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

No. 2.

MONTREAL, JUNE, 1839.

VOL. V.

DR. JOHNSON, *VERSUS* WINE DRINKERS.

"The words of the wise are as goads."

In a party at Sir Joshua Reynolds', the question was discussed, whether drinking improved conversation and benevolence. Sir Joshua maintained it did. Dr. Johnson replied, "No, Sir, before dinner men meet with great inequality of understanding, and those who are conscious of their inferiority, have the modesty not to talk; but when they have drunk wine, every man feels himself comfortable, and loses that modesty, and grows impudent and vociferous; but he is not improved, he is only not sensible of his defects."

Sir Joshua said the doctor was talking of the effects of excess in wine; and that a moderate glass enlivened the mind, by giving a proper circulation to the blood; "I am," said he, "in very good spirits when I get up in the morning, by dinner time I am exhausted; wine puts me in the same state as when I got up, and I am sure that moderate drinking makes people talk better." Dr. Johnson, "No, Sir, wine gives no light, gay, ideal hilarity; but tumultuous, noisy, clamorous merriment; I admit that the spirits are raised by drinking as by the common participation of any pleasure; cock-fighting or bear-baiting will raise the spirits of a company as drinking does, though surely they will not improve conversation. I also admit that there are some sluggish men who are improved by drinking, but these are spirits which are not good till they are rotten. I indeed allow there have been a very few men of talents who are improved by drinking; but I maintain that I am right as to the effects of drinking in general; and let it be considered that there is no position, however false in its universality, which is not true of some particular men." At another time, being at Sir Joshua Reynolds', the Dr. harangued upon the qualities of different liquours; he said "Claret, Sir, is the liquor for boys; port for men; but he who aspires to be a hero (smiling), must drink brandy. In the first place, the flavour of brandy is most grateful to the palate; and the brandy will do soonest for a man what drinking can do for him."

In reply to some remarks made by Mr. Spottiswoode, a solicitor, he said, "Wine makes a man better pleased with himself. But the danger is, that while a man grows better pleased with himself, he may be growing less pleasing to others. Wine gives a man nothing, it neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of the company has repressed. A man should cultivate his mind so as to have that confidence and readiness without wine, which wine gives."

Mr. Boswell said, "The great difficulty of resisting wine, is from benevolence, for instance a good worthy man asks you to taste his wine, which he has had twenty years in his cellar."

Dr. Johnson—"No good and worthy man: will insist upon another man's drinking wine."

Talking of a man's resolving to deny himself the use of wine from moral and religious considerations, he said, "He must not doubt about it, when one doubts as to pleasure, we know what will be the conclusion. I now no more think of drinking wine than a horse does. That wine upon the table is no more for me than for the dog that is under the table. Yet, (added he) I did not leave off wine because I could not bear it; I have drunk three bottles of port without being the worse for it. University college has witnessed this." Mr. Boswell—"Why then, Sir, did you leave it off?" Dr. Johnson—"Why, Sir, because it is so much better for a man to be sure that he is never to be intoxicated, never to lose the power over himself."

Boswell—"I think, Sir, you once said to me, that not to drink wine was a great deduction from life" Dr. Johnson—"It is a diminution of pleasure, to be sure, but I do not say a diminution

of happiness; there is more happiness in being rational." Mr. Boswell—"I allow there may be greater pleasures than from wine—I have had more pleasure from your conversation." Dr. Johnson—"When we talk of pleasure, we mean sensual pleasure. Philosophers tell you that pleasure is contrary to happiness; gross men prefer animal pleasure."

Dr. Johnson, (says Mr. Boswell) recommended me to drink water only. "For, (said he) you are sure not to get drunk, whereas if you drink wine you are never sure."

Mr. Boswell mentioned a nobleman who he believed was really uneasy if his company would not drink hard.

Dr. Johnson—"That is from having had people about him whom he has been accustomed to command." Mr. Boswell—"Supposing I should be a tete-a-tete with him at table." Dr. Johnson—"Sir, there is no more reason for you drinking with him, than his being sober with you." Mr. Boswell—"Why that is true, for it would do him less injury to be sober, than it would do me to get drunk." Dr. Johnson—"Yes, sir, and from what I have heard of him, one would not wish to sacrifice himself to such a man. If he must have always somebody to drink with him, he should buy a slave, and then he would be sure to have it. They who submit to drink as another pleases, make themselves his slaves."—*Scottish Temperance Journal.*

CONFESSTONS OF A DRUNKARD

The following will be read with deep interest, what it is considered that it came from the pen of the lamented CHARLES L. LINA.

"Could the youth to whom the flavour of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self ruins: could he see my fevered eye,—feverish with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

O if a wish could transport me back to those days of youth when a draught from the next clear spring could slake any heats which summer suns and youthful exercise had power to stir up in the blood, how gladly would I return to thee, pure element, the drink of children, and of child-like hermits! In my dreams, I can fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence only makes me sick and faint.

But is there no middle way betwixt total abstinence and the excess which kills you? For your sake, reader, and that you may never attain to experience, with pain I must utter the dreadful truth, that there is none, none that I can find. In my stage of habit (I speak not of habits less confirmed; for some of them I believe to be most prudential), in the stage to which I have reached, to stop short of that measure which is sufficient to draw on torpor and sleep,—the benumbing apoplectic sleep of the drunkard,—is to have taken none at all. The pain of the self-denial is all one. And what that is I had rather the reader should believe on my credit than know from his own trial. He will come to know it whenever he shall arrive at the state in which, paradoxical as it may appear, reason shall only visit him through intoxication. For it is a fearful truth, that the intellectual faculties, by repeated acts

of intemperance, may be driven from their orderly sphere of action, their clear day light ministries, until they shall be brought at last to depend for the faint manifestation of their departing energies upon the returning periods of the fatal madness to which they owe their devastation. The drinking man is never less himself than during his sober intervals. Evil is so far good.

Behold me, then, in the robust period of life, reduced to imbecility and decay. Hear me count my gains, and the profits which I have derived from the midnight cup.

Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution, for a weak one, was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail anything. Now except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach which are so much worse to bear than any definite pains and aches.

At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still or never awaked.

Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity of an ill dream. In the day-time I stumble upon dark mountains.

Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, now wearies, affrights, perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation which gives me bread, from a harassing conceit of incapacity. The slightest commission given me by my friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c., haunts me as a labour impossible to be got through. So much the springs of action are broken.

The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

My favourite occupations in times past now cease to entertain. I can do nothing readily. Application for ever so short a time, kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought, which is now difficult to me.

The noble passages which formerly delighted me in history, or poetic fiction, now only draw a few weak tears allied to dotage. My broken and dispirited nature seems to sink before anything great and admirable.

I perpetually catch myself in tears, for any cause or none. It is inexplicable how much this infirmity adds to a sense of shame, and a general feeling of deterioration.

These are some of the instances concerning which I may say with truth that it was not always so with me.

Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?"

TEMPERANCE IN MASSACHUSETTS.—The report of the committee to whom was referred the memorial of H. G. Otis and others, together with the bill which accompanied the report, had been under discussion, at the last dates for several days, in the Massachusetts House of Representatives. In the course of the motions and movements to which the discussion on this report and bill gave rise, there was one motion with the vote taken upon it, which tends to throw some light upon the views of the House, as to the temperance question. During the debate on Friday, Mr. Whitton, of Boston, moved to insert wine among the prohibited articles, according to the act of last session, which was proposed to be adopted as a substitute to the first section of the bill as reported. The amendment was warmly opposed by several members, and as earnestly advocated by others, on the ground that it placed all intoxicating liquors on the same basis. Finally, the mover was induced to withdraw his motion for including wine in the same category with other 'strong waters;' but the motion was immediately renewed by Mr.

Allen, of Northfield; and the question thereon being taken on the following day, the motion was sustained by a vote of 315 yeas to 112 nays—'a triumphant indication (says the *Courier*) that all intoxicating liquors shall be subject to the same law of restriction, in the Bay state. The *Boston Journal* of the 10th, considers it difficult to foresee what will be the final action on this bill; but that paper says, the temperance cause has probably never progressed so rapidly in Massachusetts, as during the past year.—*Bull. Patriot*.

DR. SYDER ON TEMPERANCE.

The following extract is from a Lecture lately delivered in the Music Hall, Sheffield, by Dr. M. Syder, a distinguished medical abstinence. It contains many admirable remarks upon the Total Abstinence question.

After some preliminary observations on the power of truth, and the certainty of its ultimate triumph, the lecturer proceeded to argue, that the principles of Total Abstinence were to be found in the truth alone; and he deemed it his duty to take that ground on the occasion of that address. Before he commenced any portion of the physiological department of the lecture, he would draw the attention of his audience to the component parts of the human frame. In this delicate, yet wonderfully powerful structure, there existed every substance that was to be found in the habitable globe; and it was by the various combinations of these materials, that every thing on the face of the earth was composed. What, he would ask, was the composition of all vegetable bodies? Suppose, for example, that they took a piece of an oak tree, or a portion of the sap, the acorn, or the kernel, the vegetable, or the beautiful flowers of the garden, or the fruit of the tree—no matter of what description the vegetable was—there existed in its component parts, carbon, hydrogen, oxygen, and azote. It was true that some portion of the vegetable kingdom did not contain the whole of these in equal parts; but they existed, in some portion or other, in all the trees of the forest. Now, what was the composition of all fowls and animals—no matter, whether they took the behest of the field, or inferior animals, the fishes of the water, or the fowls of the air? All was composed of carbon, oxygen, and azote; though in vegetable matter there was more carbon or charcoal than in flesh. Now, these were the materials of which the human body was composed, and by the aid of which alone it acted. Every one knew that there were only 26 letters in the alphabet, and that, if a man were capable of talking for 20 years, he could only speak by the medium afforded in language for the combination of these letters; so, in the animal creation, the materials he had named formed all flesh and animal substances, though they were varied by altering the proportions. But there was another substance introduced by the agency of man, which was not at all necessary for his existence—in fact, detrimental in every sense of the word—and that was alcohol. Now, what is alcohol? The intoxicating ingredient of all fermented liquors. It exists in ardent spirits in a very great degree, such as rum, gin, and brandy; and was by some called the strength or spirit of these things. Now we are sometimes told that we, as total abstinence, are disregarding these good things of the Almighty, and thereby offending the Divine Being, by slighting his gifts. I deny it. I defy any man to prove that there is a single substance on the face of the globe, that, in a state of natural health contains these principles. But I will give you ample authority for my statement; I refer you to the work of a learned professor of medicine, with which many of you are no doubt familiar, who says that alcohol is the intoxicating ingredient of all spirituous and vinous liquors. It does not exist in any form in plants, but is the consequence of the vinous fermentation; therefore, it does not exist in nature. Let us see, now, what does exist in nature? First of all, the animal matter that you are in the habit of eating, such as beef, mutton, pork, fish, and poultry, what do you find in them? We find in them all, implanted by the hand of God, the principles of life and strength; but we do not find alcohol in any one of them. Search we then the vegetable species. We there find all the approximating principles that render them necessary for the human frame, but no alcohol. Let us next look at all the materials from which medicines are made—and what shall we find? The principle that gives the medical properties to the drug is there ready formed by the hand of God, to be most valuable in cases of disease, as the other principles of real nutriment are in the cases of health; and we do not find alcohol in any one of them. Now let us see how the intoxicating

principle is formed; we will take wine, the reputed juice of the vine. When the juice is squeezed from the grape does it contain alcohol? No. I deny it; and I tell you that any man who would make such an assertion, is entirely ignorant of chemistry. Every one knows that, as any vegetable substance is separated from the living trunk that produced it, the instant there commences a tendency to change or alteration, leading towards its ultimate decay. In the first change that is effected in the juice of vine, after it has been separated from the trunk, the vinous fermentation begins, from which alcohol is formed; and, were men not to keep it for the purpose of intoxication, it would go on to the ascetic fermentation by which vinegar is formed, and thus the putrefactive system proceeds; so that in fact, we avail ourselves of one step towards the ultimate decay of that which had been severed from the living trunk, by which it was produced. We are in the habit of laying up something in most cases to prevent decay. Let us look at sugar; from what is it produced? A peculiar kind of cane. Suppose it were to be deposited in pots or other depots, in the same way as the juice of the grape. A similar fermentation would take place, but what do men do! They extract the water from it, and are thus enabled to use it in its best state. But if you mix together sugar and water, and add anything of a fermenting kind, the deposit would then be alcohol. Well then, what can we do with the juice of the vine? Why, we have only to keep it at a temperature of 212, and it will purify itself.

He referred to a work called "The Tee-totalers Answered," in which the author maintained that there were in the human system several gases, which he enumerated; and that alcohol contained the same—and that, therefore, as the parts were equal to the whole, it could not be of that destructive tendency; but he argued that, as these gases existed in the flesh of all animals, and the parts were equal to the whole, man must partake of the horse, the mule, the ass, and all the inferior animals of the creation. Let us now, he said, see what the malster does. He reverses the order of nature, by keeping the malt up to a certain degree of temperature, although he imitated nature in the process. He imitated the act of the sower who deposited it in the dark ground, by keeping it in a dark place, then damping it, and producing from it a substance, which, when distilled, intoxicated the brain, fevered the system, and added no useful quality to the frame.

He expressly denounced the plan of stimulants and opiates resorted to by mothers, in giving their children Godfrey's cordial, Dalby's carminative, and similar medicines, while the old woman of a nurse, with her "two for herself and one for the child," says, "don't tell me what the doctors say—I think there is nothing so good for the child as a little drop of gin,"—and so men were drugged into the world, through the world, and out of the world. The mother is persuaded to take liquor for the sake of the child, and the solid nourishing matter is thrown down upon the secretions of the stomach, and the child becomes weakly; liquor is again administered to quiet it, until a general debility ensues, the effect of which is felt for life. The Doctor then advanced with his subject, noticing the rapid ruin which ensues to every part of the system. He narrated a great number of anecdotes of persons who owed their intellectual ruin entirely to the practice of indulging in intoxicating liquors; but as most of the articles have already appeared in different publications, we shall not take up further space by republishing them. They certainly exhibited this melancholy information in the strongest light; and we are convinced that the lecturer's visit to Sheffield will not be without great good.—*Sheffield Patriot*.

Extracts from Burton's Anatomy of Melancholy, published in 1651.

"Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogue's company, to take tobacco and drink, to roar and sing scurrile songs in base places

Invenies aliquem cum percussore jacentem,
Pernitum nautis, aut furibus, aut fugitivis:

JUVENAL. SAT. 8.

What Thomas Erastus objects to Paracelsus, that he would be drinking all day long with car-men and tapsters, is too frequent amongst us, with men of better note: like Tymecreon of Rhodes, *multa bibens, et multa vorans, &c.*, they drown their wits, seeth their brains in ale, consume their fortunes, lose their time, weaken

their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swollen jughars, pimpled red faces, sore eyes, &c., heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies (for drink drowns more than the sea, and all the rivers that fall into it)—meer fungus and easks—confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help to their undoing."—Page 377.

"Prosper Alpinus, and some others, much magnify the water of Nilus against this malady, as an especially good remedy for windy melancholy. For which reason, Belike, Ptolomaeus Philadelphus, when he married his daughter Berenice to the King of Assyria (as Celsus, lib. 2. records) *magnis impensis Nili aquam offerri jussit*, to his great charge caused the water of Nilus to be carried with her, and gave command that during her life, she should use no other drink."—Page 463.

Dr. Mitchell, in reference to facts respecting ships' crews wintering in icy regions, says,—“That in all the frequent attempts to sustain the intense cold of winter in the arctic regions, particularly in Hudson's Bay, Greenland and Spitz-bergen, those crews or companies which had been well supplied with provisions and liquors, and enabled thereby to indulge in indolence and free drinking, have generally perished; while, at the same time, the greatest number of survivors have been uniformly found among those who were accidentally thrown upon the inhospitable shores, destitute of food and spirituous liquors, compelled to maintain an incessant struggle against the rigors of the climate in procuring food, and obliged to use water alone as a drink.” In hot climates, too, water is the only safe drink. Dr. Mosely, on tropical diseases, uses the following language: “I aver, from my own knowledge and custom, as well as from the custom and observations of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience.”

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—This afternoon at two o'clock as I was taking a walk on the wharf, my attention was arrested by a noise and a crowd at the foot of *St. Dizier Lane*. I saw a cart in the midst of the crowd; and I thought that they were putting *swine* on it—the noise resembled, in some measure, that made by swine—but on reaching the place I was grieved to find two young men belonging to that fine Regiment, the 71st, so drunk and quarrelsome, that two others of the same Regiment found it necessary to employ a horse and cart to take them to their barracks. After a hard struggle, they were subdued, and put "on board:" but in order to keep them down, the two that were sober were obliged to stand on the two that were drunk; and away they went in this degrading condition. They had evidently been drinking in some one of those low taverns that disgrace the neighbourhood of our wharfs.

Can nothing be done to dissuade our soldiers from destroying themselves in soul and body? Last night it was grieving to find almost every tavern in front of the wharfs filled with soldiers, drinking, singing, swearing, and exhibiting all the profanity that accompanies intoxication.

Your's, &c.

R. S. C.

Montreal, May 29, 1839.

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.—*Macnigh's Translation*.

MONTREAL, JUNE, 1839.

STATISTICS.—We referred, in a late number, to the Police Reports, which had been published monthly for some time previous, and regretted their discontinuance. Since that time we have been waiting with some anxiety to see whether the Police office would resume the publication of the monthly catalogue of crime, but it has maintained an obstinate silence. We know not what can be the reason of this. We confess we are disappointed at it; though, no

doubt, the makers, and venders, and drinkers of intoxicating liquors will rejoice. To lessen that joy, we have made it our endeavour to collect all the Reports that have been published, as far as possible; and we now present them to the public, that all may have an opportunity of seeing, at one view, the frightful results of the license-system.

	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.
Drunkenness.....	187	160	115	199	226	197
Vagrancy.....	44	49	47	44	33	10
Assault and Battery.....	57	61	28	24	50	30
Larceny.....	83	36	42	13	33	26
Suspicion of Larceny.....	—	12	17	7	2	10
Disturbing the Peace.....	24	29	13	35	25	29
Keeping Disorderly Houses.....	1	7	—	—	20	4
Loitering in the Streets.....	23	11	2	—	—	10

These are the principal items. We do not think it necessary to particularise the rest, but we must give the totals of the respective months. These were as follows. Sept. 446,* Oct. 380, Nov. 314, Dec. 327, Jan. 419, Feb. 401.

The grand total is 2287, of which the first item alone, namely, drunkenness, furnishes 1074, which is nearly the half; and as this is evidently to be ascribed to the taverns, hotels, groceries &c., with which every street is so liberally furnished, it follows that the license-system has the effect of nearly doubling the crimes which would otherwise come under the jurisdiction of the police! But this is too limited a view of the subject; the taverns produce other crimes besides drunkenness; a large proportion of all those specified in the above list (and it is for this purpose we have selected it), is obviously to be ascribed to the same cause. What the precise proportion may be, we have no means of ascertaining, yet we apprehend we may safely assume it to be one third. If then we add this to the former sum, we obtain an amount of 1407, which is nearly $\frac{2}{3}$ of the whole!!

From this calculation it becomes undeniably evident, that, by licensing the present number of taverns &c., the magistrates of this city adopt a system, which has the effect of more than doubling the crimes committed amongst us. Those taverns produced 1407 crimes during the six months specified in the list, and there can be no doubt that they are producing the same result during the six months now in progress, though, by the suppression of the Police Reports, it is kept out of view. This becomes the more alarming, when it is considered, that in this number is included the loss of several lives, of many souls, and of much property. Many hearts will be broken, and many souls irrecoverably lost, before all these crimes can be perpetrated.

Ought this system to be continued? But one answer can be given to this. The license-system is nothing but a means for producing crime. If any man is so abandoned, as to be capable of forming the design to produce 1407 crimes in Montreal every six months, he has only to keep the present number of taverns open, or, if he desires to see a larger harvest of wickedness and death, he may open a larger number of such houses. The means are already prepared, and in active operation; nothing more remains to be done, but to take care that nothing shall occur to stop them. Could the most wicked person alive, could the devil himself, desire any thing better suited to his purpose, than that very system, which the magistrates and citizens of Montreal have prepared to his hand!

If we speak strongly, it is because the occasion requires it, and we doubt not our readers will make allowance accordingly. We would conclude by calling upon all to unite their efforts in bringing this system to an end. We entreat our magistrates no longer to set their hand and seal to it, by giving licenses. We entreat the ministers of religion, no longer to preserve a guilty silence respecting an evil so eminently injurious to the great cause, which they have sworn to support. We entreat retailers, and importers and distillers no longer to devote themselves to a business, which is so dishonouring to God and ruinous to their fellow-men. Finally, we entreat the public at large, to arise and condemn this system. The magistrates act in the name and behalf of the public when they grant tavern licenses, as well as in performing every other public function. Let the whole of our population then arise, and respectfully tell the magistrates, that they can no longer consent to such a system.

* In the printed Report the total for this month is twice given as 396; but this is evidently an error, for when the different items are added, they amount, as above, to 446.

Last season we noticed the fact, that the crews of those fine vessels the *Arabian* and *Canada*, regular traders between Greenock and this port, sailed on temperance principles. It is still more gratifying to state, that they continue on the same plan this season, after a year's experience; thus establishing the point to the entire satisfaction of their Captains at least, if not to that of the opponents, of total abstinence, that sailors, in any station, can do better without liquor than with it. If this hard-working class of men, exposed to the fatigues peculiar to their situation, do not require liquor, it may be asked, who does? Is it our merchants, shopkeepers, mechanics and labourers, who have their regular hours of labour, who enjoy unbroken rest for a night, and are not like the sailor, obliged to turn out several times during the night to fulfil a watch on deck, many times exposed to the pelting rain, and the howling piercing wind?

The conclusion to which all candid minds come, in the view of the above, and numberless other facts is, that the use of liquors is totally unnecessary as a common beverage, and that the trade in it is, to say the least, one which is founded on the perverted appetites of mankind.

AM I MY BROTHER'S KEEPER.—It is only necessary to remind the reader that the first murderer was the author of this sentiment, to convince him that it contains a principle which every good christian ought to condemn. It is the quintessence of selfishness. Yet we see it constantly exemplified by mankind, on almost every subject, even in this charity-professing age. Is not every person ready to suppose that he has fully discharged his responsibility if he does not directly cause evil, without seeming to be aware that God requires him also to prevent it? When, for example, a man loses his life in a state of intoxication, the sympathies of the multitude are excited by the tragic event, all look on with astonishment, and all express the deepest regret, but every one consoles himself that he is not to blame, because he had no direct hand in it. The Retailer says, it is true the deceased got the liquor at my store, but I did not intend he should abuse himself with it: The Magistrate says, "It is true, I gave authority to open that tavern, for the advantage and accommodation of the public, but it was not my intention that people should abuse themselves with liquor there, and convert it into the gatehouse of death." The minister of religion says, "It is true I encouraged this man to drink, considering it agreeable to the will of God that we should all do so, but I strictly warned him not to abuse himself with it." The neighbour, or acquaintance, or fellow-workman of the deceased, also say, "It is true, we advised him to drink, we persuaded him not to join the Temperance Society, because we thought a little would do him good, but we did not design that he should abuse himself with it."

It may possibly be true, that none of those persons really designed that the deceased should so far abuse himself with drink, as to disqualify himself for attending to his own personal safety; but did not all of them advise him to follow a course of conduct in which he would infallibly be in danger of abusing himself in the manner specified? If so, it is vain to plead that they are not to blame for the occurrence of that danger. They led him upon the ice, and left him there; and their present plea is only a re-echoing of the sentiment of Cain, *Am I my brother's keeper?* Instead of leading him on the ice, they ought to have brought him off; instead of leading him into danger, they ought to have directed him how to avoid it.

It follows from this, that all who encourage, either by precept or example, the use of intoxicating liquor, as a beverage, are accountable, so far, for all the consequences which it is producing in the community. The only way in which it is possible to wash their hands of the guilt, is to have no participation in the sin, by adopting the principle of total abstinence. "Let us not judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."

THE WHOLESALE TRADE.—It is related of Alexander the Great, that having taken a noted pirate, he asked him why he pursued such a wicked course. The robber had the boldness to tell the monarch that he was no more worthy of punishment than himself, the only difference between them was, that he murdered and robbed a few, whilst the King destroyed and spoiled thousands. Still in spite of

the justness of the reasoning, men look on the one as a murderer, the other has a Hero.

The same mistaken manner of judging is applied to the trade in intoxicating liquor. The man who opens some obscure cellar, or small shop, to which resort the wretched drunkard or abandoned female, is viewed as a man of bad character by the very man who supplies him with the liquor. Should he, however, be successful in his trade and emerge from his obscurity into a place where he can add some groceries to his staple, he can lift up his head and enjoy some share of repute. Still more so if his gains can enable him to take a shop in the main street, when with the supply of families he has an occasional wholesale order to execute. The guilt of selling liquor is now lost sight of, and even churches are eager to obtain him as a deacon or office-bearer. Should he be able to take the next step and become a wholesale dealer, importing and selling his tens or hundreds of pipes and puncheons, he only thinks himself and is thought by others an enterprising man, worthy of all respect and honour. "One murder makes a villain, a million a hero." Selling liquor by the glass is disreputable, selling it by the puncheon respectable and praiseworthy. In the one case the phantom of glory veils the sin and guilt, in the other that of commercial enterprise. Take away these pretences and the pur-uits stand out, in their superadded wickedness, and as such are regarded by that great Being to whom all are accountable.

INCONSISTENCIES.—As it is our duty to pray, "Lead us not into temptation," it is also our duty to take care that we do not run into temptation *ourselves*, nor lead *others* into it.

When therefore a magistrate issues his license, with the power and solemnity of a state enactment, that a *tavern* is to be opened in this or that street, or village, are we to suppose that he is taking means, as he ought to do, to *keep our citizens out of temptation*?

Or when a distiller publishes a fulsome advertisement about the excellence of his liquors; or the keeper of a tavern fancifully decorates his bar-room, exhibits gilded labels which set forth the extraordinary qualities of his rum, gin, &c., or announces that his house is at the service of a *free-and-easy*, which is to have every thing at command that can minister to human happiness, &c. &c., are we to suppose that these gentlemen are acting consistently with the above prayer,—*keeping out of temptation themselves, and taking care that they shall not lead others into it*?

Or, when a minister of religion takes off his glass, and, smacking his lips, pronounces it 'good liquor'; or goes into a tavern to be treated, and speaks afterwards in high terms of the 'excellent accommodation, and polite attendance'; or goes to a public dinner, drinks every toast, and calls upon the company to honour him with a bumper, are we to suppose that he is doing, as, by solemn vows, he is bound to do,—*teaching his people how to keep out of temptation*?

Or, when one neighbour presses another to quaff the intoxicating cup, by telling him of the almost magical effects which it will produce upon him; or entices him to the public house, by recounting to him, in the most glozing terms, the various fascinations of the place and company, are we to suppose that he is taking care, as he ought to do, *not to lead his neighbour into temptation*?

But, to be serious, reader, is it not evident from these suggestions, that the whole system of *making, and selling, and using, intoxicating liquors*, is contrary to this prayer, which the Saviour hath taught us, "lead us not into temptation." Then let us refrain from doing so; for, as there are only *six* petitions in that prayer, we may rest assured, that that is *NO TRIFLING SIN* against which one of them is directed.

A FEW PLAIN CONSIDERATIONS FOR SUCH AS ARE NOT MEMBERS OF TEMPERANCE SOCIETIES.—The object of these associations is to abolish the *drinking usages* that now prevail in the community.

It is *certain* that these usages have led to intoxication on the part of many during the *past twelve months*, confirmed many more in habits of intemperance, brought misery upon many families, destroyed many valuable lives, and plunged into perdition many precious souls.

It is equally *certain* that if these usages are still kept up, during

the next twelve months, they will produce the same lamentable consequences again.

It is also *certain* that these usages are altogether unnecessary; mankind being more happy and comfortable, in every sense, without intoxicating liquor than with it.

Query, What, then, is our duty? Is it not, evidently, to endeavour by every lawful means, to bring those usages to an end? If it was in our power to prevent such lamentable consequences as those detailed in the second paragraph of this article, even though it were necessary for us to make some *great personal sacrifices* in order to that end, we would be held inexcusable, both by God and man, if we failed to do so; how much more when no sacrifice is required of us!—but, on the contrary, it is only necessary to discontinue a practice, which is inimical to our *own happiness* as well as that of others.

PATRIOTISM.—The true signification of this word is apparently misunderstood by great numbers. The man who throws individual interests into the shade for the good of his country, is a patriot, and no one else. Is the dealer in intoxicating liquor entitled to this appellation? Is the distiller a patriot? These classes of men cannot but be aware of the injurious nature of their business, and the good results arising from the disuse of intoxicating liquors in the community—they must confess that, if no such liquors were drunk, the public would be greatly profited, both in health, wealth, and morals. Their business *beggars* the public; it is a 'robbing of the public, for the public good'—nor is this all, for after robbing, instead of pouring in oil and wine, like the good Samaritan, it gives the poor man an intoxicating drink which almost drives him to madness. Yet the men who follow this business arrogate to themselves the merit of patriotism! Alas, what inconsistencies are found, even in good men. A man of talent, worth, and honour, is sincerely desirous of promoting the good of his country, yet, at the same time, is largely concerned in the *liquor trade*,—a business which is hurtful to the country, in all its interests! Such a spectacle is common, amongst the commercial men of this place, yet it is seldom seen in its proper light.

Progress of the Temperance Reform.

GREAT BRITAIN.

ANNUAL CHRISTMAS TEA PARTY OF THE PRESTON TEMPERANCE SOCIETY.—On Tuesday afternoon last, the members of the Preston Temperance Society held their annual Christmas celebration, by a tea party, upon a very splendid and extensive scale, at the Corn Exchange Rooms. The rooms were, as usual, handsomely decorated for the occasion. A profusion of evergreens, rosettes, flags, banners, portraits, engravings, &c., were tastefully interspersed, and a very great number of mottoes, &c., appropriate to the occasion, were affixed throughout both the long rooms. The two long rooms and the three front rooms, which were occupied by the party, presented an appearance of great beauty, and the lively and happy expressions beaming from the countenances of hundreds of visitors,—the variety and general neatness and cleanliness of the costume of the visitors,—the groups of "honest lads and bonnie lasses," and the gratifying associations connected with the object and character of the "fete," rendered the *tout ensemble* a scene of interest and joy, and afforded a subject of deeply exciting and pleasing contemplation for the Christian, the philosopher, and the philanthropist.

Before five o'clock the rooms became thronged, but not uncomfortably so, and a general promenade occupied the interval until tea time.

Some idea may be formed as to the stirring nature of this party, when we state that about *thirteen hundred* sat down to partake of the things "which cheer but do not inebriate." A plentiful repast of excellent tea and coffee, plum cake, and about twenty et ceteras, was served up with great order and regularity, and upon the most bountiful scale. Notwithstanding the very great number who partook of the entertainment, nothing like confusion or disturbance occurred; on the contrary, the greatest order, regularity, and comfort, characterised the meeting. All praise is due to the Committee for the excellence of their arrangements, and especially to the ladies who "presided over the tea-trays," for the courteous, attentive and obliging manner in which they performed their very arduous duties.

As may be easily supposed, this army of tea drinkers would effect some little consumption in the elements which generally constitute the substantial of a small "tea and talking club;" and accordingly we find that the following *county bill of fare* was provided by the caterers. As it is somewhat unique in its kind, we have also given it in a distinct paragraph;—608 lbs. of currant bread; 160 lbs. of crackers; 250 lbs. of white bread; 90 lbs. of brown sugar; 60 lbs. of lump sugar; 70 lbs. of butter; 37½ lbs. of coffee; 12 lbs. of tea; 120 lbs. of raisins; 140 strikes of nuts; 90 quarts of after milk. Nine hundred yards of calico were used for covering the tables.

After the repast was concluded, a meeting was held in the front rooms,—Mr T. Swindlehurst in the chair. The meeting was addressed by Messrs Braddock, of York; Twistleton, of Settle; Lingard, of Bolton; Broughton, Bradley, Howarth, and Simpson, of this town.

After a number of appropriate addresses were delivered, votes of thanks were passed to the Mayor for the use of the rooms, to the ladies who presided at the tea tables, to the chairman, &c. The party broke up soon after ten o'clock having spent a most agreeable evening.—*Preston Chronicle*.

RECENTLY ESTABLISHED TEMPERANCE PERIODICALS.—It is highly gratifying to have to state, as evidences of the sincerity, determination and zeal, of the friends of the abstinence question, to persevere in their labours of love, that so many talented contemporaries have commenced their labours within the short period we ourselves have occupied the field. *The British Temperance Advocate and Journal*, the organ of the British Association for the promotion of temperance, (published at the Isle of Man, and consequently transmissible, though unstamped, postage free) is a spirited, talented, and admirably conducted work, and in its various departments of consistent and thoroughgoing abstinence, literary ability, and typographical beauty, reflects very great credit on its respected and estimable conductor, our old friend Mr. Robert Fargher, under whose superintendence it is edited and printed, and in whose hands we have every confidence of its being a most important auxiliary to the furtherance of the great cause of the temperance reformation. As a supplement to this work, is also published *The American Temperance Documents*, an unequalled series of facts and arguments, collected with indefatigable industry, and originally published in the annual reports of the American temperance societies, the universal circulation of which mainly contributed to the unexampled success of the cause, and to the social and moral improvement so evident in that country during the last ten years. These admirable papers are altogether unknown to the great mass of our countrymen, and believing that they are the most useful, convincing, and important, papers ever written on this momentous question, we very earnestly recommend them to the notice of our friends.

The Journal of the New British and Foreign Temperance Society, the official organ of that association, is published weekly in London, and publishes also a stamped edition to go through the post; it is conducted with ability and prudence, temperate, yet firm and uncompromising in its views—contains much interesting general intelligence, and upon the whole a very valuable auxiliary to the labours of the above named important society, and we hope it will be liberally encouraged.

The Liverpool Teetotal Times, a stamped weekly newspaper, is ably and spiritedly conducted; and besides the important advocacy of this cause, contains a well arranged epitome of general news, without any taint of sectarian or party bias, which we trust will ensure it that measure of general support it so well merits.

The Christian Advocate, a well known weekly London newspaper, has lately similarly devoted a large portion of its columns, under the head of the *Teetotal Advocate*, and gives earnest promise powerfully to aid the cause, at the same time containing abundant records of its progress. We trust its well deserved support will not be withheld. *The Temperance Examiner*, a monthly London publication, is issued by the publisher of the *Weekly Temperance Intelligence*. It contains elaborate and characteristic engravings of the progress of intemperance, a variety of important statistical and argumental articles connected with the progress of the abstinence cause, forming a worthy successor to the late excellent *Preston Advocate*, and should receive liberal support.

[The foregoing is taken from the *Scottish Temperance Journal*, which deserves itself to occupy a prominent place in the catalogue.—*Editor Canada Temperance Advocate*.]

LOWER CANADA.

GRANBY SOUTH RIDGE TEMPERANCE SOCIETY.

The President of this Society writes us that it was formed on the 13th of April last. It is a Total Abstinence Society. He adds:

This Society has met with better success on the South Ridge than was anticipated. About 60 names are pledged to its Constitution. It is increasing in numbers and influence. Within a week or two past the frames of six buildings have been raised in this settlement—no pledge has been violated. A member of the Society called in help to raise a barn—some of the rum-lovers went away and left him, because he did not supply them with their favorite drink—perhaps they expected a triumph, but their glory was their shame.

Yet, they triumphed only for a night, they had the pleasure of leaving a neighbour in want of help because he would not give them rum.

The next day, however, the same was put up without rum.

Two little girls, Mary and Eliza Portur, have given in their names, and are to receive the *Advocate*—they belong to one family.

When the first temperance Society was formed here (Waterloo, some years since, it is dead now,) an intelligent man who had been very intemperate addressed the meeting—he was affected to tears by his own speech, the friends of temperance congratulated themselves upon his reform and aid, but one soon after the close of his weighty remarks happening to step into the tavern, saw him emptying his glass at the bar. What! what said he, I thought you had left off. "Ah ye need not think an old man like me is going to break off,—it is for the rising generation."

And so it must be, and if we cannot, Mr. Editor, save the rising generation, there is no hope for Canada.

It is but a few weeks since I heard a widowed mother sobbing and crying "O my God," on account of the drunkenness of her son. The practice of the volunteer companies has had a destructive influence on all our temperance associations.

Nothing can be done in our villages with the total abstinence pledge. I have obtained 20 or 30 names to the pledge in a certain neighbourhood in Shefford, chiefly from the Sabbath School. But what shall stay the ravages of intemperance in our villages—who check the flood of vice, of death, and damnation which is going over the land, is one of its present judgments, if not its heaviest curse.

I have learned that Captain Savage in enlisting his new volunteer corps, requires a pledge of abstinence from the use of all intoxicating drinks, except beer and cider—he will find, if he has not already, his complement of men. This decisive measure will do much to suppress the evils of intemperance, where restraint was needed the most.

H. B. CHAPIN.

UPPER CANADA.

TORONTO.—The following meagre account of the formation of the Toronto Temperance Society, is all that we are able to present. It is extracted from the *Christian Guardian* of April 3d. From the manner in which it makes its appearance there, are we to conclude, that that paper is not friendly to the cause? It is introduced without a single remark from the Editor; it is thrust into a remote corner of the paper; and it obtains this disrespectful treatment only after a week's delay. Yet the *Guardian* is professedly a religious newspaper, devoted to the extension of the Redeemer's Kingdom!

We are glad to learn, however, from a private letter, that the Society is meeting with encouragement from other quarters. The Sheriff of the district has offered the use of two rooms for the meetings of the Society—a large one, for public meetings, and a smaller one, for meetings of Committee, (an example which some other Sheriffs would do well to imitate). We rejoice at the appearance of the Toronto Temperance Reformation Society. We augur much good from its labours, and from what we know of the talents of some of its members, we are sanguine in our expectations.

Agreeably to public notice, a meeting was held in George St. Chapel, on Wednesday evening, 13th inst., for the purpose of forming a Temperance Society on the Total Abstinence principle. Mr. Cameron, M. P. P., ably presided over the business of the evening. After prayer by Rev. J. Harris, the Chairman briefly, yet energetically stated the object of the meeting. Amongst other

interesting facts he mentioned *one*, derived from personal observation in Great Britain, during the last summer; that almost without a single exception, all the Societies which had commenced on the moderation or half way plan, were laying it aside, and adopting the total abstinence principle, as the only efficient means of accomplishing the end proposed.

The Rev. Messrs. Richardson, Wilson, Harris, and Roof, with Mr. Thompson M. P. P., Mr. DeJor, M. P. P., and Messrs. M'Cord, Wickson, and Ketchum, severally addressed the meeting, which was large, considering the unfavourable state of the weather.

The feeling that prevailed throughout was highly encouraging. A Society was formed, called "the Temperance Reformation Society;" a committee appointed, and sixty-six individuals gave in their names as assenting to the pledge of the Society. Since the meeting ten have joined, making the number of members at present SEVENTY-SIX.

MARTINTOWN, INDIAN LAND, U. C.

DEAR SIR,—Enclosed you will find 18s. as the price of 12 copies of the Advocate. There is much need that this messenger of truth and mercy, which is therefore so unwelcome to many, should be sent to every part of the country, and be accompanied with the divine blessing. The barbarous war which has broken out, besides the other evils which may accompany or flow from it, has answered *satan's* purpose in opposing that temperance, which would forever banish drunkenness; and in promoting that sort of temperance, which so many plead for; and which he, by the agency of others with fatal success, labours to spread through the country. When money, alcohol, intemperate habits, and liberty to drink, all meet together, you may believe that they will produce, dreadful and disgraceful effects. A neighbour of worthy credit, who has lately come from one of the places, where such effects are seen in their naked deformity, is of opinion, that some of the militia who have wives and children at home, have very little desire to return to them as long as they can remain and drink where they are. And can we believe that monsters, in whom, what they call "the good creature of God" has destroyed the natural affections which God has planted in the human heart, can love their country—or be of much use in defending it? If they be not speedily recovered from their ruinous ways, they will soon go down to the drunkard's grave, or live awhile to be a curse to their families—a burden to temperate benevolent neighbours, and a disgrace to human nature, if it can be disgraced more than it has been already.

If it be true that righteousness exalteth a nation, and that sin is a reproach to any people; it is high time that influential men, who really love their country, would consider what is likely to be the consequence to the country, of what is going on at present. Or shall the infectious evil be allowed to go on, till the community become so intemperate, so corrupt, that they would not elect to public offices men who would wish to restrain their vicious habits, or would not submit to temperate rulers; and thus become like meat without salt, which soon stinks, and breeds worms which at last devour it. The man would be a poor politician, and a poor moralist, who, rather than use rational means to keep men from becoming drunkards, would, after they become such, try to "flog drunkenness out of them," he will find it much easier to flog life out of some of them: and then how will he appear at the bar of his judge?

If we are to judge of things by their common and natural effects, what are we to think of the use of alcohol, no matter under what name, (whether brandy, rum, &c.) it is used. Has it not already, in a fearful proportion of the human race, destroyed every thing useful and beautiful in human nature; and excited and promoted every passion, which can make a man in part resemble a brute, and in part a demon; and, beyond every other thing below the sun, and beyond what a finite-mind can conceive, filled the earth with pollution and misery—misery begun here, and to prove hereafter dreadful as hell, and lasting as eternity!

Now who are to be responsible at the bar of Christ for all this evil? "God is of purer eyes than to behold evil, and cannot look on iniquity"—he does not like to see this fair Province of his dominion, defiled, as it is, with the custom of drinking intoxicating poison, for he has provided plenty of other liquids for drink, which have no poison, and cannot intoxicate—why then would we drink poison? "God is love," and does like to see his creatures, whom

he made pure and happy, rendered miserable by their own inventions and customs. Who then must bear the blame of these customs? Surely not those who by word and deed protest against them. They have plenty of other sins to lament: and the very best of them own before God, with the Psalmist, "If thou Lord shouldst mark iniquity, O Lord who shall stand?" But surely they are not to answer for customs which they abhor, and labour to banish from society, except in as far as their former conduct promoted them. I think the evil in question is to be laid to the amount of those, who directly or indirectly promote it—the maker, seller, and buyer, all who think and say that a little intoxicating drink is good. That opinion expressed, and reduced to practice, is the root, the small beginning of all the mischief that is brought on men by drunkenness, whether in time or eternity. Moderate drinkers have much to answer for; for they by this opinion and example add to the custom referred to, all that respectability which it is supposed to possess, and thereby recommend and promote it: and but for them the poor drunkards could not long find it. It would not be long in the country. I wish you would call on them either to disprove this, or change their conduct.

I regret that my letter is so long—I will only add a question or two. Can men fairly prove, that, after being instructed and warned respecting the nature and danger of intoxicating drinks, they may love some quantity of it (say a little), and not love any degree of intoxication? Can they prove that though intoxication is not, yet intoxicating drink is useful to mankind? Might not every effect or purpose for which men drink, except intoxication, be produced or answered by other drinks? I wish you to explain these points to me that I may understand them fully, and if wrong be set right. An answer to these questions from some of the moderation-men would be very acceptable.

I am, &c.

W. M'KILLICAN.

PENSCOTT, May 9, 1839.

DEAR SIR,—Learning from your favor of the 24th ulto., that you would like to receive a quarterly report of the proceedings of our Society, I take pleasure in giving an account of our last quarterly meeting, held on the 8th ultimo. The plan of proceedings varied from our usual method. After the meeting was opened with prayer, and the proceedings of the foregoing meeting read, the following Resolutions, having been for a few weeks under consideration by those who were to remark upon them, were passed by the Society.

1. *Resolved*—That in view of the evil effects of intemperance upon the morals of the community, and upon its civil, social, and pecuniary interests, it is the duty of all to exert themselves, in some measure, for its suppression.

2. *Resolved*—That in our opinion, considering the influence of example, and the force of habit, every individual who indulges indiscriminately in even the moderate use of intoxicating liquors, does, without any justifiable reason, exert an influence which tends to perpetuate the crying evils of intemperance.

3. *Resolved*—That for the removal of the mighty evil of intemperance, the present system of uniting individuals into Societies for that purpose, affords (under God) a safe and efficient method, and that, in our opinion, no substantial reason can be given, why such Societies should not be encouraged.

After the adoption of the Resolutions, an opportunity was offered for additional members to join the Society, when six persons offered their names for the "Total Abstinence Pledge," and four for the old pledge, also two persons had their names transferred from the old pledge to total abstinence.

The meeting was then concluded with prayer by the Rev. Joseph Leonard.

On the whole the meeting was quite as interesting as when a regular address is delivered; and besides, has more of a tendency to make us a working Society, than the mere listening, upon all occasions to a discourse, and I think it is but right, that a Society so weak-handed, in the way of orators, as we are, should make the best use of what materials they have.

I am, Sir, respectfully your's,

W. D. DICKINSON, Sec.

FARMERSVILLE, April 27, 1839.

DEAR SIR,—Having had the *Canada Temperance Advocate* for a few months past, and realizing in some measure the advantages of a publication of the kind; and in view of the beneficial results that would be likely to follow from a more general diffusion of knowledge on the subject in this place, I have, in connection with some others, made a little exertion to obtain subscribers for the *Advocate*.

The amount herein inclosed, you will be pleased to return in numbers of the ensuing volume of the *Advocate*, addressed in one package to the subscriber, Farmersville, U. C.

The temperance reformation commenced here some six or seven years since, with what is commonly termed the "old pledge." It succeeded very well for a time, and numbered two or three hundred members; but at length, through the indifference of some of its members, and the many temptations to inebriety by drinking wine, beer, &c., it was found nearly impossible to keep it together; and the Society eventually went down. In October last, a new Society was formed upon the teetotal principle, excluding any thing that would intoxicate, wine, fermented cider, &c. The Society now numbers 70 members—has meetings regularly once a month, and generally well attended, with a good degree of interest. Much remains yet to be done. We have in this small place the influence of two grog shops, and one tavern to contend against; and a distillery near by, sending out the waters of death.

ASA PARISH.

We have also received communications from Quebec, on behalf of a subscriber in Megantic Co.; from Isle aux Noix; Richmond, U. C., and from Huntingdon L. C., ordering copies of the *Advocate*, and giving us the names of the ministers and schoolmasters, in these neighbourhoods; for which we return them our thanks. These ministers and schoolmasters will consequently be supplied with copies of this paper, and whether they be favourable to the Temperance Reformation or not, we trust they will give the arguments by which it may be supported a candid consideration.

Miscellaneous.

A SAVING OF FIVEPENCE A DAY.—At a late meeting in Birmingham of a Total-Abstinence Society, the following statement was made by a working coach-painter, who was called on in his turn to speak on the subject of temperance. "He had made a few calculations, which he wished to communicate, with the view of showing the pecuniary benefit he had derived during the four years he had been a teetotal member. Previous to that time he had been in the practice of spending, on an average, in intoxicating drink, fivepence per day, or £7 12s. 1d. per annum, and which in four years would amount to £30 8s. 4d. He would now show how this sum had been expended during the four years he had abstained from all intoxicating drinks. First, it had enabled him to allow an aged father £3 5s. per annum towards his rent, or in the four years, £13. Secondly, he had entered a benefit society, and paid one shilling and sevenpence per week, or £4, 2s. 4d. per annum, or £16 9s. 4d. for the four years. For this payment he secured the following advantages, namely, in case of his being disabled from doing his accustomed work by illness or accident, the society will pay him eighteen shillings per week, until restored to health: in case of death, his widow or rightful heir is entitled to a bonus of £9, besides half the amount paid into the society by the deceased up to the time of his death, with the interest due thereon. Thirdly, it left him four shillings and ninepence per annum, or nineteen shillings for the four years, to be expended in temperance publications. It might further be added, that when the sum of £54 had been paid into the society's funds, no further payment would be required, and the contributor would be entitled to all the benefits before enumerated; medicine and medical attendance were included in the arrangement. His brother, a coach-smith, has pursued the same course for the same length of time, contributing to his aged father, and providing against a day of need." Reader, how much may be done with fivepence a-day!

HUDSON'S BAY.—As it regards our prospects, we have, through the Divine Blessing, found favour in the eyes of the Hudson's Bay

Company's factors; and as they command the entire influence of the Indian country, our prospects, as far as they are concerned, are good. Whatever may have been the course pursued by these men towards the Indians formerly, of which I have heard much, not very creditable, if true, I can only say, that all I have seen has tended to bias my mind much in their favour. I find that spirituous liquors are no longer sent into this country; the Hudson's Bay Company disavows, at least as far as we have gone, the use thereof among the Indians. The interests of the Hudson's Bay Company is amalgamated with that of the hunters.—*Upper Canada Paper.*

EFFECTS ON THE STOMACH.—When an alcoholic liquid has been in the stomach for a certain length of time, irregular, inflamed patches arise on its inner surface, which increase in size until they coalesce. Minute yellowish dots next appear, consisting of matter, each covering a corresponding ulceration. Shreds of loose skin are often observed over the surface, a new false membrane, or the old one disorganized and dead. After the fit of intoxication is past, if no more alcohol is taken, the inflammation gradually subsides and the ulcerations heal. But the stomach is a long time in recovering itself completely. When the fits of intoxication have been long continued or often repeated, a permanent weakness and derangement of the functions of the organ, and often a change in the structure is produced. The gastric juice, the principal instrument in digestion, becomes diminished in quantity: bad in quality; and consequently but imperfectly digested. The blood is made from the food, and the system is nourished by the blood, which enables every organ to perform its healthy functions. But badly digested food cannot make good blood; and when the blood is bad these functions are imperfectly performed, and the whole system suffers.

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