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# Canada Temperance Advocate.

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

No. 9.

MONTREAL, JANUARY, 1839.

VOL. IV.

## THE TWO COMPANIONS.

*From the Chronicles of Saunders Muirhead.*

A number of years ago, there lived in the town of Dumfries, two men, the one named Robert Sharp, and the other Samuel Young. They were born within two doors of each other, and from the time that they could walk, were scarcely ever separated; they went to school together; and so much were they attached to one another, that if anything happened to stop the one from school for a day, no blows or entreaties could compel the other to go.

When they were about fifteen years of age, Sharp's parents wished him to be a shoemaker, with a maternal uncle he had, who was of that trade. Young no sooner knew this, than he insisted on his father to try if Sharp's uncle would also take him, that he might learn the business along with his comrade. This was agreed to, and they were both bound on the same day. They turned out active clever lads, and were both most excellent tradesmen. After having fulfilled their time honestly and faithfully, and still with the same undiminished friendship, they worked together as journeymen for some time, and then each of them took a shop and began business. As they could not then be so much together as formerly, they used often to meet in the evening to take a glass of spirits or a bottle of ale together, and to tell each other how they were coming on. But although they did their business separately, it might have been said in one sense that they were in company; if the one had a shilling and the other wanted one, it was at his command in a moment.

They continued the practice of meeting in the evening so long, and so steadily, that at last the habit got such a hold of them, that they found it almost impossible to rid themselves of it; and even as the hour drew near, they found an almost irresistible inclination to repair to the place of rendezvous. They separately imputed this to their friendship for each other; but, alas! it had a far worse foundation: they both began to have a most inordinate love for liquor, and were never so happy as when they were in the public house, to which they afterwards began to go at any time of day, and on the most trivial pretences.

After some time, they became acquainted with two girls, who were both servants in the same family, the one named Betty Wilson, and the other Mary Black. Robert was delighted with Mary's charms—she was every thing that is lovely in woman. Samuel, on his part, was as much smitten with Betty Wilson. By some she was thought rather soft in disposition, for sweetness of temper is usually set down by the world as little better than silliness, and, I am sorry to say, treated accordingly. Be this as it may, both our heroes wooed and won, after a summer and harvest's courtship. It was agreed by all parties that the lasses should leave their service at Martinmas, and be married. All this was done: and as the two bridegrooms were born nearly on the same day, and bound on the same day, and made free on the same day, it was agreed that they should be married on the same day. All was carried on in perfect harmony: the marriages were celebrated, and everything seemed to promise happiness; but, alas! we can promise ourselves nothing in this world.

The two young men had both acquired such a habit of drinking together, that, now they were married, they could not restrain themselves from carrying on as formerly. Instead of seeing each other occasionally, and meeting in a rational manner—instead of cultivating the affections of their wives—they threw aside all considerations, and continued their old practice of having what they called "a cheerful glass" of an evening after their day's labour was over. As in all cases of this nature, the taste for liquor daily gains strength, and is apt to go beyond the bounds of moderation. When they seated themselves, they sometimes forgot to rise, till after one in the night, and staggered home through the dark and

lonesome streets to their respective homes. To be sure, promises to abstain in future were not wanting—that is to say, when unwell in the morning from a night's carouse—

But, alas! when habit's rooted,  
Few ha'e pith the root to pu':  
Their resolves were aye nonsuited,  
Promised aye, but aye got fu'.—*Macneill.*

The reception which the two boon companions respectively met with on these occasions from their wives, was very different, and it is to this point I wish to direct the particular attention of young married women. Whatever time Samuel went home, be it night or morning, Betty always received him with a smile; never one angry or reproachful word dropped from her lips, and he often cursed himself for an unfeeling brute, to abuse so much goodness. But the case was quite different with poor Sharp; if he staid a little later than usual, Mary's tongue went like a bell; her lectures continued for the most part till he fell fast asleep, and when he awaked in the morning, she began afresh: she would sometimes even follow him to the shop, and scold him there. Things went on at this rate, till he could not think of entering his own door; and instead of making him better, she made him ten times worse than he would have been; instead of alluring him home, she drove him away. Often would he sigh, and say to Samuel, "You married a lamb, but I married a raging lion."

It happened one night that Samuel got quite intoxicated, and behaved in such a riotous manner that the people of the house were obliged to call the guard (for there was no police in these days), who put him in the cell where they usually confined disorderly persons for a night. Robert Sharp, his friend, was with him at the time, and being tolerably sober, he went directly and told Samuel's wife that her husband was in confinement. Instead of scolding and calling ill names, as some women would have done, she immediately put her child into the cradle, and getting a neighbour woman to stay with it, hastened with a bowl of warm broth, a big coat, and a night-cap, to the place of confinement; having procured admittance, she got her husband to take the broth, which refreshed him much, as he had had little meat all day. She then made him put on the coat and cap, and told him she would have staid with him all night, if it had not been for the child, but bade him keep a good heart, as one night would soon wear over, and he would be liberated next day, when she would have something that was comfortable for him. She then took a large handkerchief from her pocket, and, tying it round his neck above the one he had on before, to keep him warm, kindly asked him if there was any thing further she could do for him. He answering in the negative, she said she must bid him good night, on account of the child.

There was so much genuine tenderness and forgiveness in all this, that Samuel's heart was melted—his feelings were fairly roused. After a moment's hesitation, he gently put his arm around his amiable wife's neck, and laying his head on her bosom, shed a plentiful shower of tears. At last he exclaimed, "Betty, I have been a brute, a blockhead, and a villain, to abuse such goodness! but if I am spared, I here solemnly promise to lead quite a different life, so much so, that you yourself shall be amazed at my conduct. If you had come just now to scold and abuse me, as no doubt I deserved, I should very likely have been stubborn and sulky, but your behaviour has quite overcome me: therefore, go home to the dear infant; and if I live, I will follow a different line of life." Betty wished him good night, and left him. He threw himself down among some straw that was in a corner of the cell, and soon fell asleep.

As nothing very serious was laid to his charge, the guard let him out next morning, without troubling a magistrate with the business. On being set at liberty, he went straight home, where his wife received him as kindly as if come from doing the most

meritorious action. The house was clean, warm, and comfortable; and after getting breakfast, she had him put to bed. On feeling himself so snug and happy, he fell fast asleep, in which state he continued most part of the day. When he awoke near the evening, he saw Betty stepping through the house without her shoes, for fear of disturbing him. Having observed her for some time, he again thought to himself, Oh, what goodness have I abused.

From this time forward, Samuel conducted himself quite in a different manner. He had been shamed into a reform of his behaviour, and his honour was involved in his declaration of repentance. No longer proceeding to the public-house on the evenings, he spent his leisure hours rationally and agreeably, either at his own cheerful fireside, or in the society of one or other of his neighbours. To begin this course of life was, however, no easy task. There was a craving for drink which had to be vanquished, and this was accomplished mainly by his wife ingeniously substituting the use of simple beverages for intoxicating liquors.

But what had become of Samuel's companion, Robert Sharp, while this process of reformation was effecting? He felt it a hard blow to lose the acquaintanceship of his own friend, but Samuel's resolution was invincible, and he had to give him up. To make the case worse, poor Robert had no resource in his deprivation. He had no comfortable home to relish, or to wean him from his unhappy practice of nightly tipping. If he set his face within his own door, he was very glad to escape as soon as possible, for his wife made the house far too hot to hold him. He was always the mildest and best natured of the two companions; and if he had met with such a spouse as Samuel Young did, he might have proved a most excellent husband after all, but his wife drove him to distraction. He had now no social friend to meet him in the evenings, but was glad to take up with any chance companion that fell in his way. He often tried to entice his old friend Samuel to take a glass with him, but all in vain; he would not yield. "Oh, I applaud you for your resolution," Robert would say; "you have a comfortable home to go to, and a wife who is more an angel than a woman;" and then he would sigh bitterly, exclaiming, "Oh, if I had only got such another!"

Things could not go on this way for ever. One day when Robert went home to dinner, his termagant wife, conceiving that she had not lectured him sufficiently in the morning on the subject of his previous night's debauch, began afresh upon him, and gave him a thorough scolding in her best style. Instead, also, of setting any food before him, she placed on the table an empty plate flanked with a knife, fork, and spoon, and told him with bitter scorn, that there was his dinner—there was what he had wrought for. By way of climax, she snatched up the tongs and threw them at his head. This was too much for Bob. The accumulation of horrors was more than he could patiently endure. Roused to frenzy, he rushed from the dwelling, and fled he hardly knew whither. Night came on, and he was seen wandering in a disconsolate mood along the banks of the Nith, about a mile above the town. The day passed over, but he never came home: night closed in, but there was no word of him: his wife sent to the different public-houses where she knew that he frequented, but no person had seen him. Next day, some neighbours went in search of him, and at last found his body in the river. He was taken home and buried. The widow was long very badly off in respect of her worldly circumstances. Betty Wilson often assisted her underhanded, or in a secret manner, but Samuel Young never could endure to see her. He would often say, "She drove to desperation, and I am afraid to self-destruction, my ever to be lamented friend Bob Sharp."

[Saunders concludes with some shrewd remarks on the evils of drunkenness and of a bad temper, but these do not require to be quoted. The moral is obvious. The story, such as it is, is a perfect picture of what is daily taking place in innumerable instances in the humble classes of society. Of late years, all parts of the United Kingdom have been signalized by suicides and murders, produced from quarrels betwixt husbands and wives, in consequence of one of the parties being addicted to drunkenness. In Scotland, in particular, for a considerable period, at least one murder, and consequently one execution, occurred on an average per annum, from no other cause than this. The person executed was either a wife for murdering her husband, or a husband for murdering his wife. As far as we can at present recollect, five succes-

sive executions took place in Edinburgh, within as many years, purely from quarrels arising from intemperance. The number of cases coming under the cognizance of the police court, in which murder has been all but accomplished, from the same cause, it would be impossible to particularize. Except from the efforts of some philanthropic individuals, who have formed societies to induce habits of temperance—and who have too frequently been ridiculed for their pains—nothing, we regret to add, has been done to assuage the evil.]—*Chambers' Edinburgh Journal.*

## SONS OF THE RETAILER.

*From the Maine Temperance Gazette.*

Mr. Blagden had the reputation of being an honest upright man. Portly in his person, decorous in his manners, sober in his habits, and always to be seen, on a Sabbath, at the village church, often has he been known to interest himself for the poor and needy; ministering to their wants and supplying them from his own resources, and no one ever spoke of him, but as a desirable neighbour.

Mr. Blagden had two sons, for whom wealth purchased privileges which their father had never enjoyed. By this means they were enabled to come into life with cultivated minds and polished manners. John, the eldest son, was a perfect model of all that is elegant and graceful; like their father they were merchants, and like him they sold the fatal poison, that at last "biteth like a serpent, and stingeth like an adder."

The early habits of the parent were frugal; bred up as he had been in the abodes of obscure poverty, his constitution became firm and his health uniform; thus he was enabled to endure comparatively unharmed, the customs then so prevalent, of daily potations from the bottle. Not so with the sons; their imitation had been quite too early to escape the doom which so often overtakes the SONS OF RETAILERS.

The young Blagdens entered upon active life caressed and admired, especially the eldest son, who had every advantage of person and manners to recommend him to favour. In early life he married—but why should I draw away the evil? He was the son of a RETAILER! and he separated from her whom he had voluntarily, sworn to love and protect, and ended his days at the south, a poor dissipated debauchee.

George had not his brother's elegance, but he had his love of the bottle and his habits of intemperance; yet so much concealed that when he offered his hand to a young lady of a cultivated mind, and refined manners, she hesitated not to unite her destiny with his. But bitter was the grief that followed her bridal—such I believe, as always is felt when there is intemperance in the father of a family—mortified feeling, unkindness, poverty and suffering.

This is no fiction. Francis Blagden was one of my early friends.

The last time I saw her husband, he was led into the room by his wife, for the irregularities of his life had caused total blindness: but in the calm and often useful hours of adversity, George Blagden thought on his ways. Oh, Frances, said the subdued man, to his stricken wife, I have sinned. Oh, tell me of your God; and the tear of repentance mingled with the bitter remorse of the smitten man. Frances gathered her babes about her, and wiping the unbidden tear from her eyes, offered up devout thanksgiving, such as no temporal good could have drawn from her scathed heart, and once more she felt that they might be happy. True they were poor, and George, though he gladly would have done it, no longer could supply the necessities of herself and little ones. Intemperance had blighted all the prospects of the retailer's son. George Blagden died in the midst of his days, leaving his family plunged in the deepest poverty. But thanks, everlasting thanks be to God, that a ray of light did burst out from the darkness that gathered over the grave of this young man—there was a hope, that God forgave his sins; though their consequences are felt up to this hour, by his widow and her fatherless children. L.

## FACTS.

The following facts may serve as a mirror, and ought to be placed before every rum-seller, that he may see his own image as distinctly as it is seen by others.

1. A Mrs. C—, of Franklin County, is one of those unfortunate

females, who have learned to love liquor. Not long since, wishing to purchase a quantity of her favorite beverage, she searched her house to find some articles which she might sell for that purpose, but the premises having before been laid under contribution to answer a similar end, nothing could be found which would so well answer her purpose, as a piece of new cotton cloth, which had been purchased for the use of the family, and which they much needed at the time for necessary clothing. This she tore up into pieces and sold to a grocer for paper rags, and thus obtained the means of intoxication. She drank what she had obtained in this way, and before night was seen travelling through the village trying to borrow a shilling with which to purchase more. In this she also succeeded. This miserable woman has lately left her husband, and a little son about eight years of age, and taken up her residence in a neighboring state; her husband, who is also a drinker, has since gone away, leaving his son to suffer, or be supported at the poorhouse.

2. Mrs. T—, of the same town, one day, while her husband was absent, took every shirt belonging to the poor man, tore them in pieces, and sold them to an honorable merchant for rum. The husband is also a tippler, and will perhaps pay off his spouse for her misdeed in the same kind of coin, unless the rum-seller's conscience shall enter a protest in her behalf.

3. Mrs. W— loves rum, and religious rum-sellers too, when she has the good luck to find one. She found one, she says, the other day, for after she had picked up all the rags in her house, and found she had not enough to purchase the *quantum sufficit* of liquor, she took her bible, soaked it in the water-bucket, wrapped it up in the rags, and sent the bundle to the grocer, who discovering some apparent disproportion between its weight and dimensions, opened it, as any honest man would have done, and when he found the bible, "Don't you think," said she, "he sent the book back, telling the boy that if I would read it, it would teach me better than to drink; and what was still better, as sure as I'm alive, he sent with it as much rum as I expected for the rags and bible too; sure he must be the best of Christians."

4. In Clinton County there is a young man, of respectable connexions, who has become so degraded as to steal in order to obtain the means of intoxication. A few months ago, he stole a quantity of ashes, and carried them on his back, several miles, and sold them for liquor, and made himself drunk. O! when will a virtuous community indignantly frown upon the rum-seller, and compel him, if they cannot persuade him, to relinquish a business at once so disgraceful and so wicked?

5. A poor woman in P— last winter sent her little daughter frequently to a neighbor to sell a small quantity of meal or bran for a few cents, with which to purchase, as he said, a loaf of bread at the baker's. She was at last followed on her way home, and it was discovered, that instead of going to the baker's to purchase bread, she went to the grocer's to purchase rum for her mother. Yes, a mother thus teaching her daughter to lie and deceive.

The following is from an eloquent address of Mr. Sargent, (the author of the celebrated Temperance Tales,) to the Teetotalers of Providence.

"As certainly as falsehood and truth must ever be twain, sooner or later, the God of mercy will give you the victory. The inebriating draught shall no longer be found upon the earth, for its products shall no longer be converted into poison for man. Summer and winter, seed time and harvest, shall pass away, and no child of Adam shall descend any more into the drunkard's grave. The child shall no longer be guided to destruction by the example of its intemperate father. The wife shall no longer wait, and watch, and weep, for the return of a drunken husband, at the midnight hour, stirring the embers of a scanty fire, and rocking the cradle which contains the bone of his bone, and the flesh of his flesh. Children shall no longer fly in terror from their inebriated parents. The baser passions in man's nature, no longer excited by the stimulus of intoxicating liquor, he shall come under the government of reason; man shall regain the dominion over himself; religion shall resume her station in the soul. The flood-gates of ruin shall be closed for ever. The bitter waters of strife, which for ages have deluged and desolated the earth, shall be dried up at their fountain heads. The sun shall shine with a brighter splendor; and the broad midway moon as she sails athwart the sky, shall diffuse her milder light over a temperate world."

## EXTRACT

*From an Address to a Temperance Society at Argentueil, L. C.*

It is a common saying, and the mournful experience of thousands of our race has unhappily proved the truth of it, that "drunkenness is an inlet to every vice." It is itself a very great vice;—and as if it were not enough, it daily adds to itself a variety of other vices. It natively leads to the perpetration of innumerable and most shocking crimes. Under what circumstances do men generally commit those horrid crimes, which, by the laws of every well-regulated community, bring the perpetrators of them to suffer death in the most disgraceful manner? These crimes are usually committed under the influence of ardent spirits.

The unnecessary use of these pernicious liquids renders thousands, and hundreds of thousands of our race, obnoxious to a multitude of mortal diseases, at a much earlier period of life than they would otherwise be seized with them. Is the life of mankind on earth so very long, that they may warrantably squander their money, and waste their time in drinking ardent spirits, and thereby invite the assistance of premature diseases, in order to shorten it! Nineteenths of all the crimes, on account of which so many thousands of our race are confined in jails, bridewells, and state-prisons, may justly be traced to the unnecessary and demoralizing use of ardent spirits. It is truly lamentable, beyond expression, to consider what vast multitudes of our brethren have fallen victims to the habitual and unnecessary use of these most baneful liquids. In one single year, it is affirmed, on what appears to be unquestionable authority, that not less than thirty thousand persons have lost their lives, within the boundaries of the United States, by the immoderate use of these inebriating spirits. This is surely a very dreadful and costly sacrifice to the demon of intemperance.

The Holy Scriptures authorize us to affirm with confidence, that all confirmed and finally-impenitent drunkards shall inevitably be subjected to everlasting misery. For these divinely inspired writings expressly and repeatedly assure us that "drunkards shall not inherit the kingdom of God." Were this expressive of nothing more than *not enjoying* the kingdom of God, it ought certainly to induce every drunkard to abandon his unhalloved use of every species of inebriating drink. But exclusion from the kingdom of God must be considered as exclusive of all felicity. Those who shall not inherit the kingdom of God, can inherit nothing that is worth the enjoying. They shall inherit nothing which they would wish to possess. They must labour under an eternal destitution of every thing that is truly good and desirable. And even this is far, very far indeed, from being the thousandth part of their infelicity. The absolute want of all happiness, abstractly considered, would be happiness itself, compared with what awaits them. Those who are not admitted into the kingdom of God, are subjected to the greatest positive misery. Indignation and wrath, tribulation and anguish, so great, and dreadful, and terrible, as not to be expressed in the language of mortals, must most certainly be their eternal portion. To be in any degree instrumental in rescuing, were it only one individual, from the habit of drunkenness, which, when thoroughly formed and finally persevered in, unavoidably leads down to the regions of unceasing and indescribable misery, would certainly be highly honourable. Success in a single instance, in this most laudable enterprise, would doubtless be an ample recompence for the combined exertions of a thousand friends of Temperance. But we hope for much greater success than this. Small, indeed, and exceedingly feeble, are our hopes of reclaiming confirmed drunkards; especially while their opportunities of indulging their wretched appetites continue to be so numerous as they unhappily are in this vicinity. Yet, notwithstanding this, we entertain the pleasing expectation, that the labours of this Society will, through the blessing of God, be the means of confirming the habits of sobriety and temperance in many who have never been guilty of drunkenness,—and likewise of inspiring a large proportion of the rising generation around us, with an early and invincible aversion to that most destructive practice.

One thousand one hundred and fifteen members have joined the South Branch of the Cork Temperance Society in a few weeks! Three publicans signed, and are now selling bread and groceries. One hundred and fourteen signed at one meeting last week.

## CANADA TEMPERANCE ADVOCATE.

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

MONTREAL, JANUARY, 1839.

**DEATH OF TWO PERSONS BY INTOXICATION.**—We beg to direct attention to the following melancholy facts, and offer a few comments on the conduct of the individuals concerned in them: and we do so, not for the purpose of holding up those individuals to censure, (for they are not more to blame than the public which permits and sanctions their deeds,) but with the desire to rouse the public if possible to a sense of its duty and interest.

On the 6th of December, MONTGOMERY, who was a volunteer, received his pay; and went to spend it in *drink*, in company with one DELANEY, and some others. In the course of the night, DELANEY became quite insensible, foamed at the mouth, and exhibited symptoms so alarming that it was thought necessary to send him to the hospital; where he died, three or four days after. Next morning, however, MONTGOMERY resumed the debauch, but did not carry it to very great excess. He was too sick to do so, and was prevented also by the remonstrances of his wife, who entreated him to permit her to make him some tea. At last he consented, but while she was preparing it, he laid hold of a bottle of whiskey, nearly full, which stood near him, and emptied it, or nearly so, at a draught. He then went to bed, and, about an hour after, his wife found him a *corpse*!

These are the facts. The alarm was immediately given, and Government, as in duty bound to protect the lives and liberties of the subjects, sent an officer to make inquiry. The coroner came, summoned a jury, and found, as usual, that the deceased "died of intoxication." And here the matter rests,—this is considered all that the Government can do, to avenge the death of one subject and protect others from suffering in a similar way!

We believe that the above verdict is the only one that the coroner could return, in the present state of the law. We do not find fault with that officer, but we must lift up our voice against the system under which he acts. His sentence, instead of being calculated to bring out the guilty cause of that man's death to view, and exposing it to punishment, is rather calculated to conceal it. It acts as a blind upon public curiosity, it hushes up inquiry, and thereby prevents the danger from being traced to its source, and removed.

If the Government had pursued the inquiry farther, it would have been found, that these two men (for although DELANEY did not die immediately, it is evident that both he and MONTGOMERY died by the same cause) died in consequence of using drink, which had been procured at THOMPSON'S grocery, in the neighbourhood, and perhaps THOMPSON had procured it at the distillery on the opposite side of the street. But, if either the distiller or the grocer had been challenged, they could have pleaded that they have a *licence* from Government itself to pursue their respective occupations, and, by that very fact, the consequences are more justly chargeable against the power which sanctions them than against themselves.

But although these men are not amenable to the laws of the country for having caused the death of two of the citizens, it will by no means follow that they are not amenable to the laws of God. And the following words inform us that he makes a more rigorous

inquisition after blood than human Governors: "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." In the prospect of such a scrutiny, we think, it will be no pleasant reflection to THOMPSON, the grocer, (the distiller we have not learned) to know that, at one and the same debauch, he has been the means of hurling two victims headlong into eternity! Their blood is now *crying unto God from the ground*, and although we would not take it upon us to name the particular individual or individuals against whom its accusation is presented, yet we would not, for the world, run such a fearful risk as that to which he is exposed. No evasion will serve before the Divine tribunal. An Omniscient God is able to trace effects to their causes, and he will bring due punishment upon the guilty.

The conduct of our Government, and we may say, of all human governments, without making any invidious distinctions, forms a striking contrast to the jealous care with which the Divine Government watches over the safety of human life. In the one case, a few formal inquiries are made, a conclusion is arrived at before the subject is searched to the bottom, and all farther concern is dismissed; but in the other case, the investigation is pursued till the guilty shedder of blood is discovered, and punished. Under the Israelitish Government, when a man was found murdered, the magistrates of the nearest city were taken strictly to task upon it, and were required to go through a solemn ceremonial before they were considered free from responsibility. It was an awful matter to have "*innocent blood*" lying on a land then,—it is now not so.

Our magistrates have just sounded an alarm about *mad dogs*; but what evil have they been doing? It is by no means improbable that this alarm may have arisen wholly from some groundless apprehension. But MONTGOMERY and DELANEY have lost their lives by intoxicating drink; and is there no alarm to be sounded about this danger? Oh, with what lamentable inconsistency do we act! The evil which the community has suffered from mad dogs does not weigh a feather when put in the balance with the enormous amount arising from intoxicating liquors, yet the former calls forth proclamations from the magistrates, and puts the whole system of police officers on the alert, to defend the city from the horrible calamity, while the latter is *protected and encouraged*!

Those prejudices must be strong indeed, which can prevent people from perceiving where the guilt of the blood lies, in this case. Mr. THOMPSON, the grocer already referred to, owns a number of small houses, or rather hovels, known by the descriptive name of THOMPSON'S *cellars*, they are situated just behind his own grocery. They are generally crowded with the victims of vice and poverty, and from these miserable haunts, the shouts of intemperance, and the brawls which it causes, are almost constantly resounding. Both DELANEY and MONTGOMERY inhabited these cellars. The St. Lawrence Distillery is on the opposite side of the street. Now, if we should find a mangled corpse lying in the neighbourhood of a tiger, or some ferocious beast of prey, we would have no doubts respecting the cause of the unfortunate being's death. And why should we have any greater doubts in this case, when the corpse is found in the parlours of a *grocery*, and within a few yards of a distillery.

Fellow citizens, the blame lies, notwithstanding, chiefly upon you. In looking at the fearful end of MONTGOMERY and DELANEY, you are ready to ascribe it only to their folly or sin. Far be it from us to exculpate them in this respect, but at the same time the sacred cause of truth renders it necessary to present and urge

another view of the question. They have fallen, the victims of a system which you yourselves patronize and uphold. You have caused distilleries and taverns to be erected, in every quarter of the city. And what are these but the apparatus of death?—the necessary preparations for producing intemperance, and all its results. So long as you support such a system, do not suppose that the guilt of its consequences is to be thrown wholly upon the heads of its victims. No, you must share it with them—ye importers and distillers, who, by the enormous gain which you acquire from the unholy traffic, clothe yourselves in purple and scarlet, and feed sumptuously every day, regardless of the hearts which you break in this world, and the souls which you ruin in the next—ye ministers of religion, who “prophecy smooth things” to the people, and do not “lift up your voice like a trumpet to make them know their transgressions, only lest you should suffer persecution for the cross of Christ”—ye moderate drinking elders and deacons, and church-members, who practically unite in proclaiming, “let us keep up the system of using intoxicating liquors, whatever efforts may be made to overthrow it”—on your heads rests the blood of those men; you support the system, which has destroyed them!

God is witness that we do not write these things in anger, but in grief. Our heart is pained with witnessing the daily results of this system, on the one hand, and the obstinacy with which it is defended, on the other. “Return, O Lord; how long? and let it repent thee concerning thy servants.”

ST. ANDREW'S DINNER.—We have already lifted up our voice against this, and all other similar celebrations, and as the guardians of the public interests of temperance, we deem it our duty to return again to the attack; for we pledge ourselves never to lay down our opposition till the obnoxious nuisance is removed. The day has been again celebrated. We confess it took us rather by surprise, else we would have animadverted on it last month; however, it is never too late to expose an evil. The accounts which appeared in the newspapers was, as usual, a fulsome panegyric, in which notice of an “eloquent sermon,” by one of the reverend gentlemen, who also figured at a toast, in the course of the banquet, was strangely mixed with allusions to “solemnities,” “national standards and banners,” “procession,” “pipers,” “band of the Royals,” &c., the whole conveying the impression, that it was more nearly allied to those festivities which were practised in the dark days of paganism, than to any Christian usage.

We have always been at a loss to discover what special connection St. ANDREW ever had with Scotland, or either of them with the thirtieth day of November; nor can we understand how this Apostle can be “honoared” by our doing a thing which he never did, but which, on the contrary, he testified against, for we may presume that he was of the same mind with the rest of the Apostles respecting “revellings, and banquetings,” and such like. We would recommend it to the consideration of the chaplain who shall next preach the “eloquent” sermon on this occasion to clear this up,—we entreat him also to inquire seriously, whether the day, as now celebrated, is more likely to be regarded as a triumph, by Saint ANDREW, or by Bacchus.

This Anniversary was observed in the usual manner. The company ate and drank; speeches were made and toasts were given, which were applauded with the usual amount of din. One extraordinary circumstance attended it, which we must not omit to notice,—£60 were subscribed for the relief of the families of the brave

volunteers, who fell in defending the frontier at Odell-town and Lacole. This is the only good thing which we find amongst the transactions of the day, not excepting even the “eloquent” sermon, for, however intrinsically excellent, we can regard it only as a profane attempt to throw the garb of devotion over the bacchanalian rites which were to follow. It pleased the worthy chairman so much that he could not help remarking, that it afforded a “good practical commentary on the cold philosophy, which condemned public dinners at all times, and especially on that occasion.” We beg leave to offer a short “commentary” on this observation of the President. We have a high respect for the Honorable P. M'GILL, as a useful and public spirited citizen; but as he has travelled out of his way to attack us, we trust, if we defend ourselves, we shall only be considered as acting according to that motto, which the sons of St. ANDREW profess to admire so much: “nemo me impune, &c.”

This observation of the President evidently implies that the dinner was the means of eliciting this display of charity; if it does not mean this, it amounts to nothing. Now, in this view of it, we deny that the charity of the worthy President himself requires to be stimulated by a public dinner, and the drinking and toasting which follow; and as for the rest of the gentlemen who were present, we apprehend they will be disposed to look upon it as a very equivocal compliment. What! to have it told that they would not have subscribed except they had been at the dinner, or that they would not have subscribed so liberally! Can they not be charitable until they are under the influence of liquor! We hope there is neither truth nor “philosophy” in the President's remark in this sense.

But to the point. There were eighty persons at the dinner, amongst whom £60 were raised for the Lacole sufferers—this is at the rate of three dollars each\* while at the same time those very persons were paying about seven dollars each for their dinner! What a “practical commentary!” Besides, when subscription lists were opened at the News Room and other places, gentlemen, who had not tasted of St. ANDREW'S dainties, hastened to append their names; and it is a fact, that if we take from amongst these, men of the same standing with the “philosophers” who dined, their subscriptions are found to average from five to twenty dollars. A pleasing fact here occurs to our mind, which is deserving of being honourably recorded. The members of the St. ANDREW'S Society, at Cobourg, U. C., resolved to have no dinner on this anniversary, but to pay their ticket to the President, that the WHOLE SUM might be given for the relief of the sufferers at Prescott. Mr. M'GILL, according to the spirit of his “commentary,” would have called this “cold philosophy;” but it is warm charity, so warm that the heart glows to contemplate it.

Taking these things together it will appear, that if the members of the Society here had acted according to that better philosophy, which the President contemptuously derided, they would have given ten dollars each for the relief of the distressed instead of three. And if they had subscribed with corresponding liberality to those who subscribed at the News Room, they would have raised £200 instead of £60! This boasted “dinner,” therefore, instead of prompting charity, has absorbed it. It has consumed the feast itself, and left only the fragments to the poor. But for it, the Lacole sufferers would have received at least £140 more, from the very men who sat at the table. Oh! what an impressive “commentary” does this afford on the whole system of public dinners. It is the height

\* If £50 were raised, as stated in another report, this gives only 12s. 6d. for each man.

of burlesque to describe them as friendly to the exercise of Christian charity, or any other virtue whatever. It is true they may sometimes lead people to part with their money freely for any purpose, but it would be idle to say this is not charity. For it is precisely on the same principle that liquors are introduced into public sales, to make people *bid*.

One word on the conduct of those ministers who were present, and we have done. For the sake of those who are at a distance, it may be necessary to state that two ministers of the Kirk of Scotland were at the dinner. It may be considered invidious in us to make any strictures on their conduct; but respect for their office, and a regard to truth and duty, leave us no alternative. The Kirk of Scotland forbids the ministers of her communion from "frequenting taverns at late hours, and drinking healths," but they have disregarded this rule on this occasion, not to the honour of their church. *Is it consistent for a minister of the gospel to stand, with his glass in his hand, in the midst of tumblers and decanters, and the stench of alcohol, &c., and propose a toast, that the company may have an opportunity of swallowing another draught, some of whom have, perhaps, swallowed enough already? Or is it consistent to join in the senseless "hip, hip, hurra," not to speak of chanting such heathenish ditties as, "When Vulcan forged the bolts of Jove." Only conceive of JESUS CHRIST acting in this manner, or any of his Apostles! Away with the thought! Yet it serves to show the monstrous impropriety which these ministers have committed on this occasion. But we forbear. We hope that they will henceforward employ their learning and their talents only in such a manner as will make them an honour and blessing to the Kirk of Scotland in this city.*

**NEW YEAR'S DAY.**—What a host of associations are connected with the recurrence of this day, producing both pleasing and painful emotions in the mind! Political papers take a view of the transactions which have affected the political state of the world, during the past year, and the practice is no less worthy of being observed by those which are established for other objects.

In taking a retrospective view of temperance operations, during last year, there is very little of an encouraging nature to remark, as regards this country, at least. Many have fallen from the once happy state in which teetotalism had placed them, and are now wending their way to the drunkard's grave, some by rapid and others by more gradual steps. Alas! how hopeless now is their case. Members of the Society are luke-warm, and neither by their presence at public meetings, their active exertions, nor liberal contributions are they aiding the cause.

Such is the present state of things. What are the prospects for the future? War still threatens, bringing with it intemperance and all its allied evils, bursting asunder, in fact, every moral tie, and effacing all sense of moral obligation. Two immense distilleries are about to commence operations in this city. Exertions on behalf of temperance seem almost to have been wholly given up in the country parts. A portentous cloud is gathering over our land, and threatens to pour forth a storm that shall desolate its beauty. But still the friends of total abstinence need not despair. The cause is assuredly of God, and must prevail, for the millennial glory cannot arrive without the previous success of the temperance reformation.

It has been retrograding only in Canada, and this is to be ascribed to the military operations; in other countries the cause in which we feel so deeply has made the most rapid and encouraging progress.

It has advanced greatly in the British Isles. The principality of Wales is almost entirely purged from the presence of alcoholic poison. In the Isle of Man, in Lancashire, in the South and West of Scotland, and in the North of Ireland, the cause is so strong as to be almost within reach of complete victory. In the neighbouring Union, four States have passed, or are engaged in considering, legislative enactments, prohibiting the retail of spirituous liquors.

To speak more in detail, we trust soon to have a large quantity of tracts, and when the navigation opens, a still larger. An official Agent is in view for this city. This paper will be kept up at every sacrifice, and the operations of the Society continued.

The true friends of the Temperance Reformation will see the necessity of redoubled prayer and zeal, and if these are exercised as they ought to be, this year will not close so gloomily over the cause as the last has done.

**FRIEND OF TEMPERANCE.**—"I am a friend of Temperance," said a reverend gentleman the other day in a public company, "but not of your extreme doctrine of abstinence!" We of course admit the second clause of this statement, but we utterly deny the first. You uphold the system of making, and selling, and using intoxicating drinks, *by which intemperance is produced; you stand up in defence of the wine decanter, and the punch bowl, and the rum jug; of the grog shop with its huge casks, and its gallon, and pint, and half pint measures; and the trade which is there carried on—you take them all in your arms as "things that are lovely and of good report," and throw down the gauntlet in their defence. Now, sir, these are things by which many souls, IN YOUR CONGREGATION, whom you ought to labour to save, will be eternally ruined—these things are the most deadly enemies of temperance to be found in our land—these are the very means by which drunkenness, and all its heart-rending accompaniments are introduced amongst us; and yet, while you are the friend of these things, you pretend to be a friend also of temperance! No, the inconsistency is too great to escape without exposure. You are an enemy of temperance, the more dangerous that you are a concealed one, and, from the station which you fill, armed with great influence. If you think this conclusion is too hard, it is based on the following maxim, which you may overturn, if you can—"He who is friendly to the means by which intemperance is produced, is friendly to intemperance itself."*

**TAVERN KEEPERS.**—The mean and unfeeling actions of these men are beyond description; and were there nothing else to stamp the traffic with odium, their conduct would accomplish it. An industrious member of the Temperance Society in this place, father of two small children, subject to the unspeakable affliction of a drunken wife, asked us the other day if the tavern-keepers could not be punished for the way they connived at his wife's making away with his property. He said that she takes his and the little children's clothes, not to speak of her own, to these dens of vice and misery, and leaves them there in pledge for the payment of liquor to get drunk with. A man of the name of RIN, keeping one of these beggar manufactories, at the end of St. Maurice Street, and claiming to be regarded among his fellow-citizens as a respectable man, has had the meanness to take in pledge from this unnatural woman, her very shift, for the price of a glass of his liquor, which he knew was to be paid for afterwards at the price of her children's hunger and want of clothing.

Our informant further said that this same man has in pledge for liquor a cutting diamond, left there by a glazier's wife, although



her husband is thereby deprived of this necessary tool; and, notwithstanding, he cannot but be aware that the liquor obtained on it is fast killing two persons, (for he also is intemperate) who might otherwise be useful and happy members of society. This same glazier, one of the Volunteers in the Third Battalion, with his pay, bought a quilt, almost the only covering he had on their heap of straw, which is in a garret without fire, and, incredible to relate, this man RIN, or some of his neighbours, has it now in his possession for liquor. It may be further remarked that the glazier drunk out the balance of pay before stopping. This unhappy couple have a girl twelve years old, who is obliged to go a begging for her support, and to assist her parents to carry on their drunkenness.

We have other facts respecting the doings of tavern-keepers, and unless a change takes place in their conduct, they will be made public, and held up to just execration. It is in vain to expect of men so lost to shame and the dictates of humanity, that they will be deterred by any other means than a public exposure of their doings, and we would be wanting in our duty as public advocates of the temperance cause were we to fail in making it. And let not RIN, or any man whose conduct is hereafter exposed, say that we are invading private rights in bringing to light his deeds. He is a public man, licensed by our incompetent magistracy, and therefore amenable to public opinion, and liable, in his rum-selling capacity, to be brought before its bar.

E. C. DELAVAN, the great pillar of temperance on this continent, having distinguished himself no less by his unwearied personal labours, than his munificent contributions on its behalf, has visited England to promote the cause there. "We understand, says an English paper, it is his intention, in conjunction with those tried advocates of temperance in the old country, R. G. WHITE, Esq., of Dublin, J. DUNLOP, Esq. of the Glen, near Greenock, Mr. JOSEPH LIVESEY, of Preston, and others, to make a six months' tour of England, for the purpose of gaining statistical facts and information connected with this great national question; and at the same time to make a grand effort towards concentrating the influence of all parts of the country into one common focus, for the purpose of bringing the importance and vastness of this subject more prominently before all classes of the community, by disseminating, through the agency of the press, a flood of light upon the mighty evil which afflicts our land." We anticipate great results from their efforts.

We perceive, from the *Journal of the American Temperance Union*, that a number of passengers in the *Great Western*, on her last voyage to England, drew up a paper, to be presented by Capt. HOSKINS to the Directors of the *Great Western Steam Navigation Company*, recommending an important improvement as regards the distribution of intoxicating drinks on board that vessel. It appears that at present a charge for wines and other liquors is included in the fare, so that each passenger may call for them at any time, and in any quantity, without any additional payment. It is proposed, however, that the charge for "wines, &c." be separated from the fare, so that those only who use them shall be under the necessity of paying for them, and that the same regulations on this head shall be adopted in the *Great Western*, as are observed at present, in well conducted hotels. Fifty-seven names are appended to this paper, amongst which we find the names of Lord

ARTHUR LENNOX, M. P., JOHN B. ROBINSON, Chief Justice of Upper Canada, E. C. DELAVAN, Esq., Albany, &c. It is added that Capt. HOSKINS, and the Agent of the Company in New York, are in favour of the proposed change. This is the first step in "the march of improvement,"—intoxicating drinks are put out of the cabin; the second, or the third will be, to put them out of the ship.

NEW PAPER.—Another labourer in the cause of Temperance has lately made its appearance—the *Rhode Island Temperance Gazette*. It takes the high ground of total abstinence. We hail it therefore as a brother. It is ably conducted, and we doubt not it is preparing the way for the introduction, into Rhode Island, of a measure similar to that which has been adopted in Massachusetts.

### Progress of the Temperance Reform.

Brown, December 22, 1838.

SIR,—With great pleasure I write the following lines to you on the subject of Temperance in this place. You are most likely acquainted with the progress of Temperance here through Mr. C. Knapp, who was formerly Secretary of the Society. On the 21st of October last, Mr. Knapp put a notice into the hands of the Rev. Richard Jones, Wesleyan Minister, requesting him to publish from the pulpit its contents, which were that a meeting of the Temperance Society, and others friendly to the cause, was to be held on the Friday evening following, for the purpose of reorganising the Society. According to the notice, about forty persons assembled; and, after some discussion on the subjects of Partial and Total Abstinence, the meeting was divided on the question whether the Society should be reorganised on the old system, or on the plan of Total Abstinence, and it gives me great pleasure to state that a majority appeared for the latter. A Society was immediately organised, with a Constitution similar to the one in Montreal, with Mr. Donald Kennedy for President, John Cochrane, Vice-President, C. B. Knapp, Treasurer, and myself Secretary. Our Committee of Management was also appointed. Committee and public meetings of the members have since been held; and although we have, as a Society, met with great opposition from a quarter which we did not anticipate, our members continue to increase; for, at the time the Society was organised, we only numbered sixteen, and we now number twenty-three. It was resolved at our last Committee meeting, that a copy of the proceedings of the Society, since its commencement, should be furnished to you for insertion in your next *Temperance Advocate*, but as they were lengthy, and would be troublesome to you, as well as fill too much of the *Advocate* up, I have endeavoured to give you all the information in my power, and in as condensed a form as possible. Now wishing a further and continued increase to our numbers, and prosperity to the cause everywhere, I remain, your's most respectfully,

HENRY BISHOPICK.

To James Court, Esq.

From the *Journal of the American Temperance Union*.

ENGLAND.—PERMANENT TEMPERANCE DOCUMENTS.—The proprietors of the *Isle of Man Temperance Guardian* have made arrangements to publish the whole of these valuable reports in successive numbers. About two thousand copies have already been subscribed for.

LIVERPOOL.—A new temperance journal upon the principles of total abstinence, has been established at Liverpool, under the management of Mr. Ackland, called *The Philanthropist and Total Abstinence Gazette*.

"There are within the new borough of Liverpool about thirteen hundred licensed victualling houses, and also about eight hundred beer shops. It has been found that the rent of public houses is above £50 per annum, and the rates and taxes on them are at least £10 per annum more. To maintain the families and pay wages and maintenance of servants will cost about £70 each house; making an aggregate cost for the support of each house of £130, or a total of £169,000. This must be paid from profits on



the sale of intoxicating liquors, and if we take the high rate of thirty-three per cent. as the profit, liquors to the amount of £500,000 per annum must be sold to raise it. The rent of eight hundred beer shops at an average of £18 per annum, and the rates, taxes, and partial support of the family at £30 each, will give a total charge of £48 per house, or the sum of £38,400. This also taken at a rate of thirty-three per cent. must require a sale of £115,000 per annum. Thus to maintain these twenty-one hundred houses a sum of not less than £600,000 is required. It is not easy to estimate the proportion of this sum paid by the labouring classes; but they certainly support the beer shops, and we may take half the public houses as supported by them. We have thus a sum of £350,000 per annum as spent by the labouring classes on intoxicating liquors. This amount is more than double the whole rent this class pays in Liverpool. The cottage property is not rated at £150,000; and, for little house, cellars, &c. £20,000, and we have only £170,000; less than what is uselessly, madly, spent in drink. The poor will remain poor, and the sufferings of the miserable must increase, while these things exist. When will churchmen act as churchmen?—When will men act like rational beings?"

**SCOTLAND.**—A very interesting and important event has recently occurred for the temperance cause in Scotland, viz. the formation of a **GENERAL TEMPERANCE UNION**, of the Total Abstinence Societies. A meeting of delegates to constitute the union was held on the 5th and 6th of August, at Glasgow. The following is the account of the meeting and organization from the *Isle of Man Guardian*.

John Dunlop, Esq. of Glet., near Greenock, the founder of the first temperance society established in Great Britain, was very appropriately called to the chair, and Dr. J. C. Douglas having been appointed Secretary, the following resolutions were adopted:

#### NAME AND OBJECT OF THE UNION.

That it is expedient there should be a more systematic co-operation, and combined procedure among the societies which have been formed in Scotland, on the principle of total abstinence from all intoxicating liquors; and, in order to proceed more energetically with the philanthropic work in which we are engaged, and with a view to extend and unite their common operation—it is moved that there shall be a general association of these societies, under the appellation of the "*Scottish Temperance Union*," on the principle of total abstinence from all intoxicating liquors.

#### BOND OF UNION.

That the Scottish Temperance Union shall consist exclusively of such societies in Scotland, as adopt a pledge to abstain from all intoxicating liquors, and neither to give nor offer them to others, except as a medicine, or in a religious ordinance, and adhere to the constitution of the union.

Having agreed upon the general constitution of the annual assembly, and appointed an executive committee to carry into effect the business thereof, the following resolutions were adopted:—

#### GENERAL RESOLUTIONS.

1st. That each society shall contribute at the rate of one penny annually, for each member, towards the funds of the union, and that the annual subscription should be paid in advance to the treasurer, in monthly or quarterly instalments—the first to be paid not later than the first of October next.

2d. That while this union approves of the advocacy of temperance on the principles of the gospel, all attacks upon religious creeds or political opinions, shall be strictly excluded from the meetings and publications of the union.

3d. The annual assembly earnestly recommend each society strenuously to endeavour to abrogate the artificial and compulsory drinking usages within its bounds, by making full investigation into them—causing the subject to form part of the speeches at public meetings, and by endeavouring to get workmen in factories and workshops, and the inhabitants generally, every where, to give up drinking usages, such as apprentices' and journeymen's entries, drinking fines, and treats, drinking at births, baptisms, marriages, and funerals—on pay-nights, at bargains, and a variety of other occasions.

4th. That the formation of female and juvenile societies be earnestly advocated, and that all such societies as adopt the princi-

ples of the union, shall have the power to send a representative to the annual assembly.

5th. That it be recommended to all the societies faithfully to administer wholesome discipline, and adopt such plans as shall secure a periodical visitation of all the members.

6th. That the Union shall at all times humbly acknowledge its dependence on the Divine blessing, for success in the work in which it is engaged, and shall claim at all times to rest upon this sure foundation.

7th. That John Dunlop, Esq. be President, and the Rev. H. Wright, Vice President, and Mr. G. Gallie, Treasurer to the Union for the ensuing year.

**BELFAST AND NORTH OF IRELAND.**—The cause of total abstinence was established in Belfast about one year and nine months ago, since which a great deal of good has been effected, chiefly among the working part of the population. In many instances whole families, which were in a destitute, helpless, and degraded state, through the drunken habits of some of their members, have risen, through the instrumentality of the total abstinence society, to a comfortable and prosperous state, and are now not only respectable moral characters, but constant attenders to their place of worship, and seem to enjoy the comforts of religion, and many of them are also Sabbath School teachers. We have seen clergymen in Belfast, members of our society, Church of England, Presbyterian and Methodist. We have about 2,500 members, and we calculate upon having upwards of, one hundred reformed drunkards. The whole north seems to be kindled into a flame of disapprobation against the use of intoxicating liquors. The accounts from every quarter respecting the progress of temperance principles are very encouraging; from Londonderry, from Newton Limividdy, from Enniskillen, from Strabane, and from many towns in the province of Connaught.—*Irish Temp. Gazette*.

**SAXONY.**—The kingdom of Saxony is perhaps the country in all Germany, where in proportion to its inhabitants, the greatest quantity of distilled spirits is consumed, and intemperance prevails to the greatest extent. The government has just published a statistical account of the distilleries now in operation in Saxony. This report states that the number of these is 3493. This, compared with the population, which according to the official census of 1837, amounts to 1,637,027 persons, gives one distillery of spirits to every 460 persons.

**RUSSIA.**—The following extract from the *Agricultural Gazette*, published at St Petersburg, shows that the Temperance cause is making some advance among the peasantry of that empire.

"It is known that within a few years, there have been formed in America, in England, and in Sweden, Temperance Societies, the object of which is, to cure the people of intemperance. The beneficial results of the labors of these societies are well known. They have found imitators in Russia; and it is remarkable, that the simple hearted peasants of the little parish of Nieder-Bartow in Courland have set the first example. The accounts of the Temperance Societies in the *Gazette* which is published in the Lettish language for the use of the inhabitants of those provinces, together with the wise advice of their worthy pastor, having convinced them that happy consequences would flow from a reformation of their habits, ninety-six peasants of that parish spontaneously formed a Temperance Society among themselves. In the same *Gazette* they have published an article in which they give an account, with the most touching simplicity, of the motives which influenced them in this movement, the difficulties which some of them experienced, at the beginning, in abstaining wholly from strong drinks, the good effects which they have already found, though their Society dates only from the last festival of Noel, and the happy influence of their example on those of their companions, even, who at first laughed at their Society,—eighty-three of whom have now joined it. They close this appeal to their fellow countrymen, by declaring that, since they have found by their own experience the beneficial consequences of this new mode of life, they have felt desirous to do what they could, to induce others to take the same course; invoking the blessing of heaven upon efforts which shall be made for so laudable an object.