

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Canada Temperance Advocate.

Temperance is the moderate use of things beneficial, and abstinence from things hurtful.

No. 9.

MONTREAL, JANUARY, 1841.

VOL. VI.

A TRUE PASSAGE FROM THE LIFE OF A DRUNKARD.

[ORIGINAL.]

It was Saturday night—the rain was falling in torrents—in a miserable dwelling, on an old broken chair, almost the only one the house contained, sat a tall yet bowed-down woman. She still retained enough of youth to show that she had once been beautiful, though now care-worn and emaciated. She was singing in a low, sweet, plaintive voice, to a sickly restless infant; another child, a little girl, sat on the floor, gazing wistfully up into her mother's face; and that patient, woe-worn mother smiled—smiled, to hide her tears as she stooped to smooth her cheek, and murmured, "My darling, he will soon be here; and then my little one shall have her supper." A few moments after, the latch was lifted. A slight (and in spite of his tattered garments) a genteel-looking boy entered. "They will not let me have any more, dear mother," said he, flinging down his ragged cap with an air of despondency: "they buy my father drinks, and there is little probability of their ever getting paid for what we have had;" and here the poor boy's voice faltered. The woman sat for some time in mute despair; at last she said, "Well, Edward, what is to be done? Tomorrow is Sunday, and we must certainly starve, unless you go again to—" she seemed almost afraid to say the word—"to your uncle's, and beg a few shillings: perhaps, if you tell him how absolute is our want, he will rel. he cannot refuse." As his mother spoke, the boy's white cheek became instantly suffused with burning crimson; his large, dark, yet sunken, eye flashed, as he exclaimed vehemently: "Never, mother, never! Oh! I would a thousand times sooner starve, beg, die! Oh, mother, do not ask me;" and he hid his face in the arm that rested on the table. A long silence ensued, which was at last broken by the little girl: "Mother, you said I should have some supper when Ned came back." A low suppressed sob was the only answer. The next instant the boy's head was raised, the cheek had settled to its ashy hue, the fiery light was quenched in his dark eye; and he stood at the woman's side, threw his arm round her neck, and, stooping to kiss her prematurely furrowed brow and whispered, "Forgive me, dear, dear mother; I knew not what I said. Oh! do not kill me by those tears, as if you had not misery enough without my increasing it. I will go this instant; and after all he cannot say more than he did the last time. Mother, look up; I will go." "Edward," said the agitated woman, pressing him to her bosom, "gladly, most gladly, would I lay down my own life to save my precious boy one pang, one moment's grief; but it is not for myself I ask you to do what I feel and know to be so humiliating, but for their sake (and she glanced at the sleeping infant); for their sake my boy will throw aside all selfish feeling: my Edward will, I know, do his duty." Another instant, and she stood, or rather knelt, alone. How long, how weary was the next hour to the bleeding heart of the anxious mother? How often did she rise, and, opening the door, peer into the darkness, or bend her ear in intense eagerness at every passing step? At last those loved feet approached: again the latch was raised, and again the boy appeared; but this time he brought food and gladness. He did not tell his mother how he had again and again been spurned: how he had been taunted; how he had been told that the hard-earned bread of industry was not to be given to the drunken father and his lazy son; how he had borne all this opprobrium for her sweet sake, and quelled his proud spirit, and on his knees sued again and again; and at last gained, by his impotency, that which was denied to his misery. But the bright hectic spot that shame had called into his pale cheek, and that still burned there, told to that observant

mother how great had been the mortification which the heroic boy had endured.

All was silent in the low dwelling. "Mother," said the dying boy, "raise my head and lay it once again on your bosom. Do you weep," he continued, after a short pause, and making a feeble effort to throw his arm round her neck, "do you weep, dearest mother, that today you have a son on earth—tomorrow, one in heaven? Do you weep that I am leaving a world so full of woe—a world that you yourself are so weary of, for that bright heaven, that happy home, which we have so often talked about? The thought of parting from you is the only sting that death has for me. Oh! if I could but take you, sweet mother, with me! But you will soon come: you cannot stay without me." Here his whisper became inaudible; his head pressed heavier on her bosom; a short gasp—a low sigh—and the unhappy woman clasped convulsively to her breast a lifeless corpse!

Many long hours had passed, yet that mother still hung motionless over her son; so still and immovable was she, you might have imagined that she, too, had bid farewell to earthly sorrow. Presently the door was pushed violently open, and a man staggered into the room. He stood for some time glaring round him, as if endeavouring to remember where he was. At last he recognized his wife; and reeling towards her, he seized her arm, and pulled her rudely up. As he did so, a low agonized groan showed that she was awakening to consciousness; but as her eyes rested upon his face, a long, loud, appalling laugh rang through the cold dark room: then suddenly stopping, and laying one hand on the shoulder of the now sobered man, and with the other pointing back the long black locks from the face of the dead child: "Do you see him, Charles?" she exclaimed, "do you see him? and do you know who has laid him in his early grave? Do you know who it was that clouded his young days with misery; that gave him for his portion here, poverty, and hardship, and shame; that filled his cup of life so full of bitterness, that at the first taste he turned with loathing from it, and pined and died? Need I tell you, man, murderer!" she shrieked, "that it was a DRUNKEN FATHER?—need I tell you, that you have laid the head of your child in the dust, and broken the heart of the wife you had sworn to cherish?" then looking slowly and shudderingly round the dismal apartment, she sank again upon the body of her son. "Oh! take me with you, my beautiful, my best: leave me not to this loneliness of heart—this living death. My boy, my Edward, take your wretched mother with you."

And what were the drunkard's feelings during this scene? Did not his soul smite him? It did, it did! Most keenly did he feel the pangs of remorse; yet he rushed from the house, and entered the first dram-shop! "Oh! thou invisible spirit of wine! if thou hast no other name to be known by, let us call thee, DEVIL!"

E. J. D.

TEMPERANCE IN SCOTLAND.

Extract of a Letter from Aberdeen.

"Total abstinence has done much good both in Scotland and England; and, apart from conversion to God, appears the only remedy that can be adopted to prevent drunkenness. Scotland and England can now boast of seven thousand reformed drunkards, of whom not a few reside in this city! Many I now know, as kind husbands, affectionate parents, good neighbors, steady workmen; having comfortable homes, and providing all things needful for the comfort of their families; and who attend church regularly on the Sabbath, of whom, but twelve months ago, not one of those things

could have been said. Surely that must be a good thing from which such good flows. Glad am I to be able to assure you that the cause gains ground most rapidly, and that great numbers of our best citizens, from the Land's End to John O'Groat's house, are indefatigably engaged in forwarding the good work. Nor must I omit mentioning to you one improvement in our Society, at which you will rejoice, and which owes its rise and effects entirely to the *teetotal* reformation, viz; that instead of balls and dancing, and drinking, we have not unfrequently large tea parties, or *soirees*, at which all classes attend, and at which many excellent speeches are delivered. These *soirees* are often held in tents and halls, and even in churches; and large companies flock to them. In the South, they are much more common than with us in the North. Delegates from the various Societies attend them, and Agents are appointed and sent out to deliver lectures on the subject, all the country over. Two are now north of Aberdeen, sent out by its Society; and a third from Edinburgh. Glasgow also sends out Lecturers through the country. These Agents are well qualified for the work on which they are sent. Two of them are ministers of the Gospel. There is one among the rest I must not omit to mention, viz., an *old cobbler*, a most remarkable man, and a reformed drunkard! This old man has effected more in the promotion of *total abstinence* than any other man in the kingdom. The doors of our city churches are thrown open to him (even of the Establishment,) and into all the Parish churches he finds free access, and in all places commands overflowing audiences. Many of our clergymen have espoused the cause, and our places of worship are better attended on the Sabbath than formerly they were.

These facts, speak for themselves, and call for no comment to add to their weighty importance in favor of the *total abstinence* cause. Seven thousand drunkards are reclaimed, and thereby become kind husbands, affectionate parents, good neighbours, steady workmen; providing all things needful for the comfort of their families, and leading them to the house of God on the Sabbath day, and tea parties and moral and religious speeches taking the place of balls and routs, and drinking clubs! Glory to God! Blessed are our eyes, for they see, and our ears, for they hear, what would have delighted the eyes and gladdened the hearts of the pious dead. What Christian is there who would not cast the whole weight of his example and influence into so good a cause?—*Christian Intelligencer*.

PROGRESS IN GLASGOW.

There are about fifty meetings held monthly in the city of Glasgow; the average attendance on each of these meetings will be fully 250; and the average monthly accessions to our cause is calculated at 1500,—exclusive of the Roman Catholic Society, which at present numbers about 9000 members. Among the accessions to our ranks, we are sorry we cannot reckon many clergymen,—the total number at present in connection with the Glasgow Society being only six. The number of temperance coffee-houses in this city is now about twenty.

On the 21st of October, a splendid lecture was given in Mr. King's chapel, by that eminent philanthropist, Mr. George Thompson. With his usual eloquence, he traced alcohol from its Arabian cradle, in the ninth century, to its manhood of mischief in our own day. He showed the folly and the fruitlessness of restricting its ravages under one form, and leaving them unrestrained under another,—inasmuch as it is the alcohol that does the evil, and not the other ingredients with which it is found in combination. He exposed, in a felicitous vein of cutting humour, the vice manufactories of Britain and America; and gave the audience a short prep into the composition of *fine London porter*,—that strengthener of old age and nurse of infancy; but in compassion to the contents of their stomachs, he forbore to be particular on this subject. He closed by a powerful appeal to all who had not joined, to ponder the subject. He reminded them that, apart from his facts and reasonings, they were daily surrounded by living arguments in behalf of *tee-totalism*, in the evil effects they saw flow from alcoholic drinks, and the blessed fruits that had followed the entire disuse of them. In the introduction, he gave a sketch of his own history and experience in connection

with the *tee-total* movement, which, he said, instead of stumbling, should stimulate and encourage others to join. He had signed the pledge a few years ago; but falling into a low state of health, from incessant labour, his medical adviser (himself a water-drinker) had prescribed wine as a remedy. This he had continued until he found out the fallacy of the prescription; he then gave it up, and had now, in the calm, deliberate use of his own judgment, come to the conviction that it was his duty to become a *tee-totaller*, and hoped he would continue so till death. We are glad of his accession to our ranks. He is one of nature's nobility; and his being a *tee-total*, as well as an anti-slavery advocate, gives a consistency to his character which some of our other anti-slavery friends would do well to imitate.—*Scottish Temperance Journal*.

WINE.

Extract from article "WINE," *Tait's Magazine*, vol. 4.

"Oh! thou invisible spirit of wine! if thou hast no name to be known by, let us call thee—Devil."—*Shakespeare*.

Wine is said by the poets to be the balm of grief, the dew of beauty, and the philter of love. What, that is gracious and graceful, is it not said to be? Clustering grapes entwine the brow of its divinity; and wine is held to be a libation worthy of the gods. Fools! fools! fools! they need to have poured forth their blood and tears like men, to know—that it is a fountain of eternal damnation! Do not fancy that I allude to drunkenness; do not class me, in your imagination, with the sensual brute who degrades himself to the filthiness of intoxication. Against a vice so flagrant, how easy to arm one's virtue! No: the true danger lies many degrees within that fearful limit; and the Spartans, who warned their sons against wine by the exhibition of their drunken Helots, fulfilled their duty blivly. Drunkenness implies, in fact, an extinction of the very faculties of evil.

The enfeebled arm can deal no mortal blow; the staggering step retards the perpetuation of sin; the voice can neither modulate its tones to seduction, nor hurl the defiance of deadly hatred; the drunkard is an idiot; a thing which children mock at, and women chastise. It is the man whose temperament is excited, not overpowered, by wine, to whom the snare is fatal.

And is it to such a stimulus that judge and juror recur for strength to inspire their decrees; to such an influence, that captain and helmsman turn for courage in the storm; to such a counsellor, the warrior refers his manoeuvres on the day of battle; nay, that the minister, the chancellor, the sovereign himself, dedicate the frailty of their nature! That human life, that human happiness should be subjected to so devilish an instrument! Against all other enemies we fortify ourselves with defence; to this master-fiend we open the doors of the citadel.

EXTRACT

From an Account of a Temperance Festival in York, England.

On Friday evening, Mr. Livesey delivered his celebrated malt-liquor lecture,—one of the most practical and convincing addresses we ever heard. The stage was used as a laboratory for experiment, and was furnished with an amusing variety of instruments and substances, which the lecturer and his assistants seemed to know how to turn to the very best account. Among other things exhibited were the component parts of a quantity of ale, which had been resolved into water, alcohol, and solid matter, or the relic of the malt. The alcohol, about 1½ ounce in weight, was burned alongside of the same quantity of spirits of wine, purchased at a druggist's shop, to show that they were both alike. The extract, also, was handed round. The great delusion as to the properties of malt liquors, was luminously set forth and brought home to the most humble capacity, in a novel but most simple and convincing manner. First, by a diagram, by which he showed that the sum of two shillings, when paid as the cost of a gallon of ale, was applied as follows:—For barley 5d., the malster 1½d., the government 3½d., the brewer 6d., the retailer 6d.—total 2s. He further showed that the person who buys the ale does not get five pennyworth of barley in it, but that the greatest portion is destroyed in the process of malting and fermentation; and the little that remains

is actually less nutritious than the coarsest bread. This question was also illustrated as follows, which caused great astonishment to those who had not witnessed it before:—The lecturer took 30lbs. of barley (which he said could be purchased for the price of a gallon of ale): it was weighed out and placed in front of the stage, in various quantities, which were thus allotted: For the malster 1½lb., the government 4¾lbs., the brewer 10lbs., the retailer 7½lbs., for the pigs, &c., in the shape of malt cummings, 1½lb., for ditto in the shape of grains, &c., 3½lbs., reserving for the drinker's portion 1½lb.—total 30lbs. A further illustration was effected by a sixpenny loaf, divided into various parts, the last piece being covered with poison: showing that the man who buys a quart of ale, acts as wisely as he who buys a 6d. loaf, and in going home gives a slice each to the maltster, exciseman, and publican, the pigs and cows, and keeps for himself only the crust, which cannot be either good or palatable, since it is impregnated with poison. He fully established the fact that there is as much nutriment in one pennyworth of bread as there is in a gallon of ale; and concluded with a very impressive and affectionate appeal on behalf of the poor drunkards, the wretched wives and children, and a short discursive view of the vast evils of intemperance. The lecture was listened to with the greatest interest, and called forth not only loud applause, but the tear of sympathy.

On Saturday evening, the course was concluded by several addresses from reclaimed characters and others, and by a very brilliant and forcible appeal on behalf of teetotal societies, from Mr. Lees. The tee-totalers separated in very high spirits.—*York Courant.*

INTOXICATING DRINKS NOT NEEDED AS A MEDICINE.

Extract from Anti-Bacchus.

These drinks are not needed as medicines. In the quotation already given from Mr. Higginbotham, it was stated that if alcohol were instantly abolished as a medicine it would not be missed. A surgeon of considerable practice, and who is a great enemy to total abstinence, speaking the other day of the value of spirits as a medicine, I asked him if there was no other medicine that would supply its place. "Yes," he replied, "ammonia would do as well." Then, said I, why do you use spirits? "Merely," said he, "because they are always at hand." Such is the testimony of an enemy. Dr. Evans, at a temperance meeting at Gloucester, declared, "That there was no medicine which so soon rendered a disease intractable as spirits, and none required to be administered with so much care." I once knew a healthy woman seized with the English cholera; a physician attended her, successfully treated the disease, and in a few days pronounced her out of danger. He had been successful in curing numbers of the same malady, and therefore knew all the symptoms of convalescence. The next time he called he found her dying. "What have you given this woman?"—"Nothing sir," replied the nurse. "You may," said he, refuse to tell what you have given her, but something has been administered." Only a little home-made wine," was the answer. The woman, the mother of a young family, died the next day: the physician, who was a very feeling man, told me he could not refrain from tears, and he said to the nurse, "Remember, had you put a pistol to that woman's head, and blown out her brains you would not more effectually have deprived her of her life." In this case the alcohol brought on inflammation of the bowels, which baffled the power of medicine to subdue, and thus the church was deprived of a member, and a young family of a mother. Hundreds of thousands of others have been swept from the world by the same cause. If there is the least inflammation in the body, alcohol aggravates it; if there is the least wound, this vile spirit seeks it and poisons it. By drinking spirits for a cold, the lungs, already tender, are often poisoned and ulcerated beyond recovery; and hence the frequency of consumption in our country. All disease may be said to be remedial in its design. In most instances it arises from an effort of nature to dismiss from the system some thing that is injurious, and it is only when it has gone too far for the rest of the fabric to render assistance, or is aggravated by our own folly, or that of others, that it becomes fatal. We may be told that if alcohol is a poison, poisons are used as a medicine.

But it may be replied, that a healthy man does not want medicine, and further, that in cases of sickness, poison is generally administered to procure disease rather than to cure it. There is perhaps in the system an affection which the physician cannot reach, and, knowing that by disease in some other part he can perhaps draw it to that part, he gives poison or applies a blister. That is, he produces a disease which he can cure, in order to attract or dislodge one which he cannot otherwise cure. But it would be just as reasonable for a healthy man to be always applying to his body a blister, as for him to be daily drinking a spirit which he says is medicine, and which will worse than blister his stomach and the pyloric valve.

If it be objected, that persons in sickness often feel almost instantaneous relief from spirits, we reply, that it is granted by all that spirits are exciting, that they go to the head and animate the mind and divert the feelings, but at the same time they feed the disease. They may go to the head and nerves, and animate them, and at the same moment flee to the seat of the malady, and often render it incurable. "Art thou in health, my brother?" said the insidious Joab, and at the same moment stabbed his victim under the fifth rib. Besides, in most cases, rest is necessary for the suffering patient: why then produce an unnatural degree of exhaustion and absorption? If you would not send him to his labour, why stimulate every nerve and organ in his body? If perspiration is required, there are sudorifics much more healthy than alcohol, which might be administered with much less danger.

GLORIOUS DOINGS IN IRELAND.

Rev. T. Mathew, at Athlone.

Before pronouncing the words of the pledge, he proceeded nearly as follows:—"My dear friends, I feel sincerely happy, indeed, at beholding you all assembled here on this auspicious occasion. I have been in common with your respected pastor, long anxiously expecting this pleasure; but I regret that circumstances prevented me from coming amongst you sooner. However, the time is at length arrived, and I congratulate you and myself at the bright harvest of human happiness, that now waves before us. The eyes of the world are now fixed upon the Temperance Society, and it expects that the moment you renounce vice and crime, by becoming members of it, you will become distinguished for the practice of every species of virtue. This is what is expected from the members of our society; and blessed be God, all these expectations are fully realized by the conduct of our members. We have now in our society very nearly three millions of teetotalers, and I feel proud to tell you, that they are every where considered as the most moral and peaceable people in the country. I have reason to be particularly proud of the Athlone tee-totalers; they were the first in the remote districts of Ireland, who undertook a long and painful journey to Cork, undismayed by the length of the road, and the dreariness of the season, which was then remarkably inclement. Their moral and virtuous conduct is spoken of all over Ireland, and they form the brightest gem in the temperance crown. The records of the courts of justice prove the state of morality in any society, and I rejoice to think, that according to the returns of the late assizes, there was not a single tee-totaler prosecuted before a judge or jury, for any crime throughout the entire kingdom. Let this state of things always continue, and the result will tend to your own advantage and to the honour of our society."

This distinguished man unshrinkingly and ceaselessly plied the great work of reformation, till three o'clock on Tuesday, when he had 100,000 enrolled tee-totalers, as the fruits of his blessed mission.—*Ulster Missionary.*

C I D E R .

New England rum is a Yankee drink, but cider is emphatically our national intoxicating beverage. It has occupied with us the place of wine in France, and beer in England. The old delusion which wine wrought upon the understanding of men in its favour, gave rise to the cider orchard as a substitute. It was verily believed that cider was good, was useful, was necessary; and most men were as unwilling to bank up their houses without cider as

without pork and potatoes in the cellar. How could they get up their wood in the winter without a mug of gingered cider every turn, or spend an evening with a friend without cider and apples? Planting and hoeing could not go along without it; and it was just the thing to fill in between drains at the workshop and every where else. Our orchards were planted and reared for the purpose of making cider. The object seemed to be to make it as strong and pure as possible. The apples must be mellow, must be ground a day or so before pressed, casks must be clean, liquor clarified and bunged up, in due time racked off, and sometimes brandied and bottled. It was then considered something like wine, almost as good—the Newark quite as good.

The history of our orchards is humiliating enough. We have now learned how blind we were to the true value and proper use of the apple. True, people ate them, and made pies and apple-sauce, but they were used as stinted as the potato used to be a hundred years ago. The grandmother of a merchant, who is now a hundred forty-five, remembers the first potato she ever saw was kept in her mother's work-bag in the 'drawers' to await the season for planting. Its value was not known. Ten bushels was a large stock in a family which would now consume a couple of hundred. We have been as slow to learn the true value of the apple as a food. But we rejoice that it is now being understood. It is now largely and variously used as diet, and experience is constantly opening new combinations and occasions for its use. It was supposed to be very hurtful to cattle, because a cow occasionally broke into the orchard and ate to excess—very much like a child, disposed and apt to eat too much of a thing it liked when obtained by stealth or accident; but now it is found to be food of great value for cattle, hogs, and horses. It is found, too, that the cider made of it and used as a beverage is not only good for nothing, but is a great deal worse than nothing—is a great practical evil in society. It creates in the young a love of intoxicating drinks, and leads on to drunkenness.

Cider is intoxicating, is an allurer to stronger drinks, and is rightfully charged with much of the intemperance of the land. It takes a long time to make a man a drunkard on cider, but when made, he is thoroughly made, is lazy, bloated, stupid, cross, and ugly, wastes his estate, his character, and the happiness of his family.—*Temperance Almanac.*

LETTERS TO THE EDITOR.

UPPER CANADA.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Writter, Dec. 18, 1840.

SIR,—Having been requested to attend and address a society in Darlington, in a locality where I had never before been similarly engaged, the evening of the 18th November was agreed upon for that purpose. The meeting had been given out to take place at Mount Pleasant School House, in the sixth concession, which was deemed very suitable, as furnishing an opportunity to many in the concessions in the rear, who it was known were desirous at least to hear. The meeting, though taking place in the most disadvantageous circumstances, was one of the most encouraging I have attended. The weather after the intimation was given out, had taken an unexpected change, the night was dark, and the roads exceedingly bad; and when plodding onward through about fourteen miles of mud, and knowing that the population of the neighbourhood were scattered through the woods, where in such a night darkness I thought must be extreme, I certainly anticipated nothing but a failure. In this I was happily disappointed. The meeting, although by no means so large as it would have been on a good evening, and in favorable circumstances, was respectable, and probably more successful than most meetings where the audience is three times the size. At the close of my address, about fifteen I think took the total abstinence pledge; and several most interesting remarks were made by different persons. Some acknowledged the inefficiency of the old pledge, for the ends they had in view, and came forward with resolution to the total ground; and what is most important of all, a considerable number

of those who joined had not only been greatly opposed to Temperance Societies, but lamentably addicted to the vice it is their object to suppress. And from the way in which they came forward, I am glad to say it was the decided conviction of those who knew them, that they would act vigorously to maintain their standing in the Temperance Army. And surely if but one solitary victim in a neighbourhood could be snatched from misery by such means, are not all the friends of the cause who view the matter in the solemn light of Scripture, amply rewarded for all their efforts, ay and all the obloquy to which they are exposed? Let no caviller insinuate that we regard the reformation effected by this instrumentality as all that is requisite to deliver the victims of intemperance "from going down to the pit." No, we believe that "except a man be born again, he cannot enter the kingdom of heaven;" and we also believe, that many may become sober who are never sanctified. But while we know that "no drunkard" shall ever set his palsied footstep within the threshold of the Kingdom, we justly regard that as a most eventful era which emancipates such from the giant grasp of the destroyer. And while the records of our societies contain the names of so many who are ready to ascribe not only their deliverance to them, but the removal of those barriers which stood between them and the means of salvation, we have surely reason to say with humble rejoicing, "hitherto hath the Lord helped us." I trust that before long there will be an order for the *Advocate* from the above locality.

Allow me, Sir, as one deeply interested in the success of your labours, to express my thanks for the important and interesting articles in the number for this month; particularly the article on the Wine Question. And while the positions there illustrated are those I have long strenuously maintained, I should be far from wishing to see the *Advocate* curtailed in its circulation, by a hasty committal upon this point. Let us endeavour to elicit inquiry, and light must be cast upon it.

I am, Sir, your obedient servant,

R. H. THORNTON.

[The above letter, which will well repay perusal, is written by a minister of the United Secession Church, whose name stands very high amongst his brethren. If every minister in Canada were as willing as Mr. THORNTON to exert himself in the temperance reformation, the vice of intemperance might be banished from the land in a few years.—ED.]

PORT SARINIA, December 4, 1840.

DEAR SIR,—We had a meeting last Monday evening, which was well attended. It was addressed by M. Cameron, Esq., a Methodist Minister, and others; and, at the close, an addition of thirty members was obtained to the Society, which, considering the size of the place, surpassed all our expectations. Among the rest was an old tavern-keeper, who said that he had resolved to turn his bar into a pantry, and never sell drink again, as he felt that it was not only ruining others, but himself also. There were also a number who had been hard drinkers. Our success is mainly owing to the exertions of our worthy President, Mr. Cameron, who is very zealous in the cause; and encourages all to join, both by advice and assistance. Amongst those who have been reclaimed, there is one individual who used to spend his all in drink. He joined the Society about a year ago, is a respectable, industrious tradesman, and has built a frame house. As he is clear of debt, it is evident the house has been built by water drinking.

But for strangers coming into the village, the tavern-keepers might almost shut up their bars, as there is very little drinking going on here, although it must be admitted some of the higher classes still continue to take their glass after dinner.

We have now divine service in the church every Sabbath, by a Presbyterian and Methodist clergyman alternately; and it is much better attended than formerly, which I attribute, in a great measure, to the spread of Temperance principles; so you see we have much reason to rejoice, and persevere in the good cause.

I am, your's truly,

ARCHIBALD YOUNG, Junr.

FIRST REPORT OF THE "NEWBURGH ASSOCIATION ABSTAINING FROM ALL INTOXICATING LIQUORS,"—ADOPTED NOVEMBER 2, 1840.

NEWBURGH, CAMDEN, U. C., Dec. 17, 1840.

In different parts of the Township, new and distinct Societies had been formed; but in our village the consumption of intoxicating drinks had gradually increased, particularly in the latter part of 1838, and the first part of 1839, until it threatened to destroy some of our good and worthy citizens; destroy their health, peace, property, and prospects, both for time and for eternity.

Such was the state of our village, when some of those thus endangered took the alarm; and made application to Mr. Shirley, an able advocate of the Temperance cause, who immediately called a meeting in October, 1839, which resulted in the formation of this Association. At the first meeting, twenty-seven signed the pledge. Other meetings followed shortly after: other speakers came to the rescue, among whom might be named Messrs. Roblin and Vandusen, Wesleyan Ministers; and a Constitution was adopted.

In the month of November, 1839, officers were chosen, and a resolution was passed, that the Society should hold monthly meetings. The number of members gradually increased; so that in January, 1840, we numbered seventy-five, and two more were added to the Committee. Our number now is about 170. 178 have signed the pledge; but some have withdrawn, and one or two have been expelled. Our meetings have been continued monthly, seemingly with great advantage to the cause of the Association.

Whatever dispute there may be about our principles, and however well pleased some might be to make it appear that we are "pursuing a course repugnant to the word of God, and throwing contempt upon our Saviour," about our success there can be no dispute.

There are a number belonging to this Association who were in the habit of drinking to excess before; but who, since they signed the pledge, have kept it inviolate; and who can testify to the great advantage they have derived from it, and whose families can corroborate their testimony; yes, and have done so with tears in their eyes.

We cannot state precisely the amount of liquor consumed in this place now, in comparison with last year's consumption, but think we do not exaggerate when we say, that there is not one-third as much consumed as there was last year, in the same space of time; and we are sure there is not one third of the drunkenness seen in our streets. Last November, we had two public houses in full operation: one of them has been closed for months. And where drunkenness and idleness prevailed last year, sobriety and industry are now seen.

CEPHAS N. MILLAR, *President*.
ISAAC B. AYLSWORTH, *Secretary*.

BARRIE, November 6, 1840.

SIR,—It being understood that the Rev. J. Climie and other advocates of the cause would pay us a visit, preparations were made to have a social repast on the 21st October, by the Penetanguishine Road Society, and on the following day by the Barrie Society. Accordingly, on the 21st ult., a large company assembled at the place appointed, who were joined by a portion of the Barrie Society, headed by their President and Secretary, bearing a banner with the motto of the Society upon it. The meeting was opened by the President, and addressed by Mr. A. Raymond, missionary school-master to the coloured settlement in Oro; by the Rev. J. Climie, jun., on the duty of Christians coming forward in the noble cause; and by some others. When the pledge was presented, out of a meeting of about 150 persons, thirty-two gave in their names.

On the 22d, the meeting held in Barrie was addressed by Mr. Raymond, Rev. J. Moir, and Rev. J. Climie, in order. About five o'clock, tea and its accompaniments were brought up, and about 100 persons partook of the repast. After tea, a short intermission was employed in talking over the subjects brought forward. The meeting commenced again, and the time was profitably filled up till ten o'clock, by addresses from a number of persons, and the singing of several Temperance hymns; after which, thirty-two persons gave in their names. Eighteen months ago, there was but one pledged teetotaler in Barrie: now the Society there numbers

seventy-three. With such facts before them, who can doubt, that if those who profess to set their faces against the evils of the world, would set their faces against intemperance, it would fall before them.

THOMAS WILLIAMS, *Sec. B. T. S.*

St. CATHERINE'S, December 17, 1840.

DEAR SIR,—A meeting was held in Centreville, (situated on the Welland Canal, two miles above St. Catherine's) for the purpose of forming a Total Abstinence Temperance Society. Mr. John Kerr having been called to the chair, and S. L. St. John appointed Secretary, the meeting was opened by prayer by the Rev. George Wilson. The Chairman then explained the object of the meeting, and called upon those that had any remarks or resolutions to offer, to do so. Mr. Samuel Haight then presented the following resolution: "Whereas the use of intoxicating liquors, as a beverage, is one of the greatest evils that afflict mankind, and believing that Temperance Associations tend greatly to diminish their effects; therefore, Resolved, That we do now form ourselves into a Society for the promotion of Temperance."—Carried.

The following Constitution, on being presented, article by article, was unanimously adopted. Article 1. This Society shall be called The Centreville Auxiliary Temperance Society. Art. 2. We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment; and that in all suitable ways we will discountenance their use throughout the community. Art. 3. Any person subscribing to this Constitution, and fulfilling its requisition, shall be a member of this Society. Art. 4. The officers of this Society shall consist of a President, two Vice-Presidents, Secretary, Treasurer, and a Committee of five persons. Art. 5. This Society shall hold its annual meetings on the second Monday in January in each year, when the officers of this Society shall be elected by a majority of the members present. Art. 6. It shall be the duty of the Committee of this Society to introduce good and wholesome bye-laws for the further regulation of its concerns, as to dealing with offending members, the withdrawal of names, public meetings, and all other matters which may be deemed requisite. Art. 7. This Constitution may be altered or amended by a majority of the members of this Society, provided notice of the alteration or amendment proposed be given at the annual meeting previous; and that such amendment shall in no wise affect the meaning of the second article of this Constitution. After subscribing to the Constitution, the following persons were chosen officers for the ensuing year: Rev. George Wilson, *President*; Bartholomew Boyle, and Samuel G. Phelps, *Vice-Presidents*; Moses Cook, *Treasurer*; Oliver S. Phelps, *Secretary*; Richard Collier, Orson Phelps, Samuel Haight, Jacob Cline, and Andrew O. Connor, *Committee*.

The Society numbers 103 members, most of whom are labouring men that work on the Welland Canal, which proves conclusively, that no man needs the aid of any stimulant to enable him to endure hard work. This Society is flourishing. At our last meeting, thirty united with us—a happy omen of future success. Your papers are doing great good here. As this Society has never been noticed in any of the papers, you will confer a favour by publishing the above.

GEORGE WILSON, *President*.
OLIVER S. PHELPS, *Secretary*.

[We have long wished to publish the Constitution of a Temperance Society, in order that persons desirous of forming new Societies should be at no loss for rules and regulations. The above letter contains a very suitable Constitution, and we therefore give it entire.—Ed.]

LOWER CANADA.

[TRANSLATION.]

BEAUFORT, December 1, 1840:

SIR,—Pardon me that my avocations have prevented me from answering sooner your letter requesting information respecting our Temperance Society. The progress of the Temperance Society in Beaufort surpasses my hopes. 225 of my parishioners have listened

to my appeals, and united themselves together as a formidable army to combat the demon Intemperance; and this fatal enemy of the happiness of the human race not only trembles before them, but flies and avows himself every where vanquished.

Intoxicating drinks did not cost the parish of Beauport less than £1800 to £2000 last year; and this year there will not certainly be £100 spent for them. The good which results from this salutary reform is incalculable in every point of view. To give you an idea of it, I may mention, that in 1838 the *habitans* had only the means of instructing twenty-five or thirty children in a miserable school; whilst now they sustain, by £300 of voluntary subscriptions, six good schools, in which 300 children receive instruction suitable to their condition.

The parish of *L'Ange Gardien* has a Temperance Society of 400 members, and *St. Joachim* one of 600. I may add, that the number of our members increases rapidly every day, and that they are firm and constant in their good resolution. Accept, Sir, the sentiments of high consideration with which I am your very humble servant,

C. CHINIQUY, PASTOR.

[If every parish in Lower Canada were to save £1800 a-year from strong drink, and spend £300 in education, the charge of Ignorance would not long be applicable to our French-Canadian fellow-citizens. It is therefore evident that the priests have very much in their power; and if they all choose to exert themselves, like M. CHINIQUY, Lower Canada may, in one generation, take a high place among enlightened nations.—ED.]

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, JANUARY, 1841.

CIRCULATION OF THE ADVOCATE.—The circulation of this paper is now much more extensive than it was in former years—being upwards of 6000 copies monthly;—nevertheless, we think it should be much greater. The population of the Canadas is about one million, of which at least half speak the English language. Now, allowing the common estimate of five persons to a family, here are 100,000 families which ought to be supplied with the *Advocate*. These 100,000 families may be said to compose two classes, viz.: those who are friendly to the Temperance Reformation, and those who are opposed to it. The first class should unquestionably deem it a duty to take a Temperance paper; and the second class ought to be supplied with one by enlightened and benevolent neighbours. Indeed there is, perhaps, no way in which philanthropic individuals can do more good to their neighbours and the country at large, than by diffusing Temperance principles; and the press is certainly the best instrument they can employ to do this effectually. The low price at which the *Canada Temperance Advocate* is published, namely, one shilling per annum, exclusive of postage, places it within the reach of all. And the Committee of the Montreal Society stand pledged to continue to publish it at that price whatever the pecuniary sacrifice may be, and to make it as generally interesting and useful as possible.

We therefore entreat Societies and individual friends of the cause to aid in extending the circulation of the *Advocate*. This is the season for public meetings. Let the matter be urged upon the attention of these meetings. Let the office-bearers of Societies or other friends of the cause request every family in their respective districts to subscribe; and let benevolent individuals, who have the means, order a number of copies for gratuitous distribution among their poor or intemperate neighbours. In this way, Temperance

principles will be effectually diffused through the whole mass of society, and a reformation effected which will rejoice every heart, and richly reward all who have laboured in its accomplishment.

If we may judge from the public papers, the people of Kingston and Toronto are greatly troubled at the extraordinary number of licenses which have been granted at these places for taverns and dram-shops; and the evil must indeed be glaring, if the editors of political papers, who are usually the staunch friends of these establishments, cry out against them. This evil may, however, be remedied by the magistrates who caused it. They may grant fewer licenses, or none at all; and all the real wants of travellers will be as well supplied in houses of entertainment, which do not keep intoxicating drinks, as in taverns. But there is another evil, almost equally extensive, which it is beyond their power to remedy—we mean the system now very prevalent of selling without license. The number of persons convicted for this offence in Kingston, Toronto, and elsewhere, is great; and the number dismissed for want of evidence or technical informality, much greater; yet both put together form, no doubt, a very inconsiderable part of the whole number of offenders. This evil is a great and increasing one; and, for the following reasons, we do not see how it can be remedied by laws imposing pains and penalties.

1. They who engage in this business usually love it for its own sake, and wish to drink at prime cost.

2. The immediate profits are large; although, in all probability, gained at the expere of ultimate ruin.

3. Persons who engage in a business which causes the violation of every law of God, will not be likely to care much about infringing Acts of Parliament.

4. The chances of prosecution and conviction are trifling; because the sympathies of all their friends and acquaintances are in this instance with the law-breakers, not with the law, as was strikingly illustrated a short time ago in Kingston, where a number of men went to gaol rather than give evidence against a person who had sold drink without license.

5. It is very difficult to see why, if the business of selling liquor be a good one, it should not be open to every one; and thus prevent much jobbing and favoritism in the granting of licenses; and if a bad one, why it should be licensed at all? why should wholesale dealers be perfectly free, and only retailers restricted? If the article sold be dangerous or hurtful, surely the wholesale dealer is equally, or more to be guarded against than the retailer.

We know individuals, who, by their extensive importing business and distilleries with which they are connected, supply each probably from 500 to 1000 tavern and dram-shops, licensed, and unlicensed; and instead of being visited with the reprobation of society, they are loaded with its honours. What consistency would there be in enacting pains and penalties against little dealers, whilst these great ones "went unwhipped of justice?"

But if penal laws will afford no remedy against an evil which bids fair to undermine the whole frame of society, legislators and magistrates may very well ask, What will? This question we are prepared to answer, Let them banish the wine and brandy bottles from their tables, and set the example of abstaining from these superfluous and baneful beverages, and they will soon see it imitated by the people. Let them give, in addition, all the encouragement they can to Mechanics' Institutes, public Libraries, Popular Lectures, Tract distribution, Education, and above all, Religion among the people, and they will very soon find the necessity for penal enactments against unlicensed rum-sellers superseded.

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*.

MISCELLANEOUS.

TEMPERANCE AND HUMANITY.—“Let it be recorded,” says Captain Havelock, “to the honour of the captors, that though Ghuznee was carried by storm, after a resistance stout enough to have roused the angry passions of the assailants, the Affghans were every where spared when they ceased to fight: and it is itself a moral triumph, exceeding in value and duration the praise of the martial achievements of the troops, that, in a fortress captured by assault, not the slightest injury was offered to one of the females found in the zanana, within the walls of the citadel. This forbearance, and these substantive proofs of excellent discipline, reflect more credit on officers and men, than the indisputable skill and valour displayed in the operation. But let me not be accused of foisting in, unfairly, a favourite topic, or attempting to detract from the merit of the troops, when I remark in how great a degree the self-denial, mercy, and generosity of the hour may be attributed to the fact of the European soldiers having received no spirit rations since the 8th July (the place was captured on the 23d,) and having found no intoxicating liquor amongst the plunder of Ghuznee. No candid man of any military experience, will deny that the character of the scene in the fortress and citadel would have been far different if individual soldiers had entered the town primed with arrack, or if spirituous liquors had been discovered in the Affghan depots. Since, then, it has been proved that troops can make forced marches of 40 miles, and storm a fortress in 75 minutes, without the aid of rum, behaving after success with a forbearance and humanity unparalleled in history; let it not henceforth be argued that distilled spirits are an indispensable portion of a soldier's ration. The medical officers of this army have distinctly attributed to their previous abstinence from strong drink, the rapid recovery of the wounded at Ghuznee.”

AN ERROR RECTIFIED.—We have often heard it said, that when a person's affairs went wrong, he betook himself to drink; but we have never known the case of a man, previously sober, in the strict sense of the word, seeking relief from the bottle when he became a bankrupt. It is natural enough that those who formerly “drowned dull care” in the bowl, should try the same experiment, when depression comes upon a mind paralyzed by tipping, and should reap the same result. The drowning is all a deception; the care is resuscitated by the first dawn of returning reason; it comes with increased gloom to brood over the poor man's prospects, till another bowl dispossess it, again to return with renewed strength, to torment its victim. It is not true that misfortune drives such persons to drink: it only makes them drink more copiously, which, in fact, is the natural tendency of the habit, without any other exciting cause.—*Scottish Temperance Journal.*

STRENGTH FROM STRONG DRINK.—A great deal of mischief has arisen from the application of the term “strength” to the intoxicating power of strong “drinks,” as they are called. Portions are said to be “strong,” and thence may have arisen the silly notion that they possess the power of strengthening the body. People suppose that by swallowing strong “drinks” they swallow strength; as though strength were some tangible substance “which can be chewed, swallowed and assimilated, like a potato. We say that onions have a “strong smell;” and we might as well expect to derive strength from smelling onions, as to do so from drinking fluids which have a strong flavor. And this of itself is another proof of their miscellaneous tendency, for whatever affects us strongly cannot be “chip in porridge;” and if it be not good and necessary, it must of necessity be not only simply injurious, but very much so.—“I have drank a gallon of beer daily for the last thirty years,” once boasted a certain hostler, “and I was never in better health than I am at this moment.” The next day a fit of apoplexy laid him dead in the ditch.—*Letters to Brother John by Dr. J. Johnston.*

FRUIT OF THE VINE.—The session of the reformed Presbyterian congregation, Greenock, under the ministry of the Rev. Andrew Gilmour, came some time ago to the unanimous resolution of using, for sacramental purposes, the liquid fruit of the vine, or wine as it is found in the cluster. (See Isaiah lxxv. 8.) This resolution was carried into operation on the occasion of celebrating the ordinance of the Lord's Supper on Sabbath week, and we understand that the change has given unmingled satisfaction to the congregation.—*Ulster Missionary.*

The charge of impropriety in the Corinthian church is frequently urged in proof of the strength of the wines of the primitive Christians. “In eating, every one taketh before other his own supper, and one is hungry and another is drunken.” The error was the conversion of the Lord's Supper into an ordinary meal. The people assembled and brought their provisions with them. In the language of Dr. Clarke, “Some had much, others had less; some ate to excess, others had scarce enough to supply nature. One was hungry, the other was drunken, (methuei) “filled to the full.” This, adds, Dr. C., is the sense of the word in many places of Scripture. Unless this interpretation be allowed, the apposition of the original is destroyed, and a calumny cast on the Corinthian Church which it does not deserve.—*Bacchus.*

INQUESTS—SHOCKING DEPRAVITY.—*Death of a girl twelve years old, occasioned by Drinking.*—On Friday last an inquest was held on the body of the daughter of Joseph and Mary Redford, aged twelve years, who was found dead on the previous morning at the residence of her parents, in the east end of the city. From the evidence it appeared that Redford and his wife were both of drunken habits, and that the deceased (following their example) was frequently seen in a state of intoxication. On Wednesday night after a immoderate use of liquor, the entire party went to bed; the girl, incapable of stripping herself, lying across the foot, where she was found lifeless in the morning. The jury returned a verdict “That the deceased came to her death by being smothered in drink !” —*Toronto Patriot.*

POETRY.

THE TEMPERANCE BANNER.

REV. J. BURNS.

LIFT up the temperance banner high,
That all around may see
The way in which, by bloodless fight,
The drunkard is made free.

Lift up the temperance banner high,
Its numerous trophies show,
Of deathless spirits, timely saved,
From hell's undying woe.

Lift up the temperance banner high,
In market-place and street;
Let its bright streamers nobly wave,
Where'er poor drunkards meet.

Lift up the temperance banner high,
In schools, where youth are taught;
Until the mind of rising age,
With its rich truths are fraught.

Lift up the temperance banner high,
In the house of prayer and praise;
That all who own the Saviour's name,
May shun the drunkard's ways.

Lift up the temperance banner high,
In palace and in cot;
'Till rich and poor, and high and low,
With us cast in their lot.

Lift up the temperance banner high,
On every hill and shore;
Until the drunkard's voice is heard,
O'er this wide earth no more.

The following remittances have been received for the *Canada Temperance Advocate*, during the last month, by mail:—C. W. Perkins, London, 15s.; D. Campbell, St. Armand, 10s.; J. Keith, Lachine, 1s. 8d.; J. B. Aylsworth, Newburgh, £2 10; Dr. M'Diarmid, St. John's, 2s.; R. H. Thornton, Whitby, 10s.; M. Cryderman, Darlington, 5s.