pledge at a distance; and partly for the purpose of informing the editor of the said journal that we have the authority of the President of the Society in question, the Rev. P. PHELAN, for saying, that a large portion of his Society are tee-totallers; and more particularly, that the children belonging to the congregation (five or six hundred in number we believe) are trained in tee-total principles.

A NEW PLEDGE.—Of all the attempts at pledge-making we have ever heard of, one of the poorest is the pledge lately introduced into the Roman Catholic Recollect Church, Montreal. We give it verbatim to our readers, and beg to assure them, on the authority of a New Brunswick newspaper, that it is no hoax. It will be seen that taking it is not incompatible with the moderate use of intoxicating liquor, and that the promise of total abstinence is indefinite as to time, and contingent on the mental conclusions of each individual who signs it.

"I do solemnly promise to avoid intemperance; and should it be necessary, in order to obtain this object, to abstain totally from all intoxicating liquors, I do hereby pledge myself to abstain from every one of them. I also promise, by my advice and example, to induce others to do the same."

This is a selfish document, and ought to be disowned by every right-minded Roman Catholic.—*Scottish Temperance Journal*.

TRAPS.—Sellers of intoxicating drinks display much ingenuity in setting traps for the unwary; a few of which it is our design to expose.

1st. *Raffles.*—These, if not made by landlords, are almost invariably held in taverns, where it is a rule that the person whose property is raffled, and the winner of the prize, must spend each a considerable part of the whole sum at stake in *refreshments* (alias intoxicating drinks), for the "good of the house," and the satisfaction of the company. It is therefore evident that besides the blame which attaches to raffles as mere gambling transactions, they are to be condemned as incentives to intemperance.

2d. *Christmas and New Year's Day Balls, and Balls and Dinners given in honor of Patron Saints.*—These are very often got up by tavern-keepers, and almost always held in taverns, where the profit on the drink sold, which is not, generally speaking, a small quantity, is the reward which the said tavern-keepers expect for the trouble they are at, and the accommodation they afford.

3d. *Register Offices for Servants kept in Taverns.*—This trap is not a very common one, being in fact a bold push to get a house into notice, and gain customers. We have, however, seen it resorted to; and we cannot too earnestly warn servants to avoid it, as they would be better without the masters and mistresses to whom they would be directed at such places. Of course we need not warn those in want of servants to look for them any where else in preference to the tavern.

4th. *Free and Easy Clubs, with Pipes and Tobacco gratis.*—These are mere traps to induce labouring men to leave their wives and families, and spend their evenings in the public house; and the pipes and tobacco are for the purpose of provoking thirst, and consequently increasing the sale of liquors; the prime object for which the whole affair is got up.

5th. *All sorts of Card, Dice, and Billiard Playing,* at which, it is well known, people remain late, and drink deep.

6th. *Horse Racing,* which is frequently got up by the tavern-keepers of a place, to induce a great influx of company, and keep their bar-rooms full.

Readers of the *Advocate!* are ye willing that yourselves, or your friends and relations, should be entrapped in any of these snares? If not, discourage them with all your influence.

It has often been deplored that Christians of the Eastern Churches are chiefly distinguishable from their Mahommedan and Hindoo neighbours, by their indulgence in intoxicating drinks; a propensity, by the by, which is equally conspicuous in many of the Christian denominations of the West. The following instance of the fact above alluded to, struck us forcibly whilst perusing the "Missionary Researches" of SMITH and DWIGHT, in Armenia:

"Three or four miles from the village we forded the Euphrates, where it was about 60 or 70 yards wide, and so shallow as not to enter the bodies of our carts; and just at sunset reached the village of Uluja. Here we first overtook the rear-guard of the Russian army; for their troops were now all assembled in the vicinity of Erzerroom in preparation for their departure, and hitherto we had not seen a Russian. As we came in sight of them, our tartar, with scorn depicted in his face, and pointing at a throng assembled around a dram-shop with music and dancing, exclaimed, "There, look at the Roos, polluted race!" An open dram-shop, and public drunkenness, in the heart of Turkey! What an unhallowed invasion of the sober customs of the country! what a false and scandalous specimen of Christianity to be exhibited among its enemies! were the thoughts that passed through my mind. Still, I could not but recognise the scene as genuinely European, and I felt ashamed for the moment of my Frank blood. How long shall the indulgencies of the cup give us just occasion to blush before the followers of Mohammed?"

THE DIFFERENCE.—Ten years ago the Temperance Society was the object of almost universal derision. It was generally considered a fanatical scheme of some well-meaning but weak-headed men, who courted a little notoriety. The question, "Are you a cold-water man?" or, "Do you belong to the Temperance Society?" which was frequently addressed to persons who declined to drink freely, was almost invariably met by an ear-rust and indignant negative. Now, the greatest ornaments of the Christian Ministry in Great Britain and the United States are zealous tee-totallers. Many of the most eminent Physicians, and Officers of the Army are tee-totallers; and the most eloquent advocates of human rights and human improvement are tee-totallers. The following are the names of a few of the great men who, in Britain, have set their hand to the principles of teetotalism, viz.: Rev. W. JAY, of Bath; Rev. J. BURNS, jun., of Scotland; Dr. JAMES JOHNSTON, of London; GEORGE THOMPSON, the eloquent Advocate of Freedom; Rev. THEOBALD MATHEW, of Ireland; J. S. BUCKINGHAM, Esq., the celebrated Oriental Traveller; to which might be added many others. The cause espoused by such men as these may indeed be ridiculed by minds of infinitely inferior capacity; but its progress can not be materially impeded. Friends of the cause! let 1841 be an era in the Temperance Reformation in Canada.

We are again indebted to our unknown correspondent, "E. J. D.," for a beautiful Temperance sketch from real life, which will be found on our first page.

A Coroner's Inquest was held on Wednesday last, on the body of Mary Allan, alias Collins, found dead on the Garrison Common. It appears that she was turned out of the house of a man named Raif Smith, living in that vicinity, where she had been drinking, and perished of cold. Verdict—"Died through exposure to the cold."—*Toronto Transcript*.