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Canada Temperance Advocate.

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

No. 8.

MONTREAL, DECEMBER, 1840.

VOL. VI.

MR. DELAVAN'S LETTER ON THE WINE QUESTION.

TO THE EDITORS OF THE NEW YORK EVANGELIST.

SIRS.—The publication of the Extra, containing the substance of the Biblical arguments of "Anti-Bacchus" in respect to the use of wine as a beverage, has afforded me the sincerest pleasure. I rejoice in it, not merely because the results of the author's inquiries go to confirm the previous impressions of my own mind—impressions derived, however, rather from *moral* than *scientific* consideration—but because I see in these results gratifying evidence that the great question of the scriptural authority for the use of wine, is tending to a more definite determination. So far as I am able to sit in impartial judgment on what passes within my breast, the desire that *truth* may be established on this, as on every other subject of Christian morals, is paramount. Indeed, I should feel myself unworthy the advocacy of that cause to which I have strenuously devoted so many years of my life, were I not more rejoiced at the triumphs of *truth*, than of any particular hypothesis or measure on which my heart was set. It has long been with me a settled persuasion, that if the duty of *total abstinence from ALL intoxicating drink*, cannot be fairly made out from the *unforced testimony* of the word of God, we should cease to appeal to that authority in urging our enterprise, although we should in that case at once be left without the greatest of all sanctions to one of the best of all causes. Yet for myself, I must say that I have never feared that we should be thus deprived of the countenance of the Bible in a work which is so palpably in accordance with the whole scope of its benign teachings. And although my confidence, as to what the scripture testimony would eventually prove to be, has considerably outstripped that of many of my fellow-laborers, yet it has continually grown stronger up to the present time, when the course of physiological, critical, and historical investigation seems to be decidedly setting towards a confirmation of the same view. Still it must be admitted that the question is not yet absolutely settled, and it would be rash to prejudge its issues. Whatever be the verdict of the learned and the good, if I mistake not my own consciousness, I shall implicitly yield to it when fully ascertained.

Previous to my tour abroad, I had imbibed the strong conviction that our Saviour never made nor drank intoxicating wine. I am ready to admit that my early conclusions on this point were founded on reasonings drawn from my estimate of the character of the Saviour of the world, as the best and most benevolent of all beings, having at heart the universal interest of the human family. I found it impossible to bring my mind to think that he would make and use a beverage which, since its introduction, has spread such an amount of crime, poverty and death through this fair world. He came to save, not to destroy; and how could I believe, with my views of alcoholic wine, that he would make it or use it?

While these were my feelings, there were difficulties in the way which prevented me from resting with perfect assurance on the ground which I had taken. I was at a loss as to one or two leading matters of fact; as, for instance, whether wines, or the fruit of the vine, could be kept in an unfermented state for any length of time, and in any part of the world; as also whether they were in use, to any extent, among the Jews. I only wished to answer these questions to my satisfaction in the affirmative, to be satisfied that our Lord neither made nor drank alcoholic wine. I concluded that from this I could raise an argument which would go far to allay every scruple in the mind of every conscientious disciple of the Saviour. "If," said I, "he had the choice between making innocent and poisonous wines,

would he not rather have made the former than the latter? Would he have made that which would steal away the senses, and destroy both body and soul, when he could as easily have that which was harmless, nutritious, and palatable?" I grant that in arriving at this conclusion, I in some measure reasoned in ignorance of facts; but I was drawn to it rather than its opposite, from which my moral sense shrunk back. Being in a dilemma, I clung to that alternative which honored the Saviour's character as holy and good, rather than to that which bestowed upon him equivocal praise. With such impressions on my mind for years past, I went to Europe, and visited France and Italy, seeking for light as I travelled. The facts which I was enabled to collect in wine countries, have very much confirmed my previous views. I am able to show that the discussion in the *Temperance Intelligencer* concerning the *kind of wine proper* for the Eucharist, and which for a time occasioned such a sensation in the ranks of temperance men, and such an exultation in those of the enemy, was a fair and proper subject of discussion; and I now only regret the yielding to the fears of our friends, who allowed it to sleep. I am now preparing to show that the answer so triumphantly given to us, viz: "that since unfermented wines could not be had out of the countries producing them, it was impossible that the Lord's Supper could be celebrated in other countries, provided the alcoholic wine was objected to," was without foundation. This argument, so staggering at that time, has stood in the way of discussion, and has kept the honest mind from advancing in an open field of inquiry. I am willing now, as I was then, to honor the jealousy of the Christian public, who, trembling on the precincts of holy ground, were unwilling to lay a rash hand upon any thing associated with our salvation. Indeed, the very sensitiveness which they manifested on this subject then, gives me more confidence in them now, that they will come up with a noble and manly spirit to the examination of this great question, determined to apply to it all the lights and tests which modern facts, ancient history, chemistry, and sound principles of dietetics can be made to furnish.

While I was in Italy, I obtained an introduction to one of the largest wine-manufacturers there, a gentleman of undoubted credit and character, and on whose statements I feel assured the utmost reliance may be placed. By him I was instructed in the whole process of wine-making, as far as it could be done by description, and from him I obtained the following important facts:

First, that with a little care, the fruit of the vine may be kept in wine countries free from fermentation for several months, if undisturbed by transportation. Wine of this character he exhibited to me in January last, several months after the vintage.

Secondly, that the pure juice of the grape may be preserved free from fermentation for any length of time *by boiling*, by which the principle of fermentation is destroyed, and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating.

Thirdly, that in wine-producing countries unfermented wine may be made any day in the year. In proof of this, the manufacturer referred to, informed me, that he then had in his loft (January) for the use of his table till the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had at any time of the year to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation, in wine countries, at any period. A large basket of grapes were sent to my lodgings, which were as delicious and looked as fresh as if recently taken from the vines, though they had been picked for months. I had also twenty gallons made to order from these grapes, which were

boiled before fermentation had taken place; the greater part of which I have still by me in my cellar. As a further proof that wine may be kept in a sweet and unfermented state, I travelled with a few bottles of it in my carriage over 2000 miles, and upon opening one of the bottles in Paris, I found it the same as when first put up.*

One of the strong arguments brought against us was, that even in wine countries the communion could only be celebrated on unfermented wine during the vintage; that consequently even in wine countries that holy ordinance must be omitted for a great portion of the year, provided the alcoholic wine was objected to. My examinations have entirely convinced me of the unsoundness of this position. Previous to my leaving the United States, I ascertained from M. M. Noah, Esq. that it was universally the custom of the Jews in New York, to make the wine used at the Passover from dried grapes, so as to have it free from the intoxicating principle of alcohol, and he furnished me with a receipt for making it. I was diligent in my inquiries with regard to the custom, in this particular, of the Jews in Europe, and I found it was the same; and in answer to my inquiry, Why is this? the reply was, that they did not feel at liberty to use any thing containing leaven on that occasion. If the Jews of the present day follow the custom of their brethren at the time of the Saviour, it appears to me conclusive that "the fruit of the vine" used at the institution of the Lord's Supper must have been unfermented, as the cup followed immediately the eating of the passover at the same sitting.

This subject is now engaging the attention of men of learning and piety in Great Britain, and I feel assured that the public mind is yet to undergo a great and radical change with regard to it. There cannot be a question that from the earliest times two kinds of wine were in common use, one intoxicating, (that used by Noah,) the other unintoxicating, (that pressed from the cluster of grapes into Pharaoh's cup by his butler;) the one containing alcohol, a poison to man in health; the other free from that deleterious principle, a delicious and nutritious beverage, and a blessing. Indeed, at this time not only in Italy, the island of Sicily, and throughout the whole Eastern world, where the grape is abundant, it comes in extensively as food. The juice of it is preserved in various ways. Much the greater proportion is doubtless carried into fermentation, which I believe occasions a great part of the crime and poverty of those countries; but much is preserved free from this dangerous principle by various methods.

With the ancients, the fruit became at first a useful part of diet, and the recently expressed juice of the grape (which I have before stated can be had, in wine countries, any day in the year), a cooling, delicious drink. To prevent fermentation, heat is used to evaporate the watery particles, over a gentle fire, reducing the grape juice to a syrup, or a thick jelly, or sometimes to a paste, which renders it incapable of spontaneous fermentation. It could thus be kept in any country for any space of time. When possessed of this degree of consistence, the wines were generally diluted with hot water, and then cooled previous to being used. A thousand evidences might be adduced to satisfy any reasonable mind, that the fruit of the vine in an unfermented state is not only now, but always has been from its earliest history, in common use throughout the Eastern countries. In an English author, now before me, I read thus: "Modern Turks carry the unfermented wine always with them on long journeys." *Barry on the Wines of the Ancients*, A. D. 1775. Captain Charles Stewart, of the Madras Army, who spent fourteen years in Hindostan, and travelled extensively through the Eastern world, says that "in India, Persia, and Palestine, and all over the East, the unfermented juice of the grape and sap of palms, is a common and delightful beverage." Chaptal on Wines, says, "The celebrated ancient wines appear in general rather to have deserved the name *syrups* or *extracts*. They must have been sweet and little fermented. It is difficult to conceive how they could contain any spirit whatever, or possess in consequence any intoxicating principle." "Greece," says a writer in the *Athenaeum*, p. 105, "produced numerous sweet wines, such as those of Chios,

*NOTE.—Any individual wishing to import such wine, and signifying his wish to me, will be furnished with every information on the subject. I am authorised by the gentleman in question to say, that he will agree to supply it in any quantities.

Leabos, Crete, and Thasoe, most of which were thick and fat from boiling; honey and dates were added. Aristotle says that the wines of Arcadia were so thick that they dried up in the goat-skins, and it was the practice to scrape them off and dissolve the scrapings in water. The Romans boiled down their wines to a third part. Cyprus wines were sweet and as thick as oil."

I have not the least question in my own mind, that, in early times, the temperate drinkers of wine drank it in an unfermented state; that those who wished to enjoy the pains and pleasures of intoxication in a greater or less degree, drank it in a fermented or drugged state; and that the insidious character of alcohol has so corrupted the public taste, as to occasion a strong bias in favor of the intoxicating wine, giving a good character to an article, which deserves a very bad one as a beverage.

These facts may not be sufficient to clear the subject of all its difficulties; but if they were as true of Judea as they are of Italy, and other wine countries, I should suppose there was little or no difficulty in the case; and surely it is reasonable to infer, in a matter of this kind, that what was the custom in one country, was, in all likelihood, that of another.

While I travelled in these countries, and saw the misery, degradation, poverty, and crime, occasioned even by the pure, fermented alcoholic wine, I often put the question to myself, "Could our Lord and Saviour ever have made or drank a substance producing so much misery in the world? Would he ever have performed a miracle, as he did at Cana, by turning water into such wine! Would not his benevolence, as God and as man, rather have directed his power in producing that, although by the same name, which would not injure or lead men into temptation?" From what I believe of the Saviour's love, wisdom, power, and knowledge, how should I answer? How should any devout Christian answer?

I know that this is not the kind of reasoning that will convince biblical critics, nor may it satisfy every honest Christian. There are many who do believe that Christ drank intoxicating wine; but I cannot see upon what ground the argument is placed. I cannot find any passages quoted as justifying the use of intoxicating wines, which I may not apply to the unintoxicating; and, since there were two kinds, the whole question turns on this, which he was most likely to make?

Very respectfully your friend and servant,

EDWARD C. DELAVAN.

August 24, 1840.

THE FIRST AND LAST VISIT TO THE DRAM-SHOP.

Timothy Truesdell is the name we shall assign to a once worthy, thriving, and industrious mechanic of New York, who was a burthen to himself, a curse to his family, and a nuisance to society at large; in short, one of the most shameful and abandoned drunkards that ever took the measure of an unmade grave in a Gotham-gutter. He was not weaned from his degrading propensity by the Temperance, or the Tract, or any other Society. Their logic was labour lost on Tim, who would have uncorked the bottle amid the quakings and thunders of Mount Sinai, and drained it by the crater of exploding Vesuvius. It was woman's love that cared him; and all women may get a just idea of their own importance in society from this story.

Though he had a wife and five beautiful children, Tim seemed to be unconscious of the fact. He neglected his work, squandered his earnings, which daily grew smaller and smaller, and spent his time at the pot-house, till the night prostration of all his faculties, or the distasteful words, "no more trust," warned him to seek the shelter of his wife's care and protection. His children could not go to school, because learning was dear, and rum was cheap. The landlord dunned for his rent; and Mrs. Truesdell was obliged to keep the house, because she had no dress fit to appear abroad in, having pawned the last to pay the last fine imposed upon her spouse by the Police Court. Misery, utter destitution, and famine stared the unhappy family in the face. It is impossible to exaggerate the picture, even had we time or inclination.

Mrs. T. was a heroine, though not of romance. She loved her worthless husband, and had borne his neglect, the tears of her children, the gripe of famine, and the railing of the drunkard, without repining. Never had her exertions slackened; never had

a harsh word passed her lips. At night, when she put her children to sleep, she wept, and watched for his coming, and when he did come, drunk, as usual, she undressed and assisted him to bed without a murmur of reproach. At last, her courage well nigh exhausted, she resolved upon one last desperate effort.

At night, having disposed of her three oldest children, she took her two youngest by the hand, and bent her steps to the grogery her husband was accustomed to frequent. She looked into the window, and there he sat, in the midst of his boon companions, with his pipe in his mouth and his glass in his hand. He was evidently excited, though not yet drunk. Great was the astonishment of that bad company, and enormous Mr. Trusdell's dismay and confusion, when his wife, pale as marble, and leading two tattered and barefooted babes, stepped up to the bar, and called for three glasses of brandy toddy, and then sat down by his side.

"What brings you here, Mary?" said he.

"It is very lonesome at home, and your business seldom allows you to be there," said the meek wife. "There is no company like yours; and as you cannot come to me, I must come to you. I have a right to share your pleasures as well as sorrows."

"But to come to such a place as this," expostulated Tim.

"No place can be improper where my husband is," said poor Mary. "Whom God hath joined together, let not man put asunder!" She took up the glass of alcohol.

"Surely you are not going to drink that?" asked Tim in huge astonishment.

"Why not?" You say that you drink to forget sorrow; and if brandy has that effect, I am sure no living creature has so good an excuse for drinking as I. Besides, I have not eaten a mouthful today, and I really need something to support my strength."

"Woman! woman! you are not going to give the children such stuff as that!" cried Tim, as she handed each of the children a glass of liquor.

"Why not? Can children have a better example than their father's. Is not what is good for him good for them also? It will put them to sleep, and they will forget that they are cold and hungry. Drink, my children; this is fire, and bed, and food, and clothing. Drink—you see how much good it does your father."

With seeming reluctance, Mary suffered her husband to conduct her home; and that night he prayed long and fervently, which he had not done before for years.

The next evening as (O miracle!) he returned home with a steady step, he saw his oldest boy run into the house, and heard him exclaim, "O, mother, here comes father, and he isn't drunk!" Tears coursed down the penitent's cheek; and from that hour, he has not tasted strong drink. He had never been vicious or unfeeling; and as soon as his emancipation from the thralldom of a debasing appetite became known, friends, employment, and prosperity returned to him. As for Mrs. Trusdell, she is the happiest of women, and thinks with pride of her first and last visit to the dram-shop.—*New York Sun.*

THE JUG.

One afternoon, as Samuel was returning from school, he was overtaken by a heavy fall of snow, which came on suddenly accompanied by violent wind. There was already much snow on the ground; and this driving storm drifted it in large piles to the sides of the road. Samuel fought his way along, buffeting the wind and snow, till he came to the hill, at the foot of which he lived. He was running down this hill, when he saw something red at the side of the road, and stopped to pick it up. What was his surprise to find a child asleep in the snow! He looked again—it was his little sister Catherine! A thin, red calico shawl was pinned over her shoulder; her tattered bonnet had fallen from her head; one little hand was half raised as if imploring help; the other grasped the—JUG!

"O, my sister! my sister is dead," exclaimed Samuel. He caught her up and ran down the hill, carrying her beaming frame in his arms. He reached the house and fell with his burden at the door. His mother came out, and gave one agonizing shriek. His father was asleep on the bed; he felt too sick to move; but not to drink, and had forced his little girl to go to the store, to procure for him the poison that was fast sending him to the grave. It

snowed but little when she went out; but the storm had come on violently, and her feeble frame was unable to bear it. Samuel and his mother brought the child into the house; and after rubbing her some time, perceived signs of life. They then put her into a tub of cold water, and with returning consciousness, the suffering of the poor child commenced. She drew her breath with difficulty; and her groans and convulsions showed how great was her pain. They laid her on the bed beside her miserable father, and Samuel ran for the doctor. The doctor was there, but said there was little to be done. Though the child had recovered for awhile, he feared she was not to live long in this world. He did all he could, and kindly soothed the little sufferer. A burning fever and delirium came on. The poor child thought she was still striving to get home. "Oh, this jug is so heavy," she would exclaim; "I shall fall down—I cannot get any farther. Mother, Samuel, do come and help me." Towards the morning, she fell into a disturbed sleep; and when the doctor came, he found her easier; but it did not last long. After a few days and nights of pain and distress, the little girl died.—*The Reformed Family.*

PALATEABLE PHYSIC.

It is a good cause that promises much good to its friends, and gives more than it promises. Such is ours. We expected much personal benefit from it: we have got more than we looked for. All the time and money spent in drinking, we naturally put down as net profit; but we never dreamt that knowledge would be so forced upon us that we would be obliged to become physiologists and chemists in becoming tee-totalers. Yet so it is. Many of us are no longer taking on trust what we formerly tolerated from sheer ignorance.

Our investigations have led us to make the following observations, which we advance for the consideration of such as drink medicinally: 1st. We can observe no common symptom among these drinking patients, to warrant a common cure. Their state of health is as diverse as can be imagined; and yet they all take the same medicine,—lean and fat, weak and strong, are all at it; and they gravely tell us they would not be well without it;—while, at the same time, the very fact of their taking it shows that they are not well with it, else why need they the medicine? 2d. The prescription is generally a permanent one. It has no limitation as to time in the mind of the patient. Such a determinate period on this side of death entering his mind, would fill him with horror. He could not bear the thought. All the miseries of tee-totalism would pass in array before him, and would embitter every draught he took of his beloved medicine. All other drugs are only taken to accomplish a particular purpose, and are carefully counted or measured for that end; but neither number nor measurement is needed here;—the prescriber is not at all particular in respect to that; and the imbiber becomes so dexterous in using it, and feels so much benefit from it, that he can hardly err in quantity. It is no wonder, therefore, that this singular drug puzzles plain folks like us. 3d. Another circumstance inexplicable to us in its history is the fact, that the exact time when it is most efficacious with all constitutions, and with all kinds and sorts of maladies, is immediately after dinner. This is the rule; but there are some cases when the disease does not readily yield to the medicine, when it is necessary after supper also. There may be some rare cases when the discriminating patient has to take it after breakfast; but the diseases incident to our country seldom require this extension of the dose, excepting in cases of protracted cure, when the disease must be kept constantly moist. This singular medicine has a strange affinity to feasting and company, which sometimes inclines us to question its pretensions to the name. 4th. More wonderful still is the adaptation of the disease to the particular kind of medicine most prevalent in that part of the country, or in that sphere of life in which the patient is placed. It reminds us of what naturalists tell us about the bane and antidote, which they say nature has uniformly placed near each other. For instance, the sting of a nettle is said to be cured by a dock leaf; and where the nettle is, the dock is generally in attendance. So it is with disease and alcoholic medicines. The poor man's ailments are removed by whiskey—the rich man's by wine; and it so happens that these are the very drugs to which they have easiest access. Indeed, they are generally

waiting on, like the kind docks offering their services. Another remarkable anomaly is, that notwithstanding the identity of the disease upon different persons, various kinds of medicine produce the same cure in their own appropriate localities. In Scotland, for instance, whiskey is the most effectual remedy, and gin in England; excepting in some parts of the latter where home-brewed ale contests the palm of precedency. So obvious is the intention of this arrangement, that all the old dames in the country, excepting those who have imbibed the tea-total heresy, understand it well, and uniformly act upon it. They give it to children little more than new-born, and manage to mix it up with the nurse's milk, by persuading her to take it plentifully. They prescribe it for all pains in the bowels, of whatever kind; and diseases in the stomach are made to fly before it, how far we say not;—and when it happens to kill instead of cure, they devoutly shake their heads, and seek shelter for their sin of ignorance in the decrees of Providence.—*Scottish Temperance Journal.*

THE CLAIMS OF THE TEMPERANCE REFORMATION UPON FEMALES.

The Temperance Reformation has peculiar claims upon females. It has been well remarked, that intemperance, more than any other form of sinfulness, deserves to be designated the curse of female affection, and the death of female bliss. The Rev. Hugh Stowell, of the Church of England, in a speech before the Birmingham Temperance Society, observed—"Temperance Societies make men love their homes, wives, and children, and make those homes happy; for while they promote economy, they do not banish the comforts of life; and when the labours of the day are over, what can there be in this wide earth more cheering and more dear to the heart of man than his own fire-side? Can there be any thing more beautiful and sweet than a peaceful cottage? In my own district, near Manchester, there was a pretty cottage—pretty to look at—but, alas! there was no comfort within. When I first visited it, there was not a stool to sit upon—not an article of kitchen-ware on the dresser but was cracked or broken, and scarcely an ember in the fire-place. What was the cause of this? The father was a drunkard. The poor wife presented, perhaps, one of the most melancholy pictures in nature—she was young, but her face was bleached and wrinkled; and she longed, I verily believe, for a premature grave. I visited the same cottage again, during the last month; but oh! what a change! The little step before the door was washed white almost as snow. When I entered, the floor was strewn with clean sand; the shelves were ranged with new basins and plates, and shone in all the brilliancy of pewter; and when I looked to the grate, instead of the old broken one that filled the hearth, there was a fine new polished range, and plenty of coal burning brightly within it. There were two or three children there too; one with a book before it, conning over its lesson, and another, who was much younger, with a good basin of broth in its hands; and when I looked at the good woman's face, I do assure you it was the loveliest feature in the landscape—instead of the pale withered look it wore when I first saw it, it was covered with the most beautiful rouge, but that rouge was placed there by health and happiness. And do you know, my friends, who wrought this change? Ask the good woman herself. 'Oh, Sir,' said she, 'my John is a tea-totaller this year and a half. I declare,' said she, 'I have got a new husband, and we never had the honey-moon till now, and I think it will last as long as we live.'

THE TOTAL ABSTINENCE QUESTION AND THE PERIODICAL PRESS.

It has long been a matter of ones of astonishment and regret, that that powerful engine in the formation of public opinion, the periodical press, has so long continued to regard either with jealousy or indifference the remarkable moral phenomena which the rise and progress of the total abstinence question cannot fail to have presented to the eye of the intelligent and candid observer. This studied indifference is now, however, fast disappearing, and the question is at this moment occupying a large share of public attention. Magazines, newspapers, and periodicals of all classes, are now assisting to keep alive the public interest in the subject,

and the agitation, instead of subsiding, is on all sides deepening and widening, and bids fair soon to arrest the attention and enlist the sympathies of all classes of the community. The question seems, in fact, to be approaching the crisis of its existence, and appears destined to pass through the ordeal of the most thorough and searching investigation. We feel that there is no reason to dread the result. The principal of total abstinence courts examination, and if tried even by the test of a fair utility, it must command universal adoption. Whether regarded as an instrument of good, or a preventative of evil, we believe our principle has the strongest claims on the support and zealous co-operation alike of the Christian, the philanthropist, the moralist, and the sound and political economist; and if the discussion of the question be conducted with the fairness and candour which its vast importance demands, it cannot fail to lead to the happiest and most beneficial results.—*Scottish Temperance Journal.*

"IN ALL LABOUR THERE IS PROFIT."

This is true, even in efforts to reclaim the intemperate. I lately became acquainted with the following facts:—A physician settled in one of the young and growing cities of New England, gradually began to slide, and finally fell. Great to him, and to his cultivated and highly respectable wife, was the fall. She appeared for years not even to notice delinquencies. But the truth was soon proclaimed, and it fell like the heavy thunderbolt.—Dr. H. is a drunkard! He forsook his wife, fled from home and his native State, sought employment, and kept a school in a distant city. Still he drank; and soon, of course, was compelled to give up an employment in which moral character was required. Disgraced at home, and abandoned by strangers, he returned to New York, and entered a stable, and became an hostler. A friend of his youth heard of him, resolved to make an effort for his salvation, visited him, laid hold of him with the strong cords of Christian sympathy and affection, drew him from the depth of his hopeless degradation to a point where hope once more gleamed in upon his soul. As the wrecked mariner, clinging to his frail plank, sees with unutterable joy the distant white speck that announces a coming vessel, so Dr. H. felt the friendly voice that re-awakened hope in his dark mind.

Yet the struggle for life was a mighty one. His friend insisted that his only course was to return to the place where he had lost character, and there regain it. Said he, "I could willingly go even to hell, and suffer ten years, if that would regain me my former position in society." Just conceive, if it is possible for imagination to paint, the mental agony which that man endured. Yet he went. His wife welcomed him with open arms and a joyous heart. The almost blanched cheek began again to bloom with life. It was to her, life from the dead. His former friends gathered around the returned prodigal; and in nine years that drunken hostler is the honoured mayor of a city containing more than twenty thousand inhabitants!

The object of this hasty sketch is to show that the reformation of the intemperate is not hopeless. I am satisfied all has not been done in this respect that might be. Will each humane reader go and take some fallen brother by the hand, and TRY? Persevere. You have his conscience and his interest on your side. Fill your mouth with arguments, your heart with entreaties, and at every lucid interval pour them in a strong and warm current upon his mind, and you may prevail. He that thus grasps one, sinking to destruction, will "save a soul from death, and hide a multitude of sins."—*Maine Temperance Gazette.*

IS IT SO, ALREADY?

A painful scene, which occurred in Boston on Friday last, is related in the *Times* of that city. An elegant and accomplished woman, the wife of one of the most wealthy and respectable merchants in the city, was seen passing up Washington Street, about one o'clock, P. M., leading two beautiful little girls by the hand, so deeply intoxicated, that she reeled from one side of the walk to the other, and could scarcely stand upright. It was a bright and beautiful day, and half the city were abroad. The little girls that the lady held by the hand, were her own children. The poor things

looked up at their unfortunate mother, apparently wondering why she acted so strangely, and as she reeled away from them on either side, clung still tighter to the hand they clasped, and followed her in her erratic course, as well as they were able. Hundreds of persons stopped and gazed for several minutes upon the scene, with hearts overflowing with pity. The *Times* further states, that this lady and several others are in the daily habit of meeting at certain places in that city, kept by females, ostensibly for other purposes, where they are supplied with intoxicating liquors, cordials, and wines, and that several cases like that mentioned above, have recently occurred, which have carried shame and distress into the bosoms of happy and respectable families.—*New York Sun.*

LONDON, September 30, 1840.—That great and good man, Father Mathew, has worked a perfect miracle in Ireland. Even the most violent tory papers admit now the wonderful effects of the temperance movement; but at the same time they are fearful that there is some political scheme at the bottom of the whole, and that the priests are preparing some diabolical affair. Silly and absurd as such ideas are, yet they are entertained by many well informed men who, notwithstanding their abilities, are so fettered by prejudice, as to believe that it is as impossible for good to emanate from a Catholic clergyman, as for gold to be extracted from the baseest of metals. However opposed I may be to Catholicism, I am bound to admit the truly extraordinary blessings which have followed the labours of this apostle of temperance, and therefore to dissent from the opinion, that he has other objects than those of morality and sobriety. On the 28th, he again visited Dublin, and administered the pledge to thousands; but the most remarkable feature in his visit to the Irish metropolis was his preaching at the Catholic Cathedral, and Lord Morpeth, the Secretary for Ireland, with the Attorney General and other Privy Councillors, holding the plates at the doors, for a collection in aid of the temperance cause. The other day, the Marquis of Lansdowne, a cabinet minister, forwarded him a donation of one hundred pounds, for the same purpose. Invitations have been specially forwarded to him to come over to England; and the Central Society in London anticipate that he will comply with their most fervent entreaties. They express the greatest confidence in the result of such a visit, believing that there is a strong disposition on the part of thousands in the capital, to join the various Temperance Societies in which it abounds, and which have started into existence, that they only require an excuse so to do. To have taken the pledge from Father Mathew, appears to have been a powerful incentive to keep it, and multitudes are now waiting to receive it only from him. "Stop till Father Mathew comes, and then I'll join," is repeatedly to be heard, and it is to be hoped that he will speedily realise our wishes. The immense number of low Irish who abound in, and regularly colonise certain portions of the metropolis, are the most reckless and abandoned drunkards we have, and therefore the worthy priest is indeed sadly wanted. The natives of Cognac also, particularly the thousands of gin-drinking women, require his presence, admonitions, exhortations, influence, and anathemas. The labour will be found almost Herculean; but, with Divine permission, I have no fear but that it will eventually be most happily and effectively accomplished.—*Correspondence of the Journal of Commerce.*

LETTERS TO THE EDITOR.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

MARINTOWN, November, 1840.

DEAR SIR,—You are laudably engaged in bringing into light facts which clearly shew the miseries which poor infatuated men are bringing on themselves and others, in this world, by the use of intoxicating drink. I say the use, because it is by using it, that they are prepared for, and led to, all the dismal consequences which follow; and these consequences can never cease till men cease to use it. Past experience proves this. All the instructions and warnings which can be given to man to do with a little, will be worse than useless.

I think it would be well to remind them often of what this evil, if they persist in it, will bring on them in eternity. If men can

forget or disbelieve what it will bring on them hereafter, they will not care much for what they suffer here. I think it would be proper to tell sinners, that by all their sins, and particularly by intoxication, they are not only *deserving*, but also *preparing*, misery for themselves in the future world;—that they are nursing, feeding, strengthening those carnal desires, which will hereafter prove their tormentors, by craving that gratification which they can never obtain. I do not say that they will desire the objects which gratify them now; but the gratification which these objects gave the mind through the medium of the body they may remember and desire. The rich man in hell remembered the pleasure which water afforded him when on earth; and the drunkard will remember the irrational pleasure which stupifying drink afforded him; when he could, by help of this instrument of the Devil, forget God, his sin, and danger; and fancy himself great and happy, while plunging himself in infamy and wretchedness. And gladly would he recal and retain these wild ideas! but he cannot! He will never more have the poor pleasure of being *drunk*! He will drink of the cup of fury, but not the cup of intoxication! nor ever cool his tongue with that pure element, of which he used so often to speak with a sneer. Can we, then, poor creatures who are so ready to forget eternity, be too earnest in warning our fellow-men against so dismal a danger?

It is dreadful that what is *immortal* and what is *immoral*, should ever meet in the same person! It is much more so that they should continue united. The awful consequences of this are as incomprehensible as eternity, because equally lasting. Yet nothing tends more effectually to confirm and perpetuate this union than the habits referred to. Who, then, that believes in the Scripture doctrine of a judgment to come, and what is to follow that judgment, can be willing to be found, in any degree, responsible for this evil at the bar of God, and bear the consequences?

It is sad to reflect on human folly manifested in men labouring to lessen the amount of physical evil, or human misery, without attempting to lessen, but rather perhaps promoting, moral evil, which is the cause of it. This is applicable to those who perform many benevolent acts to alleviate the miseries which drunkards bring on themselves and their families: but are at the same time *indirectly*, and *without designing it*, promoting intoxication. They are thus preparing work for their own benevolence, curing in place of preventing evil, in not beginning at the right end of their work, which would be to remove the effect, by endeavouring to destroy the cause.

It is evident that the use of intoxicating drink mars men's reason and sears their conscience, and leads them to act in a wicked and absurd manner, which even wicked men, in places enlightened by the Bible, would not do, were not their minds perverted by this pernicious article. Suppose, for instance, that a man is murdered, and his nearest relations think it necessary, in order that he may have a *decent* funeral, that the murderer be invited. He comes, and is embraced by the relations, and none is more welcome at the funeral than he; and they evidently feel more happy after his coming! You say, "This is too absurd and monstrous to be true." Well, be it so. But is it much better when a man is killed by drinking, or rather is led to kill himself, that the very drink which led to this dismal effect, should be sent for, and used, and the relations and neighbours become very merry? Yet this would be no new thing under the sun. Those who oppose this absurdity will not be angry at its being mentioned, and those who would be angry would thereby prove that they are more or less implicated. If these scattered thoughts be of any use in the *Advocate*, they are at your service. Wishing all success in the good cause, I remain, Sir, your's truly,

W. M'KILLICAN.

MATILDA, Nov. 7, 1840.

SIR,—I now inform you that a Temperance Meeting was called in this Township on the 24th ult. by the Rev. J. N. D. West, who also addressed it. A society is formed with the Total Abstinence pledge, to which 51 have signed their names. The President is Michael Woolery; Vice-President, William Shaver; and your obedient servant,

EMANUEL THOMPSON, Sec.

MERSEA, Oct. 20, 1840.

SIR,—On the 11th April last a Society was formed in this township under the name of the "Mersea Temperance Association" whereof Joseph Sheldon was elected President; Benjamin Siddall, Secretary; and Christopher Humble, Treasurer. The society numbers twenty-three members, of which four are on the Total Abstinence and nineteen on the Moderation pledge. Yours truly,
B. SIDDALL, Sec.

BEVERLY, U. C., October 23, 1840.

SIR,—A society was formed in this place on the 12th September last, styled the Beverly Total Abstinence Society, which now numbers twenty-two members.

JAMES ECHLIN, Secretary.

WHITBY, October 28, 1840.

SIR,—In a communication I lately received from the Secretary of the Whitby East Street Society, the following sentences may be worth a place in the *Advocate*. He remarks that, "notwithstanding the most violent opposition, the cause continues slowly but steadily to advance at every meeting of the Society. The present numerical strength of the Society is twenty-nine. There are no fire-water manufactories nor grogeries in our immediate neighbourhood, which saves us from some disgusting sights, but also makes our opponents believe, that because they do not see poor drunken wretches rolling every day in the mud, there is not so much drunkenness in the world as we pretend; and although ten or a dozen may now and then get *spreecing* a little, as they term it, at a raising or logging bee, it is no great affair to make a noise about; for although they cannot steer exactly straight, they can stagger home in some fashion. However, we trust that *truth* will yet triumph over *error* even in this quarter; and that those who now think they are right in opposing Temperance Societies, will yet be convinced, and join with us in our endeavours to drive this all-destroying monster from our land."

B. H. THORNTON.

CANADA TEMPERANCE ADVOCATE.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which my brother is made to stumble, or to fall, or is weakened. Rom. xiv. 21.—*Macnight's Translation.*"

MONTREAL, DECEMBER, 1840.

BACCHUS AND ANTI-BACCHUS.

Some time ago it was announced that the New British and Foreign Temperance Society had offered a prize of £100 for the best essay on the benefits of total abstinence from all intoxicating drinks. For this prize a number of competitors sent in essays, amongst which the two above-mentioned were found the most worthy. *Bacchus*, by R. B. GRINDROD, gained the prize; but some of the judges and many others thought that *Anti-Bacchus*, by the Rev. B. PARSONS, deserved to gain it. Either of these essays forms an elaborate and eloquent dissertation on the Temperance enterprise; and being probably the first works on the subject calculated to take a place amongst the standard literature of the English language, it is not surprising that they should have caused a considerable sensation on both sides of the Atlantic. In Britain, we are informed they have done much, by the extent of the erudition and the great ability displayed in them, to clear away the ignorance and prejudice which has so long existed in the minds of even a great portion of the educated and religious on this subject. In the United States, besides being republished in full, and copiously quoted from, in all the Temperance papers, three chapters of *Anti-Bacchus* have been published in the form of supplements to the two most widely-circulated religious papers in New York, to the extent of 26,000 copies. These chapters relate to what is commonly called the Wine

Question—a question upon which we think much unnecessary sensitiveness exists, as all must admit that the truth, upon which ever side it be, needs not fear investigation.

It is rather startling to such as have been in the habit of taking for granted, that the wines mentioned in Scripture were similar to our wines, to find that two men who have brought great learning and abilities and much patient research to the investigation of the question, and for that purpose examined every text in Scripture where these drinks are mentioned, as well as the literature of Greece and Rome—should have come to exactly the same conclusion, namely, that the greater part of the wines, used by the ancients, Greeks, Romans, and Jews, were not fermented; and that no countenance or sanction can be derived from Scripture for the use of intoxicating wine, either in a religious ordinance or any other way; and this opinion, for which the reasons are given with great length and clearness in the essays, is, we understand, rapidly gaining ground amongst the churches of Great Britain and the United States.

We shall conclude this notice by recommending these essays to public attention, as being by far the most complete and systematic works upon the Temperance Reformation yet published.

THE WINE QUESTION being one upon which the opinions of temperance men are much divided, we will not commit the *Advocate* to the advocacy of either side: nevertheless, as it must be confessed that the question is already pre-judged in the minds of ninety-nine in a hundred of the community, without much, if any, investigation on the subject, we feel that we would be wanting in the duty of our responsible office, were we always studiously to suppress the arguments on the unpopular side. The extent, therefore, of our committal will be to urge upon all our readers the duty of investigating such an important question for themselves; and of presenting from time to time such information as bears upon it. With this view, we insert in this number, copious extracts from an interesting letter, which recently appeared in the *New York Evangelist*, from that distinguished philanthropist, E. C. DELAVAN.

GOOD EXAMPLE.—Mr. PATRICK BRENNAN, tavern-keeper, St. Paul Street, has come to the resolution, that after his present license has expired, he will sell no more liquor; being convinced that the traffic is injurious in every respect. Mr. B. states, however, that tavern-keepers are not answerable for more than one-third of the consequences of selling liquor—the great source of evil being the groceries, which, as they furnish liquor much cheaper than taverns, are much resorted to by the intemperate. Many purchase liquor from these groceries and drink it outside the door, who only resort to taverns to finish their carouse when they are scarcely able to stand longer on the street.

There are many ways of evading license laws. One practice in Montreal among persons who sell liquor without license is, to give a numbered ticket to every one of their customers, so that they may sell drink to none but such as can show their numbers. This precaution is adopted for fear of informers. New customers are introduced and recommended by old ones.

An extract from the *London Patriot* of 24th August, has been forwarded to us, being part of a letter written by the Rev. Mr. JAY, of Bath. Alluding to his allowing the publication of his former letter, approving of tee-totalism, he says:

"Instead of repenting of that allowance, I have ever since rejoiced in it, yea, and I do rejoice. I took the pledge, and publicly avowed it, not to bind myself (for I had long practised tee-totalism from every kind of conviction) but to employ a little influence (which I knew I had from my age, preaching, and writings) to excite and encourage others; and I am thankful, from many acknowledgments, that my wish and my hope have not been disappointed.

I am sorry so many members and ministers of various religious denominations are unfriendly to one of the most beneficial exertions the Providence of God has produced. Surely their opposition must be founded in want of information. Had they seen and heard so much only as I have seen and heard, they would be ready to come forward 'to the help of the Lord, to the help of the Lord against the mighty.' But whatever be the determination of others, let us be faithful to our convictions; and bear our verbal and practical testimony, 'which will not be in vain in the Lord.'"

The following statement of deaths is upon the authority of one of the Coroners for the District of Montreal:

In the last *twenty-one* inquisitions, it was ascertained that *fourteen* persons came to their death by the inordinate use of liquor. The list is as follows:—*Two drowned, one shot, one died in Jail, one hung, one fell over a wall, two suffocated in the mud, two found lying in the street, two found dead in bed, one found dead on a floor, one fell out of a cart.*

What would the rum-sellers who supplied these fourteen human beings with the instrument of their destruction think, if the dead bodies were laid out in their own bar-rooms? or the magistrates who license the murderous traffic which slew them, if the dreadful array of mangled and livid corpses were brought home to their own doors? Would the mute but fearful eloquence of these victims have any effect? Would their ghastly appearance awake any emotion of sympathy, or their horrible doom, of fear? Reflect, ye who are engaged in this business of death, that though your victims are hurried out of sight in this world, though you can avert your eyes now, and pass by on the other side, yet the time will come when you must see them face to face; aye, every one of them, before a tribunal where no favour will be shown on account of wealth or respectability.

The Total Abstinence Society in the 43d Regt. Amherstburgh, U. C., now numbers 92 members. The school room of the Regiment is used by the Society for their meetings and as a reading room, to which the officers lend their newspapers, and some gentlemen have made donations of books. The President of the Society, Bugle Major Smith, has been indefatigable in spreading the benefits of Teetotalism through the Regiment. He has lately procured a supply of tracts for distribution, and medals for the use of the members. The schoolmaster of the Regiment, who supplies us with the above particulars, is a zealous tee-totaller, and brings up the children in temperance principles. It would be well if every corps in the service were as highly favored. One other circumstance deserves notice in this connexion: the canteen at the Amherstburgh station has been discontinued.

A woman was burnt to death in this city on the night of the 8th ult. She had been for some time the victim of intemperate habits. On the evening of her death, about eight o'clock, she was sitting on the door-step of her house in a state of inebriety. Subsequently, about ten o'clock, she went into the yard with a lighted candle, with which (being still under the influence of liquor) she set fire to her clothes. At half-past ten o'clock, she was found by her husband lying on her right side in the yard, her clothes

still burning, and her body presenting a most horrowing spectacle from the effects of the fire. She expired a few minutes after she was carried into the house.

A public Temperance Meeting was held in the American Presbyterian Church of this city on the evening of Tuesday the 17th ult., when the following resolutions were passed unanimously:

Moved by Rev. W. TAYLOR, seconded by Rev. L. TRACY, of West Boylston, Mass.

1. *Resolved*,—That this meeting desires to record its sense of the importance of the Temperance Reformation as the means of preparing the way for the success of the Gospel, and securing the best interests of the human race.

Moved by Rev. C. STRONG, seconded by Mr. JAMES COURT.

2. *Resolved*,—That the immorality and wretchedness in this city, are in a great degree owing to the existence of distilleries, breweries, and the traffic in intoxicating drinks; and that reason, religion, benevolence, and self-interest entreat manufacturers and venders of such liquors to discontinue their present business.

Moved by Mr. JOHN DOUGALL, seconded by Rev. H. O. CROFTS.

3. *Resolved*,—That it is the duty of the religious community to investigate into the character and properties of the wines and strong drinks mentioned in Scripture, for the purpose of ascertaining whether the use of intoxicating drinks as a beverage is, or is not, sanctioned by the Word of God.

Moved by Mr. JAMES COURT, seconded by Rev. H. O. CROFTS.

4. *Resolved*,—That this meeting cordially approves of the objects which the distinguished philanthropist, Mr. Alex. Vattemare, has had in view in his visit to this Province, and in the course of his travels in other countries, viz., the formation of institutions for the intellectual improvement of society—and earnestly recommends his plans to the attention of the friends of Temperance in this city.

At the close of the meeting, which was well attended, a collection was made, amounting to £3 2 10; and five signatures were obtained to the pledge.

The quarterly meeting of the Montreal Roman Catholic Temperance Society was held in the Recollect Church on Sunday, the 22d ult. The church was crowded to excess, and the interest manifested was intense. The sermon and address on the occasion were by the Rev. P. PHELAN, President of the Society; and, at the close of the proceedings, fifty-three persons took the pledge, and a number of medals were distributed. Since that time, upwards of 100 members have been received, of whom sixty-five are Canadians; and some are from Hinchinbrook, Norton Creek, Henryville, and other places at a distance. The whole number on the Society's books at present is 2454.

There are Societies in the following places, upon the same model, and in close connection with that of the Rev. P. PHELAN.

QUEBEC.—The Rev. Mr. BAILLARGEON, Parish Priest of Quebec, has established a Society, which was joined on the first day by seventy-eight of the most respectable men of the city, and has since increased rapidly. Great interest is manifested in it generally.

St. ROCQUE.—A flourishing Society has been established by the Priest of this parish.

L'ANGE GARDIEN.—The Society here is composed of nearly the whole parish.

St. JOACHIM.—Mr. CHENIQUY preached in this parish upon Temperance, and nothing could exceed the alacrity with which the people came forward to form a Society.

There are four other parishes in the District of Quebec where Societies are formed.

In the District of Montreal there is, besides the Montreal Society, one at St. John's, which is doing much good; and the Priests of Terrebonne and Two Mountains are about to establish Societies with excellent prospects of success.

We understand that a great and solemn movement in the Temperance Reformation is to be made simultaneously through Lower Canada, when the Bishop of Nancy, who is a great advocate of the cause, returns from the Upper Province, which will probably be in a week or two. In the meantime, the gentlemen of the Seminary have resolved to require that all poor persons who apply for relief shall join the Temperance Society.

We may add, that Societies, in connection with the Rev. Mr. PHELAN's, are established at Burlington and Plattsburgh, and one is to be established at St. Alban's in the United States. We regret much that the Roman Catholic Temperance Societies in this country are not, like Father MATHEW's, organised upon the Tee-total pledge.

We were in error in stating, in a former number, that no member of the Corporation of Montreal abstained from intoxicating drinks. We understand that a French-Canadian gentleman, Alderman C. S. RODIER, is a tee-totaller; and that he has met with great success in persuading many of his countrymen to join him in the Temperance enterprise.

The Address to British Soldiers, by Dr. M'DIARMID, 71st Regiment, is published in the form of a Tract, of eleven pages, at 5s. per hundred. The attention of officers of the Army is respectfully called to this Tract, as by distributing it in their respective corps, they will no doubt be instrumental in doing much good. Orders to be addressed to Messrs. CAMPBELL & BECKET, Montreal.

A regular supply of the best English Tee-total Tracts, assorted in parcels which are sold at cost price, viz., 3s. 4d., 6s. 8d., and 13s. 4d. each parcel, may be procured at the store of Mr. DOUGALL, Montreal, or at the Hardware Store of Messrs. JOHN CHRISTIE & SON, Toronto.

The medals which were imported last Autumn have all been disposed of; but a large supply is expected by the spring vessels.

MISCELLANEOUS.

INQUEST.—An inquest was held on the body of a young man named Charles Fothergill, on Sunday last, in this town, by James L. Scofield, Esq., Coroner. The manner of his death appears to be as follows:—The young man was in town on some business of a printing establishment in Toronto. It appears that, in the afternoon of Saturday, he got very much intoxicated, and, intending to take a passage in the *Oneida* for Toronto, went down to the wharf for that purpose. A couple of young men, in company with him, left him alone, while they went to their boarding house for some baggage, after having put him under shelter. When they returned, he was no where to be found: the search for him proved ineffectual until next morning, when he was discovered lying in the water, dead. It is almost unnecessary to make any comment upon this. The man's death shows that, if men will indulge in the use of intoxicating drinks, they must suffer the consequences. It is to be hoped that this will have the effect of reclaiming some from the use of that which will result in the ruin of themselves and families. The verdict of the Jury was, "Accidentally drowned while in a state of intoxication."—*Brockville Recorder*.

An old man addicted to drinking, drank liquor freely in the village of Martintown, U. C., a few weeks ago, and on his way home was offered a drink from a keg by a neighbour, which he accepted. Finding himself unable to proceed, he went into a house and lay down on the floor. The mistress of the house prepared to make tea to revive him, but before the kettle boiled, he was in eternity.

Another man in the same neighbourhood abandoned himself so completely to drink, that he cried out for it when it was withheld from him; so that his cries might be heard at a great distance. The drink was accordingly supplied to him, in order to afford him a momentary relief; and in a short time he was laid in a drunkard's grave. What renders the case of these victims particularly affecting is, that there was a great deal of drunkenness at their funerals.

MELANCHOLY CATASTROPHE.—By a gentleman from Concession, we learn that on Monday the 26th ult., seven persons went to fish on the fishing ground bordering on Weller's Bay, near Presq' Isle; three of them were intoxicated when they left the shore, and they had a jug of whiskey with them. By some accident, the boat was upset, and six of the seven sunk to rise no more. A young man named Terry succeeded in reaching the shore, after having remained on the bottom of the boat (which had a slip-keel,) for 29 or 30 hours. Three of the unfortunate individuals have left families to mourn their premature deaths. The names of the persons drowned are—Cudlip, Harris, Linton, Church, Rosebury, and Chase; their Christian names our informant did not know.—*Kingston Herald*, Nov. 3.

THE FRUITS OF THE TRAFFIC.—A short distance from the town of Falmouth is a public house: the woman who keeps it is a widow. Her husband once possessed good property, but wasted it in drinking: he scarcely ever came home from market sober, and latterly he was drunk almost every day. His wife had to endure the privations, and all the other hardships, which a drunkard's wife has to pass through. This poor man was very soon brought down; his constitution sunk under such excesses, and for a short time he was confined to his bed. He died; but awful, truly awful, was his death. Now, his widow may be seen, day after day, handing out the drunkard's drink, the very same kind that was the cause of all her misery and sorrow; thus making men such poor creatures as her husband was—their wives and children to endure the same hardships as she has endured, and perhaps to cause many poor drunkards to die such a miserable death as her husband. Where is natural feeling?

PROGRESS OF TEMPERANCE.—Extract of a letter from an officer on board the United States frigate *Potomac*, dated Rio Janeiro, July 4, 1840:—"You will, I am sure, be glad to hear, that of a crew and officers amounting to 279, about 220 have voluntarily stopped their grog; and I have strong hopes that before the cruise expires, the number will increase."

EGG AND ALCOHOL.—Two eggs will sustain the strength of a healthy man for a whole day, when the same weight of alcohol would terminate his career in a few hours, as effectually as an ounce of opium.

Smoking is said to be an incentive to tipping. The use of tobacco in any form impedes digestion, and is highly injurious to health.

INTEMPERANCE AND SUICIDE.—Mr. Wm. Myers, of Sheridan, N. Y., committed suicide a few days since, by hanging himself while intoxicated.

GIVING UP.—A man at the Scilly Islands was asked to join the Tee-total Society, he replied, "I may as well, for I never like to drink alone, and it appears I shall soon have no company."

Of 195 different kinds of wine in use, about the time of the advent of our Saviour, only one, the Falernian, was like our wines; the rest were like syrups: some pure, some spiced or drugged. The good or best wine was that which would not intoxicate.

Monies received by mail in November on account of the *Canada Temperance Advocate*:—S. J. Lyman, Quebec, 2s. 6d.; Mr. Ritter, Windsor, £1 5 6; Mr. Gouin, Chatham, £1 15s.; Sergt. Smith, 43d Regt., Amherstburg, £1 5s.; R. H. Thornton, Whitby, £2 11 6; J. Marsh, Whitby, 13s. 6d.; E. Thompson, Matilda, 5s.; W. F. Collins, Kingston, £6 5s.; J. Lealie, Dundas, 5s.; D. L. Demorest, Frankford, £1 1 3.