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CANADA TEMPERANCE ADVOCATE.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

No. 7.

MONTREAL, NOVEMBER, 1836.

VOL. II.

Selected Articles.

Address of the Convention of Delegates from the several Temperance Societies in Upper Canada, to their fellow-subjects of every rank and condition.

RESPECTED FELLOW SUBJECTS.—We, the Delegates of several Temperance Societies in the Province, being assembled in Provincial Convention, most respectfully and earnestly call your attention to the subject upon which we are convened,—a subject of the highest moment, bearing upon the peace, prosperity, and happiness of our rising country.

We will not stop to *prove*, what is unanimously admitted by all possessing any ordinary degree of intelligence and candour, that the vice of intemperance is highly detrimental to the best interests of every class of the community,—but just advert to a few particulars, indicative of the *extent* of the evil as, alas! it now exists in our country, and bears upon the several departments of society; the pressure of which must be felt by every individual more or less, whatever may be his opinions, prejudices, profession, occupation, or pursuit: whether he be religious or irreligious, temperate or intemperate, old or young, rich or poor, in a word, whoever he may be or whatever he may be—it matters not—he must feel in some measure, in the first place, *the pecuniary embarrassments and national loss occasioned by the use of intoxicating liquors*. The number of persons using ardent spirits daily in greater or less quantities, may be fairly estimated at not less, throughout the Province, than 90,000. Supposing these to consume at an average a pint per day each, the quantity drank in the year would be 4,106,250 gallons; which at 2s. 6d. per gallon, (a very moderate price indeed for brandy, spirits, and whiskey together,) would amount to the enormous and almost incredible sum of L.543,281 5s.! Here is a tax indeed—a dead loss to the community—to the fearful amount of upwards of Two Millions of Dollars annually; a sum sufficient of itself for every public purpose for which money is required. Apply it to the construction of canals, railroads, public highways and edifices, or to the promotion of education and support of charitable institu-

tions, and what would it not accomplish? what would it not effect on the agricultural, commercial, and manufacturing enterprise of the Province? But when we take into account the cost of fermented liquor: with the loss of time, injury of health, derangement of business, and failure of credit, unavoidably attendant on the practice of drinking intoxicating liquor, who can estimate the damage sustained, the public loss incurred, in the use of this degrading and deleterious poison?—In the second place, *the moral profligacy superinduced by means of intoxicating drinks*. It is too notorious to need proof that the far greater part of the murders, riots, assaults, and violence which infest society,—the uncleanness, profanity, and impiety which debase and ruin the human character,—the unfaithfulness, unkindness, ignorance, and poverty which afflict and disturb the domestic circle,—is justly attributable to the influence of intoxicating drinks. Who does not feel, who does not deplore this? Even the poor debased, besotted drunkard himself,—he “who hath wee, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause, who hath redness of eyes,” in his sober intervals, will groan in anguish of spirit, under the evils which he suffers, and the wretchedness it brings.

In view of this, need we wonder at the pecuniary embarrassments, lack of public enterprise,—the ignorance, pauperism, and crime, under which the country now suffers and complains?

We refrain from any remarks relative to our accountability to God, the danger and loss of the immortal soul, and the bearing of the subject on the eternal destiny of man; as these more properly come within the province of the ministers of the Gospel; while we trust the hints given above will suffice to arouse, at least, the thinking part of the community to immediate action. What Christian, what moralist, what philanthropist, what patriot,—in a word, who that loves himself, his species, his family, his country, or his God, can be indifferent as to the effects of intemperance? can look supinely on, and not do somewhat, nay, all in his power, to arrest its progress, and drive it from the land?

Do you ask what can be done? We an-

swer, much, very much, by means at once the most simple, easy, effectual, and inoffensive; and which are within the reach of every one. Only let a Temperance Society be formed in every neighbourhood, and in proportion to the numbers united will the cure be effected; and should it comprise the whole of the inhabitants, the evil is stopped at once and completely, *without any person sustaining the least injury or inconvenience whatever*. This must be, this *has* been, the happy result of well-directed Temperance Societies in every place where they have been established. We see or hear of them in the neighbouring States, in Europe, Asia, and even Africa,—spreading their benign influence, and attracting the admiration of the world; and shall Canada be behind? shall we suffer the cause to languish and pine, and our country to bleed, droop, and die under the withering pestilence, for want of a little effort to save her? Heaven forbid! Canada as well as “England expects every man to do his duty.”

The advocates of Temperance Societies are not selfish or bigotted in their views; all they aim is *destruction of intemperance*. Does any one propose a better plan, “a more excellent way;”—promising, from reason and experience, more effectual and immediate results, they are prepared to adopt it without hesitation; but, till then, they must pursue their object in the way already so happily tested.

To the manufacturers and venders of intoxicating liquors, in particular, it is hoped a few remarks may not come amiss. The Convention would approach this description of persons as friends, not as enemies,—as fellow-subjects, interested with them in the general prosperity and happiness of their country. To such the principles and measures of Temperance Societies may at first appear hostile and detrimental, but on further reflection it must be obvious that even they themselves can but profit by the success of Temperance efforts.

No individual ever was, ever can be, profited in the end, by injury inflicted on the community of which he forms a part. Just so far as the body is injured, must each member suffer with it. All the gain the manufacturer of or dealer in spirituous liquors acquires is so much loss to the country in

which the property and the future interests of himself and family are involved. The profits therefore of his trade are fictitious; what he acquires on the one hand must be lost on the other, either to himself or the generation after him. Not so the profit of a business beneficial to the community; this, while it furnishes the means of subsistence, and compensates for the labour, care, and enterprise bestowed, adds to the general stock, and returns with blessings on all concerned for generations to come. Besides, who, for the sake of a little present gain, for filthy lucre's sake, even were it attainable, would incur the awful responsibility of conducting to the misery, wretchedness, and ruin of his fellowmen? Some may say, would you deprive us of the means by which we live? Must we shut up our houses and shops, and sit down in idleness? Not at all; we would call your attention to the more honourable, lawful, and beneficial employment of administering to the comforts, not the unhappiness,—the necessities, not the excesses,—of your fellow-men. And this you cannot do while you continue your present trade. Every gallon, nay, every gill, of spirituous liquor dealt out, except for some disorder, is so much to access to the injury and ruin of those to whom it is administered; and can this meet the approbation of Him to whom belongs "the earth and the fulness thereof?" No, he will assuredly, sooner or later, cause a blasting, a mildew, a curse, to rest upon it. Let but temperance obtain in the land; let men but cease to touch, taste, or handle, the deleterious liquid; and in consequence, let sobriety, industry, punctuality and enterprise, rise in the community; and then no fear of means for gaining a livelihood: facilities for acquiring property would open on the right and on the left. Then would "our sons be as plants grown up in their youth; our daughters as corner stones polished after the similitude of a palace; our garners full, affording all manner of store; our sheep bring forth thousands, and tens of thousands in our streets; our oxen strong to labour, no breaking in nor going out; no complaining in our streets."

To consummate this state of things, as far as practicable, is the sole object of Temperance Societies. Who will unite—who will assist in the glorious cause? Abstinence from intoxicating drinks is the motto and means—universal benefit, without the least individual harm, the sure, the permanent, the desirable end.

J. KETCHUM, *Chairman.*

R. H. THORNTON, *Secretary.*

Toronto, Sept. 28, 1836.

American and British Shipping.

The British House of Commons, at their last session, having appointed a select committee to inquire into the cause of shipwrecks in the British merchant service, that committee, in August last, made a long and detailed report, which we find in the *London Courier* of the 18th and 20th August. The report contains the following deserved compliments to the mariners of the United States:—

21. *Experiments in American Vessels.*—That the happiest effects have resulted from the experiments tried in the American navy and merchant service to do without spirituous liquors as an habitual article of daily use; there being at present more than 1,000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by their officers and crews, and being, in consequence of this change, in so much a greater state of efficiency and safety than other vessels not adopting this regulation; that the public insurance companies in America make a return of five per cent, of the premium of insurance on vessels completing their voyages without the use of spirits, while the examples of British ships sailing from Liverpool on the same plan have been productive of the greatest benefit to the ship owners, underwriters, merchants, officers and crews.

45. *American Shipping.*—That the committee cannot conclude its labours without calling attention to the fact, that the ships of the United States of America, frequenting the ports of England, are stated by several witnesses to be superior to those of a similar class amongst the ships of Great Britain, the commanders and officers being generally considered to be more competent as seamen and navigators, and more uniformly persons of education than the commanders and officers of British ships of a similar size and class trading from England to America; while the seamen of the United States are considered to be more carefully selected, and to be more efficient; that American ships sailing from Liverpool to New York have a preference over English vessels sailing to the same port, both as to freight and to rate of insurance; and higher wages being given, their whole equipment is maintained in a higher state of perfection, so that fewer losses occur; and as the American shipping have increased of late years in the proportion of 12½ per cent, per annum, while the British shipping have increased within the same period only 1½ per cent, per annum, the constantly increasing demand for seamen by the increasing maritime service of the whole world, the numbers cut off by shipwreck, and the temptations offered by the superior wages of American vessels, causes a large number of British seamen

every year to leave the service of their own country, and to embark in that of the United States, and these comprising chiefly the most skillful and competent of our mariners, produce the double effect of improving the efficiency of American crews, and in the same ratio, diminishing the efficiency of the British merchant service.

Extracts from a Sermon at the Anniversary of the Church Missionary Society.

The Rev. Baptist Noel, at the anniversary of the Church Missionary Society, May, 1835, made the following estimates respecting the—

Small comparative Amount of Contributions to Missions.

"The total missionary income of this kingdom (including the income of the Serampore missions, because they are English; and those of the United Brethren, because chiefly raised in England) was last year, ending May 1834, £236,974; it may be now near £250,000, exclusive of the income of the Bible Society for foreign objects, which does not amount to £50,000; and therefore the whole missionary income of Great Britain is under £300,000. Now, the whole income of Great Britain and Ireland is about 514 millions: hence its missionary income is not one seventeen hundredth part of its whole income: and if one hundredth part of its income might not unreasonably be consecrated to foreign missions, then the missionary income ought to be £5,140,000—and it is £300,000. In this professedly Christian country, not one pound in every seventeen hundred of income is given for the dissemination of the gospel to the heathen world; and it is not one seventeenth part of what it ought to be, on the very lowest estimate of what ought at once to be given.

"I may further remark, that the duty levied on four articles of consumption, all of which are generally useless, or nearly so, is thirteen millions, or about forty-three times as much as the whole missionary income of Great Britain and Ireland! And if such be the amount of duty, what must be the value of the articles themselves? To instance only one of them: the amount of ardent spirits consumed in Great Britain and Ireland, in the year 1832, was nearly 26,000,000 gallons; the cost of which, to the consumer, was about £17,000,000. Thus, the people of this Christian country spend about fifty-six times as much, for one noxious gratification, as is given to enlighten and save the world! They spend now, to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the gallows with its

victims, a sum of money, which might, in a few years, adequately supply every heathen nation with missionaries! With the blessing of God, the cost of one English vice might Christianize the world.

"One seventeen hundredth part of their annual income, one fifty-sixth part of the cost of a destructive vice, is all that the inhabitants of this country—so blessed by God, and so familiar with Scripture, glorying in the Christian name, and cherishing the hope of immortality, through the merits of Christ—can give, to make their Redeemer, their Preserver, their Benefactor, and their God, known among mankind; and even this little niggardly-fractional contribution is conceived to be symptomatic of enthusiasm!

Original Articles.

A Warning to Others

W. M—, the subject of this sketch, was born in the neighbourhood of Glasgow. He received a mercantile education, and as his father had extensive mercantile connections in Canada, from whom he was constantly receiving accounts of the prosperous state of trade, it was concluded that this country presented a fair field for the enterprise of young M—. His own disposition led him to make the same choice—accordingly he left the paternal roof, followed by the prayers and benedictions of his parents, who little imagined that he was so soon to return to them, far from having realised the expectations in which they fondly indulged.

The prospects of W. M—, were not of the ordinary kind. Many of his countrymen leave the home of their fathers, to engage in the struggle of life, with nothing to sustain their efforts but the invincible spirit of independence by which they are characterized, guided and directed by the education which almost all Scotchmen receive, and which enables them to take advantage of almost every opportunity that presents itself. But M— came to Canada, as to a home. He had several relations in the country, who stood high in the commercial world, and had it easily in their power to lead the young adventurer in a short time to independence. Their favour had been already secured, and the tall graceful form of M—, together with the charms of his polished manners and conversation, conciliated it still more. In short, he gained friends in every quarter—he was a universal favourite—and all that seemed necessary to realize the expectations he indulged while crossing the Atlantic, was to show a little diligence in improving the openings which others had cut out for him—to reap the harvest which others had sown.

But how deceitful are the promises of youth! Young M—, with every thing amiable in his person and manners, and every thing flattering in his prospects, died in disgrace. He was not intemperate when he left his home; but it is the fashion in that part of the country to use intoxicating drinks of all kinds, with which every person must comply, at the hazard of being pointed at as singular. When he came to Canada, his company was much sought after, and he was thus exposed to numerous temptations, which he had not fortitude to resist. He gradually contracted habits of intemperance, which were fostered by the mistaken kindness of those who coveted his company. The vice gained upon him, till his business was neglected, and his time was spent in fashionable dissipation. His friends counselled him, but in vain. Alas, they had assisted in forming the habit. Frequently would he regret his folly, in all the bitterness of remorse, and promise reformation; but to use it and be moderate, was in his case impossible. He saw the gulph which was before him; but, impelled by the insatiable, maddening desire for intoxicating drink which intemperance produces, he had not the power to turn away.

At last his health began to decline. Symptoms of consumption made their appearance, and it was considered advisable to send him back to his native place, in the hope that the voyage, and the healthful breezes of Scotland, might recruit him. He arrived at his father's house; but who can describe the grief of his parents, when they beheld their darling son so pale and emaciated that they could scarcely recognize him. He had returned penniless, ruined in character, and diseased in body, bitterly disappointing the hopes over which they had frequently brooded. In the summer of 1834, the churchyard of his native place received the remains of W. M—; he sunk under the grasp of consumption, into an early and unhonoured grave—the victim of dissipation.

Poor M—! many of his acquaintances remember him still, and cannot think of his untimely end without emotion. But few of them, we fear, reflect that *they contributed to ruin him*, by presenting him so frequently with the intoxicating cup, under the guise of hospitality.

According to promise we give the remaining speeches of these reformed persons, who addressed the Temperance meeting held some time ago in the Free Church. We premise that, as some time has now elapsed, what is now given may not be precisely what was then delivered; it is substantially the same, however, as the accounts have been furnished by the persons themselves.

We have taken the liberty to throw Mr. Ranson's into the form of a narrative.

Speech of Mr. Patrick Manning.

My Friends.—Early in the year of 1832 I went to Dublin, and through the recommendation of a friend of mine, I got a good situation in a soap and candle manufactory. I entered a sober young man, and had obtained a situation which might have kept me comfortably, if I had not lost it by my folly. It was the custom in this work for the men to take their "morning," as it is called, and I was urged to comply with it. At first I refused, for spirituous liquor was very disagreeable to me, having never been in the habit of using it. But the men kept persuading me, and railing at me, sometimes laughing at my singularity, and sometimes telling me how much they were the better for a glass in the morning. At last I began to take it, much against my will. But I soon relished it so much that a morning glass would not do. In short, that practice gradually led me on to intemperance, and I was frequently so drunk as to be unable to attend to my business—I consequently lost my situation and was dismissed in disgrace.

After my dismissal I became very melancholy—I had lost my situation, lost my character, and abused and forfeited the confidence of my friend. The thought of these things drove me to despair, and to relieve my mind I drank deeper—I had saved a little money while in my situation, and I continued drinking till it was nearly all gone, and then I had the prospect of nothing but starvation. I had so disgraced and vexed my parents, that I could not think of returning to them—so I determined to come to Canada. When I landed I had nothing but a few shillings and a watch—I sold my watch to a tavern-keeper in this city, but all the money I received in return was tenpence half-penny, for the rest of the balance had gone for drink. I followed drinking till I was reduced to the greatest want. I had scarcely clothes to cover, or food to sustain me, and not a friend to speak a word of comfort, and all this wretchedness was brought on by drink. But here, my friends, it pleased God to pluck me as a brand out of the burning, and save me from going to the grave a drunkard. And it is but gratitude on my part to acknowledge, that the endeavours of a few friends whom I see around me this evening, were the means under God, of rescuing me from the drunkard's doom. They persuaded me to sign the total abstinence pledge, and I thank God I am happy, and contented—I have many kind friends now—my prospects brighten before me in this world, and I live in the hope of a happy eternity hereafter.

And now, my friends, I would conclude by warning all of the danger of using a

"morning dram," for it was that which made me a drunkard, and recommending total abstinence to all, for that has been the means why I am not a drunkard now.

History of J. B. Ranson.

J. B. Ranson emigrated to Canada in the year 1832, a year which will long be remembered on account of the ravages committed by the cholera in that season. His wife fell a victim to this dreadful disease in Quebec, and, in the course of seven days after, his daughter, fourteen years of age, was laid in the same grave with her mother. This was a terrible blow to poor Ranson—it drove him almost to despair. Like many others in a similar state of feeling, he sought relief from the bottle. He had never been intemperate before, but now the vice seemed to have reached maturity, if such an expression may be allowed, all at once. He became a drunkard of no ordinary kind. For a whole month, indeed, he was not sober, night or day. Frequently would he be seen in the street with a bottle in his hand, quaffing it at intervals as his thirst prompted him, and it was his invariable practice to take a bottle to his bed, and whenever he awakened he would gobble often a half-pint at a time. In short, his love of drink was almost like a case of "possession," and Ranson has since confessed himself, that he had really lost his intellect.

But drunkenness is an expensive vice. Ranson's funds were therefore soon reduced very low, and his exigencies determined him to come to Montreal. There were two countrymen of his in the same house in which he boarded, to whom he imparted his mind, and as they had been his companions during his revels, and moreover belonged to the fraternity of freemasons, like himself, he thought them worthy of his confidence. But drunken friendships are seldom to be depended on, as will be seen in the sequel. He went down to the wharf in the evening, along with his companions, and took his passage for Montreal in the *British America*. But as she did not sail till eleven o'clock, and several hours had yet to elapse before that time, it was concluded to spend the interval in drinking. Accordingly they adjourned to a public-house to drink a parting glass, and here Ranson treated his comrades with great liberality, and, in unsuspecting confidence, entrusted to them his trunk and all his moveables, requesting them to see them safe on board. When the hour arrived, he was put on board the steamboat in a state of intoxication; and when he awoke from it in the morning, and looked about for his trunk, it was nowhere to be seen. It contained only a few clothes, his wife's wedding ring, his instrument, for he was a musician, and some certificates connected with

his profession, which he had obtained in London and Edinburgh. The whole inventory of its contents, indeed, made but a poor prize for a thief, yet it was a sufficiently heavy loss for one in Ranson's circumstances. And keenly did he feel it, not so much indeed on account of the loss he had sustained, but for the trick which had been played upon him, and the base manner in which his friendship had been abused.

He could not help giving vent to his feelings, in the presence of the passengers. He told them how he had been cheated and robbed, &c., and concluded by declaring that he "had nothing except what he stood in—a straw hat, a worn-out suit of clothes, and a pair of moccasins"—the whole making a very indifferent appearance. He had, besides, nine pence in his pocket.

His complaint was over-heard by a benevolent individual from Boston, who took pity on him, and when they arrived at Montreal, took him along with him to the Farmer's Hotel, and gave him a breakfast. His unknown benefactor then parted from him, to perform his business in the town, and poor Ranson was left to his own reflections. He strolled into the street—a feeling of loneliness and desolation came strongly over his mind. He wandered about for some time without any object, and in the depth of his distress fervently wished that he were dead. At last he looked at some bills on the wall, and saw that there was to be a masquerade in the Theatre on the evening of next day, and the thought immediately suggested itself that he might obtain an engagement as musician—he accordingly called on the manager, and was engaged at a dollar and a half a night. Next evening, then, he had the prospect of relief; but how was he to spend the interval? He had only nine pence—with this he purchased a loaf of bread and a glass of spirits, which left four coppers, but this was not sufficient to procure a bed for the night. After thinking on various expedients, he at length resolved to go back to the Farmer's Hotel, in the hope that he might again meet his benefactor there, or that the landlord might suffer him to sleep in some corner of the house. But both these expectations were disappointed—his friend was not there, and the landlord, understanding that he had nothing to pay, ordered him out. Ranson then earnestly begged that he might be permitted to sleep in the hay loft, which, after some urging, was granted.

Next morning he went abroad with the four coppers that remained of the ninepence he possessed the day before, but rather than spend it on bread, he spent it on a glass of spirits. He then wandered about the streets, mourning over his hard lot, in a state of great dejection, and again wished that he

might lay down the wearisome burden of life. Very fortunately he met his old benefactor in St. Paul Street, who kindly enquired after him. Perceiving his destitution, he again took him with him, and ordered breakfast for him at Mr. Willard's, in St. Francois Xavier Street. After he had finished breakfast, he said "old man (for Ranson is grey-headed) will you see my baggage put on board the steamboat, I have to leave at ten o'clock for Laprairie." "With heart and good will," replied Ranson, and immediately took up the load. When they parted at the wharf, he gave R. seven pence half-penny for his trouble, and "Now," said he, "farewell, old man, but you will remember to call again at Mr. Willard's." Ranson did so, and found to his surprise and joy, that the kind stranger had paid *three week's board* on his account!

Here we must pause, to commend the noble and disinterested generosity of this stranger. Should this narrative fall in his way, he will recollect the circumstances. Let him learn from it that his liberality has been well bestowed, and be encouraged to persevere in a course of beneficence. Ranson is now a reformed man, and knows what it is to pray for his benefactor. Emotions of gratitude fill his heart, and the tear glistens in his eye, when he speaks of him. It is probable that, but for the timely relief which he received at the hands of this American, Ranson would ere this have fallen a victim to *delirium tremens*, of which, as appears evident from this narrative, he had already begun to show some of the symptoms.

And, now, we might have thought that Ranson's troubles were at an end—he had an engagement (but it was only temporary) for one dollar and a half a night, and his board was paid for three weeks to come.—But he was the slave of *intemperance*, the love of drink rose upon him with the strength of a giant, and he was prostrated before it; and having now greater means to indulge it, at least for a time, he drank to greater excess. It would, perhaps, be tedious to the reader to follow him closely throughout his subsequent conduct, suffice it, therefore, to state the following facts, for the purpose of showing the deplorable degradation into which he was plunged by intemperance, and the powerful infatuation which it exercised over him. At one time he refused to get himself *shaven*, and walked about the streets like a follower of Mahomet, to the terror of the children, lest the coppers he should give to the barber might deprive him of a glass. At another time, he washed his own shirt, because he wished to procure spirits with the money which a washerwoman would have taken for doing it. At another time, when he was very much straitened, he gave a silk handkerchief for a glass—at another

time he offered his penknife, which was refused. In short, he became a poor, misanthropic, degraded being—whose sole enjoyment was drink, and whose sole study was how to procure it.

Such was J. Ranson at one time, but a wonderful change has taken place now. To the astonishment of his friends, he has now become a sober, respectable, and religious character. The manner in which this reformation was brought about, was the following, according to his own account of it.—Conversing one day with a Mr. J—, a respectable tradesman in this city, he was told very plainly that he had been a drunkard. Poor R. acknowledged it—"well," added Mr. J—, "I have drunk nothing that will intoxicate these seven years."—This was something new to Ranson—the idea immediately struck him that he would try—he signed the total pledge, bade farewell to drink, and is now a worthy and respectable member of society.

His views respecting intoxicating liquor have undergone as great a change as his character. He loathes it now as heartily as he once loved it, and it gives him pain to see others tampering with it, under the idea that it does them good. To use his own language—"Some must take a little for a *weak inside*—some because they are *flatulent*—some because they are *nervous*—some because they are *low spirited*—some because they are *cold*, &c. &c., and thus, under one pretence or another, spirits are lugged into all companies, at all times, and on all occasions, but, could they see the article as I see it, they would be convinced that they could never keep it too far away from them,"—"and as to *wine*" he would add, of which many seem to be so fond, if they had been with me in South Africa* and seen the manner in which it is prepared, I think they would never taste it again. I have seen six or eight negroes driven by the Dutch boors into the wine press, and working under a powerful sun, while the *perspiration was streaming down their sides into the wine*—I have seen mothers in the wine press with infants, *muling and puking* in their arms, yet our gentry will sip the wine, and call it good!!

Letter to the Editor

MEDICAL MEN OF MONTREAL.

SIR,—I am in general both pleased and instructed by the various articles which appear in your paper. I wish you all success in your editorial labours, and hope they will be the means of suppressing the foolish and ruinous practice of using intoxicating drink.

There was an article, however, in your last *Advocate*, reflecting, as I thought, rather too severely, on the conduct of the medical men in Montreal, on which I crave the liberty of making some remarks. The writer of that article

declares, that the Temperance cause owes little gratitude to the medical men in this place, and that some of them, when told of the discoveries that have been made in chemical science, favorable to the cause, have even the presumption to shrug up their shoulders, and attempt to throw suspicion on the truth of such discoveries. Now, Mr. Editor, I would not "shrug up" my shoulders here, nor appear to question for one moment the truth of your correspondent's facts. I am ready to allow that some practitioners may do so, but who are they? Those only, I will venture to affirm, whose practice lies amongst the very lowest in society, and whose education and skill are on a par with their practice. "New-castle apothecaries," who can indeed "blice and blister," but never cure a patient, except by chance. I have known some of this description *prescribe* the use of alcoholic drinks, but I have never known such a prescription given by a respectable practitioner.

Your correspondent seems to have forgot that a declaration, favorable to the principles of Temperance Societies, was signed not long ago by a very large proportion of the medical men in this city, embracing a still larger proportion of the medical talent. And the practice of those whose opinion possesses the greatest weight, is in full consistency with that declaration at the present day. Without wishing to make any invidious comparisons, I will venture to affirm without any fear of contradiction, that the weight of professional talent is found amongst medical men in Montreal, is decidedly favorable to our cause; and those who "shrug up the shoulder," &c. &c., as your correspondent writes, are, generally speaking, men who stand low in their profession, and whose opinion is little regarded by the public. They may show a pretty large figure in a reckoning of medical men, but assuredly a very small one in a reckoning of medical talent. I arrive then, Sir, at a very different conclusion from your correspondent. I am of opinion that the cause of Temperance, in this city, *owes much* to medical men. They have zealously endeavored to persuade the public to adopt a course which would leave them almost without employment. Let your correspondent should suppose I am writing in self-defence, I beg to assure him, I am

No Doctor.

Artificial Drinking Usages of North Britain.

A pamphlet bearing the above title has been lately published by John Dunlop, Esq. We purpose presenting our readers with some extracts from it from time to time, because it not only makes appalling disclosures of the extent to which intoxicating liquors are used in Scotland, but because, in our opinion, it seems also to point out the real causes which have contributed to produce the evil, and by consequence the steps that are necessary to put it down. In Scotland, intoxicating drink is connected with all the customs and usages of society—it is essential to etiquette and the rites of hospitality. A person would be considered flagrantly outraging all the courtesies of life, if, on certain occasions, he were not to give or take spirits. If one man wishes to give another some mark of kindness, or respect, a most approved method of doing so is to *treat* him, and if he were to

refuse the *treat* in these circumstances, it would be regarded as a gross affront. In short, to offer it, and to take it freely, are considered as marks of politeness and good breeding, and to withhold it, or refuse it, are marks which point out a person of vulgar manners, or a clown who has seen little of good society. On these accounts, the habit of using spirituous liquors is more deeply seated in Scotland, than perhaps any country in the world, and it will of course be far more difficult to eradicate it. On this point Mr. Dunlop remarks:—

"In no other country has spirituous liquor assumed so much the attitude of the authorized instrument of compliment and kindness as in North Britain; and that drunkenness has been reduced into the regularity and prevalence of a general system, will be evident from the following detail; which, however, only professes to give a hasty glance at the outskirts of a subject of fearful interest, whose final desolations seem yet only to be in their approach.

"The system of rule and regulation, as to times and occasions of drinking, pervades all branches of society in Scotland—at meals, markets, fairs, sacraments, baptisms, and funerals; and almost every trade and profession has its own code of strict and well-observed laws on this subject. There are numerous occasions when general custom makes the offer and reception of whiskey as imperative as the law of the land. Most other countries have, on the whole, only *one general motive* to use liquor—namely, natural thirst or desire for it; but in Scotland there exists a large plurality of motives, derived from etiquette and rule. This fact may be considered by most readers as extremely inconsiderable and unimportant; nevertheless, it is one which it will be necessary to keep in mind in the course of the perusal of the following sheets, being the peculiar distinction between the modes of inebriation of this country and most other nations of Europe. There has been constituted with us a conventional and artificial connexion between liquor and courtesy and business; and this unnatural conjunction is not, as in some other places, occasional, but nearly universal; and it has become a perfect science to know its multiplied modifications in every department of civil and of domestic life.

"If we divide the society of North Britain into six gradations, commencing with the nobility, and ending with the labourer and beggar, we shall find, that in all these departments, except the highest, the use of wine and spirits, as the instrument of courtesy and compliment, is general, but becoming more and more strictly and imperatively such the lower we descend. It is a usual, but great mistake, in the upper ranks, to suppose that the decorous chains of outward complaisance and courtesy are less binding on the lower classes than themselves. In some particular cases, the omission of the understood mark or symbol of civility is there not regarded with indifference, but resented as the most cruel affront, and supposed to imply an inveterate determination by the offending party to cease from all habits of amity. The fact is, that some etiquettes are much more binding on the lower classes than among their superiors; and in no case is the tyranny of fashion and rule with them more palpable than in the regulations of drinking. That working man, therefore, who refuses to join a Temperance Society, on the ground that he is a person that can either drink

* This refers only to Cape wines

or decline to drink as he pleases, is under the greatest mistake: he supposes himself a free agent, but he is so by no means. The most pitiful tippler that crawls the streets can force that man to drink; not, doubtless, by pouring liquor down his throat, but by assailing him on some one of the foregoing etiquettes or customs, when so far from being free, he will prove himself a very slave to the most servile principles of imitation and conformity; and we repeat it, that it is the influence of these rules and customs, more than any physical craving, that at first impedes the advance of the population to Temperance membership, and afterwards withdraws them from their engagement."

The regulations which prevail in the different trades and professions in Scotland, rendering spirits on certain occasions indispensably necessary, are productive of the most ruinous consequences. We are happy that they do not prevail, at least, to such an extent in this country, yet we would call the attention of our readers to the following exposure on this point, and entreat them, from a view of their dismal consequences in Scotland, never to give countenance, direct or indirect, to the introduction of such usages into Canada:—

"Scarcely has the stripling commenced his apprenticeship, in some towns, to the business of the joiner or cabinet-maker, than he is informed that the custom of the shop is, to pay a sum, as an entry, to be disposed of in drink by the workmen. He receives charge of the fire in the premises, and at every failure of kindling, mending, or extinguishing at night, he is fined in a small sum, to be expended in whisky; failure in putting out candles at the proper time, or in watching the work at meal-hours, and a number of other petty offences, are met by small amercedments, for the same purpose. At the ceremony of *brothering*, ten to twelve shillings are sacrificed in this way; the first wages of a journeyman also are consecrated to the same unhallowed purpose, being in many cases the commencement of a course of inebriation, that ends only with poverty and death. If one leaves the shop, his station at a particular bench is *rouped* by the men who remain, and the price spent in drink: sometimes six shillings are thus obtained. When furniture is carried to a customer's house, at moving, packing, &c. the employer generally bestows a glass or two—When winter commences, and candles begin to be used, masters give their operatives a *treat* of spirits; and whenever the smallest sum is raised by a fine, the men greedily add to it, and this a nucleus is easily formed, and drinking perpetuated.

"In the course of apprenticeship to other occupations, a sum, varying from one to five shillings is at intervals levied. Among plumbers, for instance, when the apprentice casts his first sheet of lead. In manufacturing districts, when a block-cutter cuts his first block, he is bound to pay twenty shillings for the purpose of treating his fellow-workmen with drink. Among the cloth-lappers, and some other trades, the apprentice not only gives his entry drink, but at successive stages of learning the business, he has to pay drinking usage money; to all which payments the other workmen contribute a lesser sum, and often a debauch follows. *Entrées*, either at admission of apprentices or new workmen coming to a shop, are general among founders, coopers, tinsmiths, and others; and drinking

never stops with the occasion of its commencement, but always proceeds in an augmented ratio. A respectable man, with a family, going lately to work at a smith's shop, refused to pay *entry*; he was maltreated, and finally knocked down and bled; on the aggressors being summoned, they actually pleaded, at the bar of judgment, before a magistrate, the *custom* of the shop having been infringed.

"Foreigners regard the Scotch as a moral and prudent people; but there are strange anomalies in our national character. Thus, a wise and pious father trains up his son in sound nurture and admonition; he frequently recurs to counsel, gives line upon line, precept upon precept. Perhaps in no one point does he show such exquisite jealousy as when on the subject of intemperance. When the boy is about to leave his father's roof-tree, the parent reiterates, redoubles, concentrates his instruction: above all, he obtests him to flee the tavern as he would a pest-house: with the same breath, he draws from his purse a sum, varying from ten shillings to seven pounds sterling, which he bestows for the express purpose of initiating his child into a course of dissipation, that may ensure unhappiness in after life; and thus he is bound and fettered to do: and the poor apprentice-slave must take the entry-money to his companions, or take the risk of such a course of maltreatment as in some cases it would be nearly as much as his life is worth to undergo. Perhaps no such case of inconsistency is to be found in the manners of any nation. How happy would anxious parents be, whose sons are consigned to business, to college, or elsewhere, distant from their father's control, could they be assured, that by the influence of Temperance Association, they were saved the dread of even occasional drinking matches, and the long fearful train of guilt that intemperance retins, coiled up, within its own plastic and never-failing energies."

It is thought some one of the trade dropped the following paper out of his pocket the other day, while hastening to call a meeting of his brethren on the subject. It has come into our hands, and we think it deserves to see the light.—*Ed. T. Ad.*

The Petition of the undersigned keepers of Tippling-houses and Grog-shops in the City and Suburbs of Montreal, to the Worshipful Magistrates in Quarter Sessions assembled.

Humbly Sheweth,

That we, your Petitioners, have been regularly licensed by your honorable and worshipful body, to exercise our lawful calling without let or hindrance, in consideration of certain sums by us paid to the city revenues.

That we view with serious and well-founded alarm, an insidious attempt now making to suppress street-begging, by furnishing labour for all the beggars of this city, in the Old Gaol, now to be converted into a House of Industry; and we are convinced your enlightened worship will clearly perceive that such a proceeding will be a direct violation of our vested rights, inasmuch as three-fourths of all the money, cloths, blankets, fuel, and provisions, heretofore given in charity by benevolent individuals, have come directly to our shops; thereby making a most important item in our profits, and causing trade to flourish. Whereas, if the beggars be kept in a house, and receive nothing but wholesome food and clothing, we despair of ever seeing a

penny of our usual large revenues from that source.

Wherefore we, your petitioners, considering ourselves as a class of people peculiarly necessary to the public, and essential to the revenues of the town; and as, therefore, more particularly under the fostering care and patronage of your worship; approach you with confidence, and ask if it be fair on your part, to permit such an extensive injury to be wantonly inflicted upon us. We took out our licenses in the expectation that things would go on as usual, that an average quantity of property would be begged and stolen, and that an average number of human beings would spend all they could get, beg, or steal, in our shops. But, if such an interference as the one contemplated be permitted, we beg leave respectfully, yet firmly, to state that we shall consider ourselves unfairly and unjustly dealt with. We, however, repose entire confidence in the wisdom and justice of your worship, and request that you will be pleased to frustrate the ill-considered plan to which we have alluded, as well as all of a similar character.

And your petitioners will ever pray.

Temperance Truths.

If all the money spent in intoxicating liquors were saved: men would have sufficient means to gratify every rational and benevolent desire—we would no longer hear the continual complaint of poverty and want of means, when a subscription is wanted for a school, a church, an hospital, or a house of industry.

If all the diseases and misery which are caused, directly and indirectly, by intoxicating liquors, were subtracted from the whole amount of human woes, the happiness of mankind would be incalculably increased.

If the time idly wasted in drinking and debauchery, were spent in acquiring useful knowledge and learning, the poorest man might become intelligent, wise, and happy; and the multitudes of labouring men who now fill the places of mere machines, might elevate themselves to the rank of intellectual and moral beings.

If we were to examine carefully into the causes of the numerous instances of distress, which we witness as we walk along the street, or which we meet in any other way in our intercourse with society, we would find that a very great majority of them arise, directly or indirectly, from the use of strong drinks. How great is the folly of men to punish themselves so severely by encouraging the use of a drink *which they do not need!* Many of the evils which afflict mankind, are doubtless to be traced to the operation of that curse which lies upon the world in consequence of man's sin; but those which arise from this cause, are much fewer in number, and *much more easily borne*, than those which arise from man himself—the folly with which he acts towards himself, and the cruelty and injustice with which he acts towards others. God lays his hand lightly upon man, though griev-

ously provoked; but man, without provocation, lays his hand heavily upon himself.

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—*MacKnight's Translation.*

MONTREAL, NOVEMBER, 1836.

We are glad to see that our friends in Toronto are awake. We have given in another page, the Resolutions adopted at the late Convention of Societies in Upper Canada, and likewise the Address to the public—we recommend them to the attention of our readers. Toronto has thus had the honour of opening the campaign this winter—who follows? We would hope that the example set by our brethren in the Sister Province, will be extensively imitated in this. When will Quebec furnish a similar gratification? Is she always to be last in this good work?

A boy attending one of the schools in this city recently died, and all his school-fellows were invited to attend his funeral. In our opinion this deserves to be highly commended. To assemble the children around the corpse of their departed playmate, seems fitted to make a salutary impression on their minds, and the Minister in attendance is furnished with a favourable opportunity of teaching them the necessity of preparing for the unseen world. Sincerely do we regret that, with regard to the funeral in question, we must add the following drawback to our commendation—*each boy was presented with a full glass of wine.* In these circumstances few boys would have sufficient firmness to refuse—accordingly the glass went round, and all seemed to partake of it without scruple. At last, one boy refused, and by doing so immediately attracted notice. He was asked again, still he refused. He was then asked very coaxingly if he would not take beer instead of wine—this, also, he refused. He was urged, however, till he was obliged to declare, though a very bashful boy, that he belonged to the Temperance Society.

The firmness of this boy cannot be too highly praised; but, we would condemn in

no measured terms, the mistaken kindness of those who presented the temptation. It is lamentable that the state of public opinion is such, as to permit *respectable* persons to adopt such a mode of shewing their hospitality—to press, almost to force, a company of boys to drink a whole glass of wine. It may be said, that none of the boys were the worse for a single glass, but without replying to this, it is sufficient for us to know that they were taught to regard the use of drink as not only respectable, but even *commendable*, as in fact, worthy of a place amongst the solemnities of a funeral; and they were taught this by persons to whose opinion they would pay the highest regard, and in circumstances which could scarcely fail to make a lasting impression upon their minds. We need not be surprised if some of these boys should manifest a propensity to strong drink in their future career, since it appears to be even a part of their school training, to initiate them into the use of it. Though, what they have received at this time is not sufficient to give them a *love of drink*, the lesson they have been taught is sufficient to give them false and dangerous opinions respecting the *propriety of using it*, and should they afterwards use it to excess, it will be only following out what they have been taught in their infancy.

We are gratified to learn that an eloquent Catholic clergyman of this city, who is possessed of great influence over the minds of his hearers, has begun seriously to inculcate from the pulpit, the propriety of their associating among themselves, against the pernicious habits of drinking and tavern frequenting, which lead so many to ruin.

We have now finished the accounts of the reformed characters, who lately came before the public. We earnestly request the attention of our readers to these *facts*, and we ask them to judge by these, whether, as it is said, the "triumph of Temperance Societies would be the triumph of Infidelity!" We see that men are brought, in many instances, *from Infidelity* and wickedness to *Religion* and virtue, by means of Temperance Societies; but, we have never known an individual brought *from Religion* to *Infidelity* by them. Surely, if the devil devised the pledge of abstinence as a means

of promoting his own interests he has been grievously outwitted, for it works most powerfully against him. The obvious conclusion is, that *drinking* promotes the interests of his kingdom; and all who uphold it, and oppose abstinence, are, either intentionally, or unintentionally, serving his cause.

AN EXAMPLE TO EMPLOYERS.—A friend had some men sawing wood lately in a cold damp day, and wishing to give something which would really warm them, sent them out some tea and bread and butter, to the evident satisfaction of the men, who readily and thankfully took it.

The same individual, after sundry hints from some workmen employed in building a house, told them he could not give them either spirits or beer, but offered their value in coffee. He accordingly got some excellent coffee made, and with a proportionate quantity of bread and butter and cold beef, the workmen made so good a repast, as caused them to acknowledge that the ordinary treat was nothing to be compared to it.

CALL TO COUNTRY SOCIETIES.—Secretaries are respectfully reminded of the importance of holding regularly the Meetings of their Societies, and are requested to transmit a notice of them, and abridgments of their reports for insertion in this paper.

The prosperity which may have attended their operations will tend to stir up others, while their depressed state may meet with sympathy and assistance.

PROGRESS OF

The Temperance Reform.

Provincial Convention.—Upper Canada.

TORONTO, Sept. 23, 1836.

The Temperance Convention met in the Presbyterian Church, Hospital street, according to appointment. Jesse Ketchum, Esq. was called to the Chair, and the Rev. R. H. Thornton, of Whitby, was chosen Secretary. After a few appropriate remarks from the Chair, the meeting was opened with prayer by the Secretary. Delegates from Thirteen Societies were present.

The Convention during its sittings, on the 28th and 29th, adopted the following Resolutions:—

1. That this Convention considering the present state of the trade in intoxicating liquors within this Province, and the unhappy effects to the community thereby produced, deems it expedient to petition the Legislature at its ensuing session.

son, to pass a Bill restraining the manufacture and sale thereof as far as possible; and that a Committee be appointed to draw up a petition and report thereon. Messrs. Richardson, E. W. Thomson, G. W. Clarke, and Samuel Hughes, were appointed said Committee.

2. That an address be presented to the constituted authorities in the Province, noticing the fact of the superabundance of public houses and their condition,—setting forth the evil of selling spirituous liquors, and calling upon them to withhold licenses as far as possible. Messrs. Landon, Cummer, and Davis were appointed a Committee to draft said address.

3. That a Committee be appointed to prepare an address to the people of this Province, inviting all, without distinction of party or sect, to unite in expelling intemperance from our borders.—Messrs. Harris, Richardson, and Dean were appointed a Committee for this purpose.

4. That in the opinion of this Convention the establishment of public inns, stores, and groceries on the principles of Temperance Societies, would greatly promote sobriety and Temperance in our land; and it is therefore recommended to all the friends of Temperance to encourage such houses, by every means in their power, in their respective neighbourhoods.

5. That this Convention recommend to all Ministers of the Gospel,—to parents and teachers of youth, who adopt the Temperance pledge, to inculcate in the minds of children and youth the principle of abstinence from those drinks which prove the ruin of so many of the young and rising generation.

6. That this Convention recommend Temperance Societies throughout the Province to renew their exertions, by calling meetings more frequently, in order to direct the public mind to the benefits resulting from the disuse of intoxicating drinks.

7. That a Provincial Society be formed, composed of all local Temperance Societies in the Province, under the management of an Executive Committee, consisting of a President, Vice-Presidents, Corresponding and Recording Secretaries, and a Committee to be provided by the Constitution, three of whom shall be a quorum for business.

8. That this Convention, deeply impressed with the great importance of the Temperance cause, and desirous of promoting it more effectually in our country, deem the employment of a prudent and zealous Agent necessary to wake up the energies of the sober and virtuous, and to bring the cause fully to public view.

9. That this Convention approves of the manner in which the "Temperance Record" has been conducted; and believing it to be a valuable auxiliary to the cause, the members of the Convention pledge themselves to promote its circulation in the Societies they severally represent.

The above Resolutions being deliberately discussed, were unanimously adopted.

The Convention, on receiving the Reports of the different Committees, resolved as follows:—

That the address to the public, inviting their co-operation, be published in the "Temperance Record," and that 1000 extra copies of the Record containing it be printed for general and gratuitous distribution.

That the petition to the Legislature be presented a copy to each branch, signed by the Chairman and Secretary of the Convention.

That a copy of the address to the constituted authorities of the Province, signed by the Chairman and Secretary, be forwarded to the Chairman of the Quarter Sessions in each District, and to the Mayor of the City of Toronto.

The Convention having gone through the business brought before it, adjourned to meet in the Presbyterian Church, Hospital Street, Toronto, on Wednesday, October 19th, inst., at 12 o'clock.—*Christian Guardian*.

Lower Canada.

MONTREAL.—A public Temperance meeting was held in the British and Canadian School, on the evening of the 27th ultimo. The attendance was not considerable, but, upon the whole, the meeting went off well.

Mr. James Court was called to the chair; and the meeting was addressed with great effect by the Rev. G.W. Perkins, who, amongst other things, said that the expense of houses of industry and poor-houses should be borne almost entirely by the importers and manufacturers of intoxicating drinks. "It is these men," said he, "who reap the benefit of making drunkards. They roll in their carriages, and amass wealth year after year, drawn from the very heart's blood of the poor; and yet they think themselves very charitable, if they give a hundred dollars to keep the miserable paupers they have made from absolute starvation.

Rev. Mr. Osgood, in addressing the meeting, adverted to the recent fires, and described the alacrity with which we all ran to extinguish them; a striking contrast to the apathy that prevailed regarding the burning poison that was devastating the land, in the shape of intoxicating drinks. "This," said he, "is a fire that is doing more evil every day, and turning out more poor families to starvation, than all the conflagrations that occur; and the most strenuous exertions should be made to extinguish it."

Mr. Dougall laid his views of the Temperance question before the meeting, and maintained that alcohol, in every shape, was at war with organic life, and consequently injurious to the human body, and, therefore, to use it after its nature and effects were known, was a violation of the sixth commandment.

A collection was then made to assist in defraying expenses, and the meeting adjourned.

Varieties.

THE DRUNKARD'S SON.—"Mother, this bread is very hard—why don't we have cake and nice things as we used when we lived in the great house? Oh, that was such a pretty house, mamma—and I do love to live there so; you

made sweet music, there, mamma, with your fingers, when pa would sing; pa used to laugh then, and take me on his knee, and said I was his own dear boy. What makes pa sick, ma? I wish he wasn't sick—for it makes me 'frud when he stumps upon the floor, and says so loud, 'George go off to bed. Say, when will he get well, and take me on his knee, and love me as he used to? But, ma, there is a tear in your eye; let me wipe it; but, there, there, another come; oh, another! did I make you cry these tears, mamma?"

Hush, little innocent, you cannot stop your mother's tears, for they are the overflowings of a fountain filled with blighted hopes, anguish and misery. She cannot tell you when your father will love you, for, alas! he is a—

I heard a beautiful boy, scarcely four years old, leaping thus to his mother—and I pitied him from my inmost soul. His name was George Elwin. His father was once rich and happy, and nearly idolized his little son; but in an evil hour he began to sip the intoxicating cup; the habit had grown upon him, until the peace of his family was destroyed; and he became a tyrant. The beautiful house in which they had lived was now exchanged for a miserable cottage in the suburbs of the city, and little George doomed to be the companion of the indolent and vicious.—*Com. Herald*.

Notices from the Secretary.

PAPERS SENT TO THE COUNTRY.—We have lately received one or two letters, whose contents are founded on misapprehension. The writers of these have had transmitted a circular from the Secretary, with an account for some papers, which the Executive Committee thought themselves warranted in sending, they being understood to be friendly to the cause, and the most influential persons in the neighbourhood. One of these persons has met the exertions of the Committee by insinuating that they were imposing on him, and, in fact, making a speculation of the paper, refusing not only to pay, but even to make the least exertion to obtain subscribers. Another concludes his letter of refusal to take the papers out of the Post Office, by telling us, if we continue to send them, "we may be at the expense of our work." We would ask, is this fair? The unkind expressions and insinuations we do not allude to, but to the fact, that while a few individuals have laid themselves under responsibilities, amounting to nearly two hundred pounds, individuals of good standing, professing to be friends of the Temperance cause, should refuse to incur the responsibility of taking papers for the supply of a Township or village, to the amount of two or three dollars. It is to be hoped, when intemperance is so prevalent, that none will refuse to aid in supporting this paper, nor manifest so unfriendly a spirit.

DELIVERY OF THE TEMPERANCE ADVOCATE.—

Our subscribers are requested to make allowance for the non-receipt of their numbers, as, in the delivery of two thousand copies, unavoidable mistakes occur, particularly as the issues are only monthly; but, if any subscriber is disappointed, we will be obliged to him to let it be known at the office, and we promise to remedy it in future.