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Selected for the Advocate.

INTEMPERANCE.

A TALE.

"Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine,—by INTEMPERANCE more!"

MILTON.

As natural objects dwindle from our view in proportion as they are distant from us, so are our minds affected not so much by the magnitude as by the locality of events; the loss of twenty persons on our coast by shipwreck will affect us less than the death of one individual before our own door; the plague, in its reckless and desolating career, depopulating whole districts, and converting cities into charnel houses, on the other side of the Mediterranean, will be spoken of *by us* with more composure than would a fever on this;—and, not to multiply examples, events of common occurrence among our fellow subjects, the unhappy Irish, awaken but a feeling which, in comparison with that which would be called forth were this side of the channel their theatre, is mere indifference.

These reflections were suggested by an incident which recently occurred within my own immediate knowledge, and which, had I perused its particulars in a newspaper, as I have those of many similar ones, would probably not have excited any extraordinary degree of interest at the moment, nor have left any impression behind it.

It happened that I was spending a few weeks of the late autumn at a friend's residence, one of those sylvan retreats, which swallow-like, we flock to with so much avidity in the summer months, and are so ready to desert for a warmer atmosphere, when blustering winds, and sharp frosts proclaim the approach of winter—before it sweeps the majestic Thames, while two lesser streams branching off on each side and winding around it until they meet at the extremity of the little meadow in its rear, constitute it an Island.

One morning I was aroused from my repose to be informed that Mr. —, who inhabited the newly erected house at the extremity of the little domain, and which, besides my friend's, is the only one upon it, had gone from home in the early part of the previous evening, and had not returned; and, (which was the most alarming part of the intelligence,) that his hat had been found floating on the stream, along the borders of which his path lay. Alas! thought I, while I have been enjoying the refreshments of slumber, what distress have individuals so near to me endured—what are the feelings of the wife of the unfortunate man?—his nine children?—such of them at least as are old enough to be aware of their situation! I arose and walked forth to obtain further information.

The morning, like the evening which had preceded it, was shrouded in a damp misty fog, which obscured the surrounding objects, and produced upon the system the chilling effect which the contemplation of the probable fate of the absentee did on the heart. I arrived at his house, from which the bitter moaning of the mother and the sobs of the children were distinctly audible—I did

not enter it—grief is sacred; especially grief like theirs; and he alone has a right to break in upon it who is the bearer of consolation; I could offer none, and was not disposed to resort to those common-place arguments in favour of resignation, which mistaken, but it may be well meaning persons, adopt on such occasions, while they distress and harass the mind by holding out hopes which have no foundation, or by attempting to check the flow of natural grief instead of merely softening and soothing it as much as it will admit of with kindness and tenderness. How ingenious are they in contriving possibilities, not one of which the sufferers have any faith in, while they are perfectly aware that the inventor has none. O, this is a bitter mockery of a wounded spirit, and where it has any effect (beyond that of adding weight to an overburdened heart) can have but this—to agitate and weaken the mind by painful suspense, and thus render it incapable of sustaining the blow when it does fall.

I pursued my way along the path before mentioned, at the extremity of which I found persons preparing to drag for the body, and from them learnt that he left the friends with whom he had supped in a state of intoxication, a vice to which he was too prone; here then was the melancholy answer to those who had expressed surprise, that he could err in a road with which he was so well acquainted, and which he had so frequently traversed.

Returning, I beheld the youngest of the children, an infant but a few months old, in the arms of a friend, who had taken it from its mother, she being totally incapable of affording it her wonted protection; it was perhaps the happiest there—happy in the unconsciousness of its loss; yet there was something extremely affecting in the laughing joy with which it greeted the sad groups around it, innocent creature, dancing in its buoyant and bird-like glee! glæe undisturbed by the bitter knowledge of a calamity, which had made itself and its little weeping playfellows fatherless: a calamity, one of the subsequent effects of which, was to cast death's shadow on its own sunny features!

Hour after hour passed away, and the sullet waters "gave no sign;" the tide was now at the lowest, yet had nothing occurred to break the melancholy monotony, excepting indeed the occasional entanglement of the irons in the sedges and clay at the bottom of the stream. The length of time which had now elapsed without affording proof of the worst, had given birth to a hope, which although certainly not founded on probability, had at least possibility to cling to. Hope is a plant of hardy growth, like the lichen, it will take root where aught else would wither.

At length one of the instruments appeared to have embraced some heavy substance, and on the ropes being hauled up to the boat, a human head presented itself above the surface,—a shout from the persons assembled, announced that the lengthened search was over; it was answered by a shriek of more than one voice, from the house of the unfortunate; I was on the spot, and could readily recognise the face of him whom I had seen but the day before in the prime of manhood—full of health and strength, and I fancied I could read in its features

the feelings which had agonised the mind that so lately gave it expression in the last moments. In the compressed lips—the strained eye balls—and swollen temples, seemed pourtrayed the recollections that rushed in upon him, and mingled with the throes of struggling nature, when the powers of reason were restored to him, as they no doubt were by immersion in the cold element; the remembrance of the house so near to which he was perishing—the wife who was so anxiously awaiting his return—his numerous offspring, all their little cares, (for even they have their cares) buried in the sweet oblivion of slumber;—I beheld, or fancied I did, the impress of emotions which I should in vain attempt to describe, but which, left there by the last pang, seemed frozen into fixedness—petrified into the semblance of sculpture!

Stiff—cold and pale—the water streaming from his hair and clothes like rain, he was borne into the house so lately his, to leave it *once* again, and for ever!

Intemperance! I exclaimed, as I turned away my footsteps: war hath his millions—thou hast thy tens of millions! He striketh now and then, and terrible are his visitings; but thy progress hath no interval, no cessation! Although thy effects may be slower, they are not less fatal; for thou sapest at once the foundations of soul and of body, until at length they fall in one common ruin! Thou dwellest in every part of the habitable globe! Thou art the parent, or the foster-mother of every malady incident to humanity! and of one of thy diversified modes of destruction—behold an example!

IMPORTANT FACTS.

From the last report of the New York Temperance Society, we extract the following highly interesting and important statements:—

The annual average importations of distilled liquors into the United States, for the six years previous to the formation of our Society, were more than 4,000,000 gallons. The home, manufactured from fruit, grain, and molasses, has been differently estimated at from 15 to 25 times as much as the imported. The amount of capital constantly employed in this foreign and domestic production was not less than 100,000,000 of dollars. And if we take into the account the value of the real estate occupied for taverns, groceries, and spirit stores, and a reasonable compensation for the time of servants, clerks, and principals occupied in the purchase, transportation, and sale of intoxicating drinks, the cost, to consumers, would be swelled to over 150,000,000 dollars thus employed. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped.

Already have Temperance Societies greatly lessened the importations into these United States, of distilled liquors,—so that the average annual importations for the last six years, up to 1836, have been less than 2,600,000 gallons. The decrease of home-made spirits has been far greater. But of this, a large portion, (probably one-half) manufactured from fruit and grain,

are used in making counterfeit wines and brandy. The distilleries in our own State have decreased from 1149 to 337, at the time of taking the last census in 1835. There probably are not 200 now in operation. In all New England States, in New Jersey, Pennsylvania and Ohio, the decrease has been about as great.—while every state and territory in our widely extended republic have felt the healthful and salutary influence sent forth from this heart of the Temperance enterprise. During the existence of this Society more than 3000 drunkards have been reformed by its efforts, in the 800 towns and cities of New York, besides some more thousands, probably, of the citizens of our sister states, and many in distant and different nations of the earth. More than 100 of our towns have, by the force of healthful public sentiment, stopped the sale of intoxicating drinks within their limits; and most of our cities are beginning to exhibit the salutary influence exerted on them by Temperance Societies. The chief magistrates of three of them certainly, neither use themselves nor provide for others any intoxicating drink. In the enterprising city of Troy, more than 2,500 have, during the past year, signed the pledge of total abstinence from all intoxicating drinks, comprising a large portion of the industry, and wealth, and moral worth of that city. More than 75 families have laid aside their wine bottles, and a far larger number have forsaken their beer-cups. More than 40,000 of the citizens of New York are pledged not to use any intoxicating drink, as a beverage, while a far larger number, influenced by these, practice upon this principle. The efforts put forth by the Temperance Societies within our State have probably reclaimed, and preserved from becoming inebriates, more than 30,000 of our fellow citizens, and saved, annually, of time and property, from waste and destruction, more than 25,000,000 of dollars. They have broken the chain of caste or fashion, so that with impunity and without reproach, we may refuse either to give or receive the intoxicating cup, and not be less esteemed, but the more in the eyes of all the wise and good.

But how shall we estimate the value of the broken hearts, and discords, and strifes, and demoniac passions, your efforts in the Temperance cause have healed? Or how count up the value of those thousands of human forms and immortal souls, who but for this fore-runner of mercy to them, had now filled a drunkard's grave, and gone to a drunkard's retribution?

Earth has no scales large enough to weigh this exceeding great amount of happiness, nor can human arithmetic number the value of those immortal souls, saved by your instrumentality.

In conclusion, we say, there are four principal hindrances to the speedy triumph of the Temperance cause in our land.

1. Fashion.
2. The love of alcoholic stimulus.
3. The personal worth and talents of many who are yet employed in manufacturing, importing, or vending intoxicating drinks, and the additional influence of the millions of dollars used in this woe-creating business.

4. The purchasing of drunkard's votes. The operation of our absurd "license systems" gives power and poignancy to each of these hindrances.

And can all these mighty obstacles be overcome, and perfect sobriety be made to bless our land and the world? Yes, they can. The past is an earnest of what faithful, diligent perseverance through the instrumentality of Temperance Societies will effect.

We know, indeed, that all efforts to destroy vice and crime, and make mankind happier, by making them better, is in our sinful world an up-hill business. But we have counted the cost, and, by the aid of Heaven, will never cease our efforts, until in the language of our beloved President, "the time comes when men will no more think of selling ardent spirits as a drink, than casting poison into a neighbour's well,"—till the flag of Temperance, accompanied by the cross, waves over every habitation of our fallen world.

THE WINE QUESTION.

From the Preston Advocate.

MY DEAR FRIEND,—I have taken much interest in the wine question, and have been reading, in your paper, on that subject, Dr. Stuart's remarks in reply to the Rev. Dr. Sprague, as to fermented and unfermented wine, in which, though he gives some very strong arguments to shew that it was unfermented wine that was used at the institution of the Lord's supper, he seems, to me, to have omitted the strongest, and one that, with me, sets the matter entirely at rest,—viz, that the Jews, even at the present day, use an unfermented wine at their Passover. This fact I first saw stated in one of the Preston Advocates, with a recipe for making the wine, which, in this country, they always use at their feast. It is made by steeping bloom raisins in water *near a fire, till all their flavour is abstracted, and it is then used in the unfermented state.* This I have since seen farther confirmed, in a little work "On the present state and future expectation of the Jews" by Herschell, a converted Jew, in which he says, that the Hebrew word, *Hometz*, translated leaven, literally means *fermentation*, and that the Jews, in keeping the passover, carefully avoid having any thing fermented in their houses at that time. He says that some of the more devout Jews, on the Continent, are so scrupulous on this point, that a merchant has been known to have casks of spirits staved and thrown away, because he could not retain them on his premises at that time. Now as the Jews have been ever careful to keep up all the minor points of their law, may we not suppose they would retain this custom in the same form as originally given them, or if they had changed, they would have been more likely to do so in favour of the fermented wine. This fact, and the argument that may be deduced from the circumstance of our Saviour's having said he would drink more of the fruit of the vine until he drank it *new* in his Father's kingdom, does, I think, most satisfactorily settle the point.

JAMES CLARK,

Street, 3d Month 14th. 1837.

LEWIS XII.

Lewis XII., of France, first gave permission to distil spirits on a large scale. So terrific were the effects, twenty-two years afterwards, that Francis, his successor, was obliged, for the safety of his subjects, to enact a law that the drunkard who remained incorrigible, after severe monitory punishments, should suffer amputation of the ears, and be banished from the kingdom. How much more wisely would Francis have acted, if, instead of banishing the drunkard, he had banished the pernicious material of drunkenness! Let us take another example: Sweden was a temperate country, on account of ardent spirits being, to a great extent, prevented from coming into ordinary use. In 1783, however, Gustavus king of Sweden, gave permission for opening spirit-shops in all the villages of his kingdom. His object was to increase his revenue, and that object he apparently for a time accomplished: for immediately ardent spirits were loaded with fictitious excellencies, by those who loved them, and those who were interested in their sale; the drinking of them, which had formerly been carried on in secret, now become respectable; and the consumption of them was greatly increased. But mark the consequence: Such was the increase of drunkenness and crime, of fatal accidents and premature mortality, that the very same king who gave the permission, was obliged, for the preservation of his people, to withdraw it, and by the repeal of his law put ardent spirits under the same bondage as before.

We need not travel so far, however, for the wisdom of experience, as either to France or Sweden. Take two examples for illustration. In 1556, the Irish parliament passed an act at Drogheda against distilling spirits at all; and men in those days understood the matter well, for distilled spirits are described in the act as "a liquor nothing profitable to be daily drunken and used." This was a simple dictate of truth, before prejudice and intemperate appetite had warped the judgment.

It is mentioned by Colquhoun, in his work on the police of London, as a curious and important fact, that during the period when distilleries were stopped in 1795 and 1796, though bread and every necessary of life were considerably higher than during the preceding year, the poor in that quarter of the town where the chief part resided, were apparently more comfortable, paid their rents more regularly, and were better fed, than at any period for some years before, even though they had not the benefit of extensive charities. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may be fairly concluded, that the money formerly spent in this improper manner had been applied to the purchase of provisions and other necessaries, to a great amount. The effect of their being deprived of this baneful liquor was also evident in their more orderly conduct.—Quarrels and assaults were less frequent, and they resorted seldomer to the pawnbrokers' shops; and yet, during the chief part of this period, bread was 15d. the quarter loaf, and meat higher than the preceding year. — *Visitor.*

IMPORTANT TESTIMONY FOR THE LABOURING MAN.

Mr. Richards, of Elland (Ohio), in a communication made to the American Temperance Union, makes the following statement, which we commend to the special notice of the labouring man:—

We had an extremely troublesome milldam, made of brush and stone, across the great Miami river, which required repairing every year; this had been kept up some twenty years previous, and five men had always been considered necessary to propel the boat against the stream where the stones were, and there they had to be taken from the bed of the river, which subjected them to great exposure. Extraordinary wages were given on this account, and the liability to fever and ague. For two years I acquiesced in the prevailing opinion that whiskey was absolutely necessary to command the services, and protect from disease the persons employed in this duty. A barrel was placed where they could draw as much as they chose, under the understanding that any one using it to interfere with his work, would be discharged. This I was soon obliged to change for a jug full, such as they agreed, when sober, was enough. This I was obliged to change for five allowances in separate vessels; even this subjected our little village to disturbance, and myself to abuse, for withholding further supplies, until I concluded, let what would happen, to dispense with the use of it altogether, and if possible, to have the work performed by men who did not require it. The third year we commenced on this plan, which was continued while I had control of the establishment, and it proved that the work was better done, at less expense, without riot or disorder; and that three men then, ever since, and now, perform the service for which five had always been considered necessary, and that not one case of fever and ague occurred, where five had formerly.

We extract the following from a letter of Gerrit Smith Esq., in reply to a pamphlet of a Mr. Hopkins, in defence of the use of vinous and fermented liquors:

"It is in the conclusions of science and observation that we learn what is best to eat, drink and wear. The Bible is valuable, is indispensable, to enforce these conclusions upon us. Having learnt, from the legitimate sources of such knowledge, that raw meat is unadapted to the stomach, and calculated to shorten human life, I cannot eat it without doing violence to such scriptural injunctions as "Do thyself no harm," "Thou shalt not kill," and having learnt in like manner that certain drinks are pernicious, the Bible equally requires me to yield to my convictions of truth, and to refrain from them. To run to the Bible for contradiction of a fact which has been clearly taught us by nature and providence, is to be guilty of attempting to bring the God of revelation into collision with the God of nature and providence. To run to the Bible for authority for the indulgence of an appetite which nature and providence clearly teach us is injurious, is to be guilty of attempting to make the Bible the minister and cover of sin. Whether fermented wine and cider are suitable beverages for

us, turns not at all on the question whether they were drunk by the holy men of the world eighteen hundred years ago. It turns simply on the question, whether we find it healthful and safe—safe to ourselves and to others—for us to drink them. Now I venture to say that not one distinguished chemist or physician in this State, or in all New England, would assert that fermented liquors are useful to persons in health; and I take it for granted that your own observation long ago convinced you that for the sober to drink these liquors, is to keep streams of death open to the unhappy drunkards who are intermingled with them in the relations of society."

AN IMPORTANT QUESTION.

From the Temperance Recorder.

The following facts were sent us by a worthy and highly respectable minister of the Methodist Episcopal church—and we hope the alarming truths, with the natural and necessary inferences, will produce abiding conviction in the bosom of every reader, *that it is not right to license men to do such wrong.*

Who is most to be blamed, he who sells the *first* or the *last* poison to the drunkard, or are both guilty alike?

A tavern-keeper of my acquaintance, a *professor of religion*, related to me, a few days since, the following circumstance: "A man who been to market, probably with a load of wood, on a very cold day last week, as he was returning just at night, called at my house. Not being in the bar-room myself, he desired my boy to let him have some rum. The boy, not considering that he was nearly drunk already, complied with his wishes. He drank it and went his way. Not long after his departure he was met by a man, who found him lying on his sled upon his back, totally helpless, and nearly frozen to death. He contrived to turn his oxen about and drive them back to my house. We carried him in and worked at him until near nine o'clock in the evening before he became perfectly recovered. Indeed, a little more and he would have died, on our hands. After he had recovered he insisted on going home, which was a considerable distance, as his family would be much concerned about him. So I let him depart, sending my hired man to see him safe over the river. But for all this kindness he never offered to pay one cent, nor even thanked us." What do you think was my reply to this unfortunate tavern-keeper? Why, I told him the man served him *just right*. He had administered the *poison*, and I thought he ought to take on himself the expense of the *cure*. I told him I thought he might be very thankful the man did not die under the influence of the dreadful *poison*, and he have been subjected to an arrest for manslaughter, if not for murder! And how do you think this *pious* tavern-keeper justified himself in this case? First he remarked, that he did not give him the rum, it was his *boy*. When I had driven him from this *subterfuge*, by showing him that he was the one who was accountable to his country and his God, he then remarked, that he had not laid the foundation for his drunkenness, for he was more

than half drunk when he came to his house. He thought the man who gave him the first, was more blameable than he. I then endeavoured to show him the fallacy of this reasoning. I made him confess, that if the man had called on him when sober, he would have dealt out as much as the other man had, and would have thought it no harm. Poor tavern-keepers, to what straits are they driven about these days. Each may exonerate himself and cast the blame on others. but I believe God, when he maketh inquisition for blood, will condemn every man who has voluntarily and knowingly contributed to make drunkards.

ANOTHER.

In the foregoing I have stated a case which presents the evil of selling the drunkard's drink in a very strong light. I will now state the facts in a case which occurred in the same county, on the same week, and only two days after. A Mr. S., well known by all his acquaintance as a notorious drunkard and brutal abuser of his family, called at the store of Mr. G. in the neighbourhood where he resides, where he was supplied with what poison he wished to drink, by his kind-hearted neighbor. And after filling his bottle for his Sabbath's supply, he set off for home, to kindle again the fires of a hell on earth in his poor family. But he was too drunk to accomplish his journey. He was found the next morning on the way, dead and stiffened with the frost. On the next Monday his polluted carcass was followed by a number of his neighbors, out of respect to his afflicted family and friends, to the meeting house, to be put in the drunkard's grave. But the minister who happened to be present, when he had learned the circumstances of the case, refused to preach. The only reason he assigned was, that he was not prepared, but the principal reason was, in the peculiarities of the case. If Mr. G. who had administered the poison, would have taken his seat in front of all, between the mourners and the coffin, and the preacher could have taken these words for his text, viz. "Thou shalt not kill," he would have preached, unprepared as he was. He would have found sufficient inspiration in his theme. But there were two obstacles in his way. Mr. G. was *legally authorized* to sell this poison. The board of excise had granted him license, he was acting under the high authority of the legislature of the state of New York. Therefore, all the drunkards he made and killed, were made *according to law*. And besides this obstacle, there was another which stood more in the way of the preacher than the one just named. There was in the assembly a member of the church of which the preacher was pastor, who also sold this poison, and who was as much authorized to make drunkards as Mr. G. Under these circumstances he thought it best to decline preaching, lest he should offend all and profit none. He commended the relatives and friends to God in prayer, and dismissed the assembly. The coffin was then opened, and the people, as they passed out of the church, beheld for the last time the body which they had seen so many times wallowing in the ditch. The afflicted wife and fatherless children for a moment, wept over the remains

of him who had given them so much abuse. And behold the manslayer gazed for a moment on his victim, as he passed out. But how he contrived to ease his conscience, I have not learned. T.

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.—*Marnight's Translation.*

MONTREAL, AUGUST, 1837.

Apprehensions have been entertained that the progress of the cause of Temperance would be injurious to the interests of the gospel, and favourable to infidelity, but experience is every day showing that the very reverse of this is the case. Joining a Temperance Society has been the means of leading *many infidels* to embrace the gospel; but not one Christian has been led to apostatise to infidelity by doing so. The only interests that have suffered by the progress of Temperance are the interests of Distillers, Tavernkeepers, and the Devil. Professing Christian, whose side then ought you to espouse?—you are not, and cannot be neutral.

The professing Christian who uses his wine, or brandy, or other intoxicating drink, according to the customs which fashion has now established, is acting in direct opposition to the "good of his neighbour," and therefore in opposition to the will of God, though he should never use these drinks to excess. Because, *he is supporting customs that are making men drunkards every day.*

"A SUBSCRIBER" is informed that the Tale which he has sent us has already appeared in this Journal. We shall be glad to hear from him again.

Some five or six persons, on the night of Saturday last, met in Mr. T. Marshall's tavern, to pass the evening in merriment. One of the company, rather too often liquorified, gave a toast which did not exactly suit another, who, finding fault, was ordered out of the company. When going away, he raised his hand and struck him who gave the toast, who, when recovering a little, got up, and went towards his enemy, who was then on the top of a stair, he gave him a push, he fell and fractured his skull, and died on Sunday afternoon.

There are now more than *one hundred* towns in the State of New York whose boards of excise have refused to license the sale of intoxicating drinks. The taxpayers are learning the truth long since demonstrated by temperance men, that *three-fourths* of our taxes are paid in consequence of the use of intoxicating drinks.

Friends of total abstinence in town and country, are requested to keep the following appointments in remembrance. Our country friends would do well to make their arrangements to be present:—

WEEKLY TEMPERANCE MEETINGS.

PRAYER MEETINGS.

Monday Evening, in the Wesleyan Chapel, Quebec Suburbs.

Tuesday do in Mr. Grafton's School-room, De Bleury Street, St. Lawrence Suburbs.

Friday evening, in the Wesleyan Chapel, Wellington Street, St. Anne Suburbs.

PUBLIC MEETINGS.

Thursday evening in the Free Chapel, St. Ann's Market. To commence every evening at half-past seven o'clock.

CORRECTION.—In the Supplement containing the proceedings of the Convention, Mr. Grant is represented page 27, as saying there were seventy-five reformed drunkards among the members of the New Glasgow Society, when he meant "adults." He was also in attendance not as a Delegate, but as a well-wisher only. Our friends will excuse any slight error, which want of time has caused.

Owing to the sickness of one of the printers, the publication of this number has been unavoidably delayed.

"A COMMUTED PENSIONER" in our next.

Progress of the Temperance Reform.

LOWER CANADA.

MONTREAL.—The great cause is still advancing in this city, the impetus which it lately received not being in the least abated. There are prayer meetings in different parts of the city every week, and a public meeting every Thursday evening, at which the Subscription List of the Society receives, every evening, considerable additions.

KENTON.—We have received from the Secretary of this Society, M. Campbell, Esq. an account of two quarterly meetings, from which it appears that the Society is flourishing, and its members active in promoting it.

At the first of these meetings, held in March last, a Justice of the Peace signed the total pledge, and being a Lumber Merchant, gave the following important testimony to the advantages of abstinence in conducting this business:—"He hired his men on the 24th of October, and discharged them on the 13th of June, after arriving at Quebec. During the intervening period, no intoxicating drink was used by his men, except one half gallon of rum, which was used by four persons who were not of the Society. And though they were exposed to heat and cold, wet and dry, they had

not an hour's sickness among them. The raft was so securely built, and so carefully directed, that, from the place of starting to Quebec there was not so much wood lost as would make a spindle, except one stick which was lost in the rapids.

At the second meeting, which was held on the 28th, the President, Mr. Macmillan, delivered a very impressive address. He employed the following original argument:—"Even granting alcohol to be a creature of God, and the making and using of it agreeable to God's will, yet if it was now a cause of great and general wickedness, it was the will of God it should be abandoned. For the brazen serpent was also a creature of God—it was made in obedience to his express order, it was the means of immense good, yet when it afterwards became a cause of sin, it was the will of God it should be destroyed."

Some other speakers followed. The meeting adopted the following Resolution:—"That no member of this Society shall have any dealings with Stores in which ardent spirits are sold, if they can find one conducted on Temperance principles." A little girl of nine years of age came with her father a distance of three or four miles to attend the meeting, and rose up, and desired her name to be put down. A young man came seven miles to join the Society. Ten members were added at this meeting, amongst whom were two Catholics, one of them a French Canadian.

UNITED STATES.

The following extracts are from the abstract of the last report of the Massachusetts Temperance Society, by the Boston Temperance Journal:—

The Council are persuaded, that at no former period has the Temperance reformation offered more to excite the congratulations and perseverance of its friends, whether we regard its actual attainments, or the probabilities of its ultimate success; whether we view it at home or abroad. The influence of conspicuous public station, of professional character, and of the most commanding talent of the nation, has been very generally given to our cause. Presidents, governors, and senators—the bench and the bar—physicians and the clergy—have enrolled their names among its friends, and publicly pledged themselves to its promotion. But a portion of the rich, especially in our cities and large towns, have not yet afforded it the peculiar influence of their condition; an influence compared with which, reforming popular customs and manners, the authority of political, professional, and even religious superiority is inconsiderable.

The doctrines of the temperance reformation recommend themselves most powerfully, by their manifest practical utility. In every department of philosophy, there are some principles, which, although true and excellent in the abstract, are not fit for immediate and universal application, and their self-extending power, therefore, often produces mischievous consequence. But those which we inculcate, not only are good, but do good, and only good, wherever they are faithfully applied. They "work well" at all times, and under all circumstances. We teach, for example, that, for persons in health, intoxicating drinks are never necessary or useful; that in every situation and condition of life, men are better without them;—better in health, in intellect and in temper. "And so it is," declare the hundreds and thousands, who have tried the experiment, and changed their habits in this particular; "we are better for the change, more capable of labor, endurance, thought, and happiness than before."

Again, we teach that dram-shops, and tippling houses, whether of high or low degree, are nuisances, producing and perpetuating, in every community where they exist, the worst personal and social evils. "And so it is," responds every town and village—and happily they are numerous—where the traffic in spirituous drinks has been suppressed. "The contrast between our present and former condition is manifest and delightful." The closet inquiry, justifies us in saying, that there is no exception to this testimony. We cannot learn of a single town, which has re-established the traffic, after it has once been discontinued.

On these two fundamental positions of the temperance scheme, the argument from experience is conclusive and commanding; the doctrines have ever demonstrated their own value. The principles of the reform have evidently been gaining favor and respect, and are fast establishing their rightful authority in the public mind.

This may be observed in the respectful tone of conversation and the poise, on the subject of temperance; in the freedom with which the manufacture and sale of intoxicating drinks may be discussed, and their true moral character and tendencies exposed; and, particularly in the unanimity with which legislative bodies have lately distinguished themselves by the enactment of strong and salutary restraints on the traffic in intoxicating drinks.

The enterprise in which we are enlisted, although it has lost the charm of novelty, possesses unimpaired interest for all who will regard its objects and relations, and with a mind properly alive to the welfare of their fellow-beings, and the progress of their race; and, notwithstanding the gratifying success already realized, the temperance reformation still presents an extensive and interesting field of Christian benevolence, inviting us to persevere in its labors, by a variety of affecting motives, some of which can hardly fail to influence every mind. To those, if there be any such, who are moved only by considerations respecting "the life that now is," the poverty, disgrace, infirmity, and every form of earthly misery following in the train of intemperance, appeal with affecting reality and earnestness. While to the religious man, whose contemplations pass beyond this transitory state, and dwell on the permanent interests of eternity—the inevitable consequences of man's present career—the word of God utters a denunciation on the drunkard, that inspires awful interest on the fate of his soul.

After the reading of the report, Mr. Peter Macintosh introduced the following resolution:—

Resolved.—That we view with much pleasure the steady progress of the temperance reform, and in particular within our State, where in six of the fourteen counties, no licenses are granted for the sale of ardent spirits.

Rev. F. T. Gray presented the following:—

Resolved.—That in no view of the great subject of temperance are we so much encouraged to expect its final triumph, as in our efforts to train up the young in total abstinence from the use of all intoxicating drinks.

Mr. John Ball offered the following important and excellent resolutions. He was followed by Mr. Grant, on the subject of a vigorous effort to sustain the law in question:—

Resolved.—That this Society regard the law passed at the recent session of the legislature, prohibiting the sale of all intoxicating liquors on the Sabbath, as one of the most wise and salutary ever enacted, as it adopts the highest principles of a moral reformation, by substituting the prevention of an evil for its remedy.

Resolved.—That we consider it due to the legislature, as well as to the public, to give all the aid in our power in enforcing the law referred to; and that we believe such a service would be one of the most patriotic and benevolent which a good citizen can render to the State.

The Rev. E. T. Taylor spoke in favour of the above resolves.

Dr. Walter Channing introduced the following:—

Resolved.—That it be recommended to the Council of this Society, to consider the expediency of calling a State or New England Convention of the friends of temperance, to be convened at such time and place as they may appoint, to consider the present state of the temperance reform.

Miscellaneous.

LAMENTABLE.—Several causes have contributed to retard the progress of temperance in the counties of Ulster, Sullivan, Orange, Rockland, Westchester, Putnam and Dutchess, and the stand a few clergymen have taken against this enterprise, is not the least. The number of such opposers is now very small, and we regret the spirit a few of this small number manifest. One of them stated, not long since in his pulpit—"It is the duty of every intelligent creature, to be a follower of the Lord Jesus Christ. The Lord Jesus Christ drank wine: therefore it is the duty of every intelligent creature to drink wine!!!" Another has maintained his consistency and pertinacity of opposition to the temperance cause from the first, and writes, and speaks, and preaches against it. The denials in intemperance has made and is still making in his church, and congregation and neighbourhood, are fully answerable to the zeal with which he has opposed every effort to promote this department of benevolence. He has often published his creed over his proper name. Alcohol, brandy, rum, wine, whiskey, cider, beer, &c. are good creatures of God, and are therefore to be "received with thanksgiving." The few manufacturers and vendors of intoxicating drinks, who have a standing in any of the Christian churches, are, with such clergymen as we have alluded to above, stumbling-blocks and mighty hindrances to the progress of the temperance

cause. We thank our Father in heaven that their number is small, and becoming smaller. But they hold in countenance, and make more difficult, to reform every drunkard in the land, and fearfully add to the ranks of inebriates who pollute and burden our country.—*Albany Recorder.*

SHOCKING EFFECTS OF INTemperance.—An instance of the horrid effects of this beastly sin, has recently occurred in this country. We are informed that on Thursday last a man named Walter Downs, an habitual drunkard, residing in Peterboro', went to his house in a state of partial inebriation. A little child whose breath he had already poisoned by frequently feeding it with the intoxicating liquor, approached him, crying for whiskey. The monster, under the pretence of curing an appetite which his inhuman hand had created and cherished, administered nearly a pint of the liquor, from the effects of which the child never recovered, but died in the course of the following day, and even before the father was sufficiently recovered from intoxication, to realize the fatal effect of his crime. A coroner's jury reported that the death of the child was occasioned by whiskey administered by its father. The examination of the father took place on Saturday, but we have not heard the result. If our information is correct, (and we had it from a gentleman who saw the child on a bed by the side of its drunken father, in a perfect stupor) he was undoubtedly committed to prison to have his trial for manslaughter.—*Caze Monitor.*

INJURIOUS EFFECT OF SPIRITS UNDER COLD AND FATIGUE.

—In commencing on this subject, Dr. Cheyne, of Dublin, has related the details of an experiment made by two graziers on two sets of herdsmen, all of whom were young men of similar habits, engaged in winter in the same journey, and exposed to the same fatigue. The one grazer supplied his men with abundance of wholesome food, but gave them water only to drink; while the other served them in addition, with a copious supply of whiskey. At the end of the journey, Dr. Cheyne states, "that the water drinkers were in full vigour, had never quitted their posts, and bore up well to the last; while the others were so completely exhausted, that during part of the fair to which they had driven their cattle, they were useless, and on their return home were scarcely able to drag one leg after the other."

HORSE GAINERS BY TEMPERANCE REFORM.—In N.—L.—, Ct. two gentlemen, struck by the beauty of a noble horse, driven by a cartman, stopped to survey and admire the well fed animal. At the moment up came a couple of fellows, whose eyes told a tale that their tongues would have lied about, and recognizing the driver, exclaimed, "John, your horse did'nt use to look like that—what's the matter!" "I'll tell you," says the cartman, "I used to let my horse breath, and I would step into the store and take a drop myself. Now I go without my dram and spend the money to buy oats for Charley." The argument for temperance had so much point, that the fellows checked their inquiries, and pushed on.—*National Republican.*

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