

hastened to the scene, with a troop of the Scots Greys, and a division of the 42d Highlanders, whose appearance restored some order in the crowds. The Rev. Mr. Mathew soon after took a cab, crowds throwing themselves on their knees before him, and was conveyed to the corn market, followed by the same anxious multitude, running in hundreds through the streets, to avail themselves of the benediction of the apostle of temperance. Having thus disposed of some thousands during the day, he took a light dinner, and repaired to the steamboat quay, where he administered the pledge to between 700 and 800 persons, who had arrived by the steamers from Kerry and Clare. At night, thousands of persons were obliged to remain in the open air, all the small lodging houses being crowded. The commercial building-room was thrown open by the committee to a great number of the strangers, who there received coffee from Mr. H. N. Seymour, (gratis;) and in the rooms of the St. Mary Temperance Society, 700 persons found an asylum for two nights, while the other parochial societies acted with equal kindness.

At half-past six next morning, the Rev. Mr. Mathew recommenced the good work, 100 or 200 persons at a time being admitted by a passage from one street, and departing by another. From exposure to the air for so many hours, his hat off, he Rev. Gentleman's voice had failed so, that the clergyman near him had to call aloud the words of the pledge, which the people repeated, while on bended knees in the street. The words of this imposing part of the ceremonial, as we collect them were—"I promise, while I belong to the *Teetotal Abstinence Society*, to abstain from all kinds of intoxicating drink, unless used medically; and that I will discountenance by advice and example the causes of intemperance in others." The Rev. gentleman then adding, "God bless you, and enable you to keep the promise you have taken."

It was found utterly impossible to take the number, much less the names of the multitudes which had accepted the pledge. The duty was abandoned as hopeless when 17,000 were entered, but the members were subsequently informed, that on giving their names to the Parish Priest on their return home, medals and cards would be transmitted from Cork, to each pastor for their use. No money was demanded or received from any person. Upwards of 50,000 persons were added to the stated population of Limerick during these two days.

**WATERFORD.**—Father Mathew arrived here on Tuesday evening, and was immediately waited upon by the Mayor. On Wednesday he commenced his labours, and continued through Thursday, administering the pledge to thousands upon thousands. After pledging about 20,000, the reverend gentleman, on being asked if he was not tired, replied—"I feel no fatigue in the world. Oh! how rejoiced I am to see them pour in in this way." Alderman Ponce, who was present remarked,—"Talk of the victories of the Duke of Wellington! they are nothing to those of Mr. Mathew." It was observed, with pleasure, that females out-numbered males by about 25 per cent. This has not been the fact elsewhere. The virtuous, as well as the most debased and forlorn of the community, have taken the pledge.

**CLONMEL.**—At this place, not only the city officers, but the different religious denominations assisted Father Mathew. Presbyterians and Quakers eagerly came forward. About 4000 persons came into the city, headed by a band of music; and having taken the pledge, resumed their ranks, and marched home. From 12,000 to 15,000 took the pledge before twelve o'clock.

**THE TEMPERANCE SOCIETY WANTED.**—We learn from the *Flemmingsburgh Kentuckian* that a short time back a Mr. Hampson, of Madon county, an habitual drunkard, hung his own son a boy about twelve years of age, for accidentally breaking a jug of rum! Governor Duncan of Illinois recently gave \$400 to support the Temperance cause, and presented a lot in Jacksonville to the mechanics of the town, on which to erect a building.

**SHAMEFUL TRAFFIC.**—Several publicans in the town of St. Heller, Jersey, have lately adopted the plan of selling half-penny glasses of liquor! By this abominable traffic, children are enabled to procure intoxicating spirits, which it is needless to say ripen them for every species of vice.

**IMPURE WATER.**—Impure water is a bad drink, but putting brandy in it, makes it ten times worse.

*To CORRESPONDENTS.*—Several Letters and Communications have been received, but for want of room are necessarily deferred until our next number. We would recommend our Correspondents to study conciseness in their communications, as our columns are small. Reports from the Prince Edward Total Abstinence Society, the Sidney T. A. Society, and the Lanark T. A. Society. Letters from the Rev. James Currie, from "A Member" of the Smithtown T. A. Society, and another giving an account of the Kemptville Society. Also, one dated London, U. C. from John Dougall, Esq.; and another from "A Member" of the Anherstburg Society. The Address accompanying the Report from Sidney is too long for insertion in our columns. We would recommend the Society to publish it in pamphlet form. "A Teetotaller" will receive an early insertion.

## 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.—*Macnight's Translation.*

MONTREAL, MARCH, 1840.

**OUR ARGUMENTS ARE FACTS.**—It is matter of astonishment to some, how our Society can pretend to claim a place among the benevolent associations of the day. They say our principles and arguments are so much opposed to sociality and the good of man, that they can perceive no foundation for the demand we make to be admitted to the respect and standing of such associations.

But every day increases our wonder, that discerning men have not been able to form more correct views of our Society and its objects. We think it not strange that the ignorant and the vicious oppose the reformation which we advocate. About such opposition, there hangs little mystery. We might wonder, did they not oppose us. For them to cry out against our Society and its objects, is quite in keeping with their character. We anticipated their views of our efforts from the first. When we commenced our labours, we counted the resistance of the intemperate, and the abuse of the ignorant, as part of the cost. We set that down as something not to be escaped, but to be borne with patience, hoping that in due time it would disappear as information became general, and our motives were better understood. But opposition from intelligent and discerning men we did not anticipate. It has taken us by surprise. We confess there is mystery about such opposition. Why they should check our Society, and resist publicly or privately the reformation, that is now going on in respect to intemperance, we cannot imagine. We are unwilling to impute to them any base motives in this matter. We grant them what we claim for ourselves—sincerity. But solemn consideration flashes upon our minds the conviction, that they are either ignorant, and know no better, or are deliberately unwilling to acknowledge that FACTS, plain, undeniable, abounding, melancholy facts, are our ARGUMENTS. They seem not to perceive that sober and deplorable realities constitute the foundation of all our reasoning. But we have never claimed public confidence nor public favour without at the same instant presenting proof that such favour and confidence were due. We have never solicited the influence of an individual, nor the exercise of his talents in this cause, without basing every word of our argument on the mischief visible, which intoxicating liquor produces. That intelligent men can resist and oppose us, under these circumstances, is certainly remarkable. They form and support Bible Societies and Missionary Societies; but on what ground? On the ground that there is a destitution of the Bible and a necessity for the gospel among those who have not heard it. Consistency binds them then to associate themselves against intemperance, on total abstinence principles; for intemperance cannot be suppressed on any other principles; and that vice, single-handed, will forever baffle the object of Bible and Missionary Societies, and render their efforts, in thousands of instances, utterly useless and unavailing. At all events, the palpable ravages of alcoholic beverages; the wretchedness, personal and public, which they produce; the poverty, crime, and death which unceasingly proceed from them, should not be forgotten. Thinking men, who circulate the Bible, and support missions to the heathen, and build hospitals for the sick, should