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Canada Temperance Advocate

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

No. 7.

MONTREAL, NOVEMBER, 1840.

VOL. V.

From the Maryland Temperance Herald.

"THE INCH AUGER."

If any of our readers are desirous of seeing what, in the dialect of the day, would be denominated, "a good one," let them read the "Inch Auger." We find the story in the editorial columns of the last *Maine Temperance Gazette*. It is there said to have been introduced, by one of the speakers, at a late temperance meeting, in Rumbold in that state.

It was alluded to by the narrator to illustrate the position, that some visible pledge is necessary, the better to carry out the convictions and resolves of our own minds, in this, as well as other important enterprises; and we think it does not fall far short of a forcible illustration.

A few years since, a man from the region of the Kennebec, with an interesting wife, two lovely daughters and a promising son, moved "down east," purchased a piece of wild land, selected a spot, erected a log cabin, with a stone chimney and a wooden mantle-tree, and was soon in a good way to live, surrounded by every thing necessary to make him comfortable and happy. He had lived there several years, when the first movements were made in the temperance cause. Like many other good steady men, he refused to have any thing to do with their movements. He would have folks know that a Kennebecer could take care of himself. He would sign no pledge. Not long after, he was invited with others to the raising of a *barra*. At regular, and rather short intervals, the pail of toddy was passed round, and he sipped with the rest, till at length he discerned that he had taken one sip too much. He was a little over the bay; and on returning home he could not navigate quite so well as he wanted to. But though his potations had made sad work with his physical system, his mind was not so affected but that he perfectly understood his situation, nor were his moral sensibilities so perverted but that he felt heartily ashamed of himself. His reflections were not of the most agreeable character as he approached his dwelling; nor were they essentially improved as he entered and noticed the saddened countenances of his wife and daughters, whose gushing tears soon told him how bitterly painful to the soul it was to have a husband and a father come home drunk. He sat down and mused a while in silence. At length he roused himself from his stupor, and with a determined tone, demanded—"Where's my inch auger?" So strange a question in these circumstances, only added to the sorrow of the afflicted family, and they thought it best to let it pass in silence. The question was soon repeated in a still more determined tone—"Where is my inch auger?" "What in the world do you want of your inch auger?" inquired his wife mildly.—"I want it," was the reply. The inch auger was produced. He took it and commenced boring with all the energy of which he was capable, in his wooden mantle-tree. The work was soon completed, and the chips were soon dropping from the further side into the fire. "There, wife," said he, "I'll drink no more rum till that hole grows up."

There was his pledge—and having it before his eyes as he rose in the morning, and every time he entered his dwelling through the day, it doubtless had a much stronger influence upon him, than if it had been locked up in the desk of the Secretary of the Temperance Society—and to his beloved family, the inch auger hole in the wooden mantle-tree was undoubtedly the most valuable chimney ornament that could possibly have been devised.

THOUGHTS FOR STATESMEN AND PATRIOTS.

These may be found in rich abundance in the Prize Essay, *Dacchus*. Two chapters are devoted to the History of Intemperance; and perhaps never did philosophy teach more impressively by

example than here. The interest is heightened when we proceed from these to view this history, in the following chapter, in connection with religion. The chapter on the *National evils resulting from Intemperance* is highly instructive. "The actual loss which the British nation sustains from the use of intoxicating liquors," it is remarked, "may be fairly estimated at little short of £50,000,000 sterling per annum."

"Strangely deluded indeed are those legislators, who view the revenue derived from the sale of intoxicating liquors as a source of national prosperity. The destruction of grain alone, independently of the serious evils arising from intemperance, doubtless more than preponderates over any benefit derived from a system so manifestly immoral in its nature and tendency. The report of the late Parliamentary Inquiry on Drunkenness, among other injurious results of the drinking system, includes 'the destruction of an immense amount of wholesome and nutritious grain, given by a bountiful Providence for the food of man, which is now converted by distillation into a poison;' and after looking to the acknowledged fact, that spirituous liquors 'are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they are taken into the system,' the Report adds, 'so that not only an immense amount of human food is destroyed, whilst thousands are inadequately fed; but this food is destroyed in such a manner as to injure greatly the agricultural producers themselves; for whose grain, but for this perverted and mistaken use of it, there would be more than twice the demand for the use of the now scantily fed people, who would then have healthy appetites to consume, and improved means to purchase nutriment for themselves and children, in grain, as well as in all the other varied productions of the earth.'"

In illustration of the effects of intemperance on national Intellect and Education, our author remarks:—

"The biographies of some of the most distinguished literary characters of this and of other countries, present lamentable examples of the direful effects of alcoholic liquors on the intellect. The national injury thus sustained may be considered in a two-fold point of view, that is, in the first place, from the partial incapacity for mental labor which is thereby produced; and secondly, the premature mortality of men whose mental exertions might otherwise have greatly benefited their country. Byron and Burns form prominent examples. Prior, according to his biographer, was not free from the charge of intemperance. Dr. King states, that Pope hastened his end by drinking spirits. Pope remarks, that Parmlin 'was a great follower of drams, and strangely open and scandalous in his debaucheries;' all are agreed that 'he became a sot, and finished his existence.' Dryden, in his youthful days, was conspicuous for sobriety, 'but for the last ten years of his life,' observes Dinius, 'he was much acquainted with Addison, and drank with him more than he ever used to do, probably so far as to hasten his end.' 'Cowley's death,' remarks Pope, 'was occasioned by a mean accident, whilst his great friend, Dean Pratt, was on a visit with him at Chirtsey. They had been together to see a neighbor of Cowley's, who, according to the fashion of the times, made them too welcome. They did not set out on their walk home till it was too late, and had drank so deep that they lay out in the fields all night. This gave Cowley the fever that carried him off.' The immortal Shakspere also fell a victim to the same direful habit. A very cursory investigation of this subject must convince every reflecting mind that very great advantages would be derived, in an intellectual point of view, from the general adoption of principles of total abstinence."

In reference to the effects of intemperance on the Moral and Intellectual Powers, we have the following just observations:—

...ended to possess feelings of personal and rational
The degrading and impoverishing influence of
...in drinking from personal independence, may be
...in general applications for relief from the various
...institutions of the country. Thousands of intemperate
...in the present day, apply to these benevolent establish-
...for the support of the families whose wants ought to have
...supplied by their parent's own industry, had it not been ren-
...dered abortive by habitual intoxication. Were it not for intem-
...perance, few persons, comparatively speaking, would be neces-
...sitated to apply for relief from our public charitable institutions, and
...the various private feeding and clothing associations now in active
...operation, would, in all probability, be done away with, because
...the savings of the temperate poor would be reserved for occasions
...of extraordinary necessity. No state of things can be more dan-
...gerous to national welfare, than the decay of personal independence.
...When men are ordinarily induced to apply for support to public or
...private charities, they are in danger from the degradation to which
...the mind is thereby more or less subjected, of losing that spirit of
...personal freedom, which is both a powerful and honorable stimulus
...to industry and perseverance. Let an examination be made of the
...great mass of persons thus applying for relief, and there is every
...probability, that a large majority will be found to have been brought
...to that degrading condition from the direct or indirect influence of
...intemperance."—*Journal of the American Temperance Union.*

PERSEVERANCE REWARDED.

OR THE INFLUENCE A LITTLE GIRL CAN EXERT.

A little girl about 8 years old took a temperance paper at a temperance meeting, to see how many she could get to sign it. The next morning she presented it to her father, who had been in a drunken frolic for a fortnight, and came home drunk while his little daughter was at the temperance meeting the night before. The cruel father raised his hand and struck his child a blow which levelled her on the floor, and said, "I'll learn you to be saucy to your parents." The little girl got up, and picked up the constitution, which had fallen when she received the blow. She took it with her to school that day, and got the teacher and all the scholars to sign it. When she had leisure she would ask her mother if she might go to such and such a neighbor's, and see how many could be got to join the Temperance Society.

Her father could not but see what was doing in the neighborhood. For two weeks he remained at home, and did not use a drop of intoxicating liquor, a thing he had not done for years before. At the end of that period, he said to his daughter, "Mary, how many names have you got on your temperance constitution?" "I will bring it and let you see," she replied. As her father was counting the names, she stood between his knees, and he had looked them over, he said, "You have one hundred and fifty one." She jumped upon his knee: threw her little arms around her father's neck, and impressed a sweet kiss on his cheek, and said, "Do you sign it too father, and then there will be one hundred and fifty one."

The old drunkard's heart was melted. His bosom beamed: his bloated haggard cheek was wet with the tears of contrition—he pressed his Mary to his heart, and said, "I will sign it," and at once affixed his name to the Constitution and *Temperance Recorder.*

A STOMACH OUT O' KILTHER.

A gentleman stopping at the same house with us, one day, soon after he came in, asked for liquor. He drank freely, and was away the evening till ten o'clock, and then came in. The next morning, which was rather cool, he not uncommonly felt unwell, and stepped out for a few moments, and came back again. "It is a very cold morning," said he, "I feel very poorly—my stomach was all out o' kilter, and I slept but little." "My friend," said I, "allow me to say, my stomach would have been out o' kilter too, if I had taken such a dose last night as I saw you take. I should have been shivering too, and I should have slept but little either."

Looking rather confused, said he, "I am not in the habit of drinking. I only took it because I was unwell."

"Well, what made you unwell? Didn't you take a dram yesterday morning?" "Yes." "Didn't you take one the night be-

fore last?" "Yes."—"Well, it is the medicine that first put your stomach out of kilter, and it is that that keeps it out of kilter, and it will be getting more and more out of kilter, till you totter into a drunkard's grave, unless you leave off the medicine."

A few moments after we saw him pour out more brandy. He apologized by saying he felt chilly, (the natural reaction from the preternatural heat of the system the night before,) and he needed a little to warm his blood. Poor fellow! It was very evident he was already far gone into the vortex from which there is scarcely any return.—*Temperance paper.*

THE DYING DRUNKARD.

His wife and two little helpless infants, were standing by his bed-side—she gazing with tearful eyes on his pale emaciated countenance, while her little ones clung around her knees, crying for food. Alas! to what an awful standing had he brought himself and family! He was once happy—ay, if ever man was happy—held a character and reputation unsullied and pure as the virgin snow, was looked upon by all who knew him with the deepest marks of attention and respect. Where all those precious qualities now? Fled—buried in the depths of oblivion. He became a lover of his glass, gradually got acquainted with loose and dissipated company, and from thence steered direct for destruction and ruin. His neat little cottage soon lost the mark of respectability which it cherished, his wife soon learned how to weep with a breaking heart, his children soon began to feel the bitter pangs of hunger, and know the want of warm clothing, and himself, he soon what?—No matter; look at him now! And thus it is with thousands. Men who would be our more useful members of society—men who would be ornaments to the country which gave them birth, perish through the baneful and accursed influence of intoxicating drink. But look—see—he opened his hollow and sunken eyes, wrapt in haze, and gazed wistfully round the room. "Margaret," he cried, in a tremulous voice, "where are you? It's growing so dark and dismal that I cannot see;—kiss, did any one call me?" "No, no, love, its no one," sobbed the poor heart-broken wife: "do you want anything? If you do, tell me, and—" "Stop, then, and I'll tell you, interrupted he, "and as he spoke he made a convulsive effort to raise himself up in the bed. "Where is your hand, Margaret?—that: Do you remember how I used to press it?—when I used to breathe my vows of eternal constancy and love to you?—when the nights bounded away from us, as we sat locked in each other's arms, leaving us in astonishment at how they vanished so quickly, eh?" He had touched a chord, a tender one, which had not been awoken for years. "Samuel, my own Samuel," answered she, in choked accents, as she imprinted on his wan but once manly countenance, a kiss, "for any sake, lie down, and compose yourself, and all will yet be well;—with the help of God, all will yet be well." "Ah! no Margaret, that can never be," answered he, "would to God I had the opportunity, I would well profit by it; but,"—as he spoke, his voice faltered, "a few short moments, and 'twill be over. Where are my little ones? Bring them to me, that I may embrace the innocents whom I have starved and robbed of their right." They were accordingly brought to him, and, after pressing to his bosom and kissing them one by one, he requested of his wife to assist him in lying down. This done, a calm and tranquil stillness reigned throughout the apartment, interrupted only by the stifled sobs of the unhappy wife, and the low moaning of his children. Death was hovering near; his lamp had burned down to its socket, and was fluttering. "Mercy—O Heaven!" were his last words. A smile played upon his features—the spirit of life flew—the wife stood a widow, and her children were orphans.—*Ulster Missionary.*

HORSE RACING—ITS EFFECTS.

The races appointed to take place this month came off accordingly on the Sands in the rear of the city. After the races were over a scene was presented that would disgrace the most uncivilized people,—many of the lower sort got intoxicated, and as might be expected high words soon passed between them, which were soon exchanged for blows. Two persons who had been on the course and who were returning home quarrelled on the road, when one of them drew a knife and stabbed his companion in the side—

he has since been committed to prison to await his trial; they were intimate friends, and but a few hours before had gone out to the races, with all those kindly feelings of attachment for each other, the bond of many years companionship, but which alas, were severed in an unlucky moment when vice gained the ascendancy, and the feelings of the man were drowned by intemperance. Need we inquire the fruitful source of all the crimes that disgrace humanity?—where is it to be found but in yielding to temptation? The high expectations of those men were prostrated by a single step towards the course termed fashionable! Yes, such fashionable wickedness has been the means of sending many, who might have ornamented the sphere in which they moved, to a premature grave. Drunkenness and all its concomitant evils follow fast in the track of such inhuman pleasures, and it is not until too late, that the victims of such a course of wickedness open their eyes to the awful condition into which they were inveigled, by following in the track marked out by the *Horse-racer!*—*Christian Reporter, St. Johns, N. B., Sept. 12.*

From the Toronto Christian Guardian.

TO THE FRIENDS OF TEMPERANCE.

"ANTI-BACCHUS: An Essay on the Crimes, Diseases, and other Evils connected with the Use of Intoxicating Drinks; By the Rev. B. PARSONS."

This is the title of an Essay which was one of five for a prize of one hundred dollars; and a work superior to it on this subject we never read. The great charm of it is, that, throughout, it is intended to silence those advocates of Anti-Temperance, who derive, as they suppose, one of the most conclusive arguments for Wine-Drinking from the Bible; but the author dives to the very bottom of this matter, and, we think, unanswerably demonstrates this truth—that Total Abstinence from intoxicating liquids is according to the will of God. It is a work of deep research and no little learning. The author says—"I have examined every text of Scripture in which wine is mentioned; * * * I examined Homer, Aristotle, Polybius, Horace, Virgil, Pliny, Columella, Plato, Palladius, Varro, Philo-Judeus, Juvenal, Plutarch, and others; I read each in the original language, and not through a translation." The extracts, which are numerous, give ample proof of this. For ourselves, we must acknowledge, we had no idea that half as much could be said in favour of strict abstinence; and could the Essay be universally circulated, we are confident it would effect a greater revolution than ever in the opinions of men on the subject of Temperance Societies, and be of immense advantage to society at large. What we propose by this article is, to inform our friends, that we intend to publish in pamphlet form certain parts of this invaluable Essay, should sufficient encouragement be given by the Public to our design. Say three Chapters; one "On Fermentation, Alcoholic Drinks, Nutrition, &c.;" another on the "History of Inebriating and of unfermented Drinks;" and a third, "On the Sentiments of Scripture respecting Wines, &c." The Pamphlet would contain near 100 pages, octavo size; for a single copy would be charged 1s. 10d.; for 25 copies, \$8; for 50, \$14; and for 100, \$25; and orders can be sent by the Wesleyan Preachers, or in any other way considered preferable, to the Wesleyan Methodist Book Room, Toronto. All letters must be *post paid*, unless from Agents. We respectfully and earnestly invite the attention of the officers of Temperance Societies and their supporters, throughout the Canadas, to our proposal, and beg to inform them when orders for a thousand copies have reached us, we shall immediately hasten the publication.

[Orders for copies of the proposed extract will be received by the Secretary of the Montreal Temperance Society. The work itself, with "Bacchus," the essay which received the prize, may be had through Mr. W. Greig, of this city, both having been published in the United States.—ED. CAN. TEMP. AD.]

BACCHUS AND ANTI-BACCHUS.

These two valuable works are now before the public in handsome American Editions. The former, published by Langley & Co., 51, Chatham street; and the latter, by Scofield and Voorhies, 146, Nassau street. Both can be had at the office of the American Temperance Union. The first for \$1.25. The other, for \$1.

THE APATHY OF MINISTERS.

It is often wondered why clergymen do not come forward to assist in the cause of temperance or total abstinence. Their presence would be cheerfully hailed by the people, and yet at none of the meetings held, weekly, for instance, in Belfast, does one, either Protestant or Roman Catholic, appear. About 900 public houses in Belfast alone, are registered in the excise books. The greater number of these carry on their trade on the Sabbath as well as the week day, and yet seldom a voice is heard against the horrid system! The people who most require instruction scarcely ever hear a discourse, while another class has been listening to sermons all their lives. Our Saviour says to ministers, "Go ye out into the highways and hedges, and invite the people to come to me." "Oh no," say the ministers, "it is too cold or too hot: people would make remarks, &c.; let them come unto us." Is this the way Christ and his Apostles, Whitfield or Wesley, did? No: ministers must go, elders, members of churches *must go*, before the tens of thousands at home and abroad can be brought to Christ. While professors are living at ease, the Devil is busy, and souls are perishing. If ministers will not go, let them send; if they will not preach, why not raise money, and distribute tracts among the poor and ignorant?

WHAT GOOD HAS THE TEMPERANCE CAUSE DONE?

The editor of the *Philadelphia Observer* remarks on a late tour in New England:

"The effects of the temperance reformation in many of the villages and townships of New England, are most gratifying. In places well known to us twenty years ago, where dilapidated houses with broken windows, bad fences and neglected fields, seemed to reveal the idleness and vicious habits of the occupants, and to announce their penury and ruin, the eye of the traveller is now delighted with a picture of prosperity. New and substantial dwellings, neatly painted white, with Venetian blinds, looking like the abode of temperance and her train of virtues, well cultivated fields laden with a luxuriant promise of an ample reward to the laborer, good fences and improved roads, are evidences in many a country neighborhood of New England, of the great and good results of temperance principles.

"The change effected, in this respect, during the last ten years, is most delightful; and other proofs of it, witnessed in the churches of the living God, are still more cheering. The triumphs of redeeming mercy, witnessed among those who were once fair candidates for the drunkard's grave, proclaim to the churches and the world, that entire abstinence from intoxicating drinks has, under God, been instrumental of effecting infinitely more for the immortal interests of men, than it is possible for them to realize in the prosperity of the present life."

TO CHRISTIAN CHURCHES.

We want to see the church of the self-denying Saviour foremost in this work and labour of love. We could weep when we reflect upon the coldness, and apathy, and indifference with which she stands by and beholds our glorious movements. Why is she unconcerned? Is it nothing to her? The answer is at hand; she herself is dreadfully infected with the plague-spots of intemperance, and not having yet purged herself, and although aware that this, more than any one thing beside, is hindering her in her course, is paralyzing her energies, and blighting what little success attends upon her feeble efforts, she hastens not to wipe the stain away. But, notwithstanding her present position, she will and must arise, and become "fair as the moon, clear as the sun, and terrible as an army with banners."—*R. G. Jameson's Sermon.*

AN AMEN. OCCURRENCE.—A little old man at Cork, came to ask the Rev. T. Mathew, to give him leave to get drunk for one night, as he was going to be married, and he would take another pledge the following morning. He went away grumbling when refused, but evidently with no intention of breaking his pledge.

CANADA TEMPERANCE ADVOCATE.

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

MONTREAL, NOVEMBER, 1840.

EFFECTS OF DRINKING.

Under this head we give some painful instances of the melancholy effects attending the use of intoxicating liquors in these Provinces. Who, that loves his neighbour, or seeks the glory of the Redeemer's kingdom, can consistently engage in the traffic, either directly, or by furnishing capital to others? The wholesale dealer, in particular, pleads that, in selling the article, he is not responsible for the consequences. But what principle does the Word of God and reason lay down? Rum-seller! whose traffic is declared by undeniable authority and experience to lead only to misery, crime, and death, read what the Divine Law-giver has written, and say if you will be held guiltless!

"But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, AND HIS OWNER SHALL ALSO BE PUT TO DEATH."

Rumseller, how often hath it been testified to you, that your business is a deadly one; are you not, therefore, answerable for its results?

MONTREAL.—A few mornings since, an old man, who was in the habit of carrying about apples for sale, was found dead in a field in St. Joseph Suburbs. Nothing positive was known respecting his death; but it was believed that the deceased, in a state of intoxication the night previous, had lost his way, and laid down. He was found lying on his back. The scene, when his poor old wife came to view his remains, was most affecting. The first words she uttered, when his corpse met her view, was: "Ah! they have been giving him liquor." Rum-seller! if she had not known that the "ox was wont to push with his horn in time past," would this have been her exclamation? Shall not the seller of the liquor be called to account?

The Editor of *L'Aurore du Canada* states the fact of a Notary Public, of his acquaintance, being obliged to earn his living as a common labourer, through his intemperate habits.

QUEBEC.—A correspondent has sent us the following statement of the death, by drowning, of two soldiers, for the truth of which he can vouch:—

"It has seldom fallen to my lot to hear of a more awful instance of the evil effects of indulgence in intoxicating drink, than that which occurred lately during the passage of the *Grosse Isle* schooner from that island to Quebec. Two soldiers, in a state of intoxication, came on board the schooner as she was about sailing. They had not been long in the vessel before some cause of dispute arose, which soon led to a fierce quarrel; when the serjeant, who was below at the time, hearing the noise, ran upon deck to ascertain the cause, but was only in time to see them both clutched in each other's arms fall overboard! A boat was immediately lowered, and exertions made to save them, but it was too late: they were seen for a while struggling with each other in the water, when they sank to rise no more. What an awful state for mortals thus to be ushered into eternity! How utterly unprepared to meet that God whose laws they were in the act of breaking! It should be observed that beer is the only drink allowed to be sold upon the island; and without doubt it was with this these poor men were intoxicated."

ANOTHER INSTANCE.—*Execution of a British Sailor.*—John Collins, the seaman of H. M. S. *Cleopatra*, who was lately tried by Court Martial, for mutinous conduct and murder, underwent the awful punishment of death, pursuant to his sentence, at eight o'clock this morning. We are not fully informed of the circumstances attending the commission of the crime for which he suffered, but we believe that his case is another addition to the long black

catalogue of crime consequent upon intemperance. It is to be hoped that the fate of our fellow-creature, who suffered this day, may prove a warning to all to whom it is known, and especially to that numerous and useful class of men to which he belonged.—*Quebec Colonist, Sept. 28.*

KINGSTON.—An inquest was held on the 25th instant, on the body of Michael Donnelly, a labourer on the macadamised road. Verdict of the jury—"Died by excessive drinking of ardent spirits." This unfortunate young man made a wager that he would drink a quart of whiskey and finish his day's labour—having a short time before drank half a pint. He died within two hours and a half. Much dissatisfaction was exhibited by overseers of the road and those living in the vicinity of the workmen, that unlicensed persons should be allowed to sell whiskey; the work being thereby retarded, and the peace and rest of the neighbourhood nightly disturbed.—*Kingston Chronicle, Sept. 30.*

ANOTHER DISTRESSING AFFAIR.—We learn that on Monday last, a collection of persons at Wilson's Corners were engaged in horse racing, when an accident of a most singular nature took place. Two horses, with their riders, started on a race from near the Corners. About the same time two others started from an opposite direction—both parties being unaware of the intention of the other. The horses coming together at full speed, two sheered and passed; but the other two, in sheering, unfortunately went the same way, and came in contact. So severe was the concussion, that both horses were instantly killed, and one of the riders, William Blackburn, died in about two hours after: the other, Hugh Malveh, was so severely injured that he was not expected to live. The frequent accidents at horse races, exclusive of its immoral tendency, we should think sufficient to deter people from engaging in them; yet we understand that they are of frequent occurrence in the neighbourhood of some of the public houses in the interior, and often end, if not in so violent a way as the one just noted, in wrangling, fighting, and bloodshed. This most singular and distressing occurrence, we hope, will operate as one more warning, and have its influence in putting down practices so very disreputable.—*Brackville Recorder.*

A negro, named Jesse Tillotson, has been sentenced at the London (U. C.) Assizes, to be hanged on the 13th of October next, for the murder of John Stevens, in a drunken brawl.—*Woodstock Herald.*

BYTOWN.—A few weeks since an emigrant, who had been living at Hull for some time, met with death in a manner awfully sudden. During the whole of the day (Sunday) he had been drinking in one of the taverns with which the Lower town abounds. Towards the evening, he left the house; and, as he proceeded along, commenced to ruin, but soon fell down among some stones. When he was raised up, life was found quite extinct!

PERTH.—The Bathurst District Assizes opened here on the 29th ult. The *Brackville Recorder* states: "One young man, by name Lucas, from Bytown, was tried for stabbing another in a fray, and found guilty, principally upon his own acknowledgement. One thing was clearly evident, and that was, that the young man had been led into his present degrading situation, in consequence of his thoughtless intimacy with the *Demon of Intemperance*. The injurious results that follow the use of strong drink, present themselves too frequently to our notice; and those kind persons who are honestly endeavouring to suppress this use, are, notwithstanding the reproaches some times cast upon them, benefactors of our race."

THE ARAB AND THE SCORPION'S TAIL.

In Lane's notes to his translation of the Arabian Nights, the following anecdote is related, the application of which to brandy drinkers nearer home is very striking:—"Three donkey-drivers, conveying the luggage of two British travellers from Boolak to Cairo, opened a bottle which they observed in a basket, and finding it to contain, as they suspected, brandy, emptied it down their throats: but he who had the last draught, on turning up the bottle, got the tail of a scorpion in his mouth; and looking through the bottle, to his great horror, saw that it contained a number of these

reptiles, with tarantulas, vipers, and beetles. Thinking they had poisoned themselves, but not liking to rely upon fate, they persuaded a man to come to me for medicine. I gave him three strong doses of tartar emetic; and he soon came back to thank me, saying, that the medicine was most admirable."

In this somewhat ludicrous circumstance, one may see a true representation of the effects which drinking intoxicating liquors, brings on their victim. Here is a man, who, after a long course of commercial credit, shipwrecks fortune and good name at the bottle; he has at last got the scorpion's tail in his mouth. There is another, still in his prime, tottering along, having sacrificed a constitution of iron by his habits of dissipation: there can be no doubt that he has sucked in the scorpion's tail. A young man who has come to the city with every prospect of succeeding in the world, is sent home to his sorrowing friends a sot, or is laid, without "hope in his death," in the drunkard's grave; surely he has swallowed the scorpion itself. And so has the once esteemed professor of religion, now without a name—the man of gigantic intellect, now an idiot—the minister of religion, a wandering outcast—and, in short, all the numberless victims of those fatal habits of drinking which unhappily are so prevalent in social life. Reader, beware of the scorpion's sting in your cup!

RECRUITING AND TOTAL ABSTINENCE.

Every day unfolds some new ramification of the misery attending the use of intoxicating drinks. The following paragraph from the *Sligo Champion* is a proof of it. To how many hearts has the enlistment of their sons, and subsequent ruin of soul and body, brought unceasing sorrow. As the Army is now constituted; government licensing canteens and officers frowning on all who will not "take their glass," with a consequent absence of effort to do them good, how is it possible that soldiers can be otherwise than depraved?

"TEMPERANCE.—*The Army*.—There is at present a recruiting party in Sligo; but, although the non-commissioned officers and privates sport a vast quantity of many colored ribands, and flounce about the town in all the pride, pomp, and circumstance of war, they cannot catch a single recruit. We have been informed that one of the sergeants—an old stager—has given it as his decided opinion that temperance is the sole cause of 'the boys' resisting the allurements of the 'white cockade.' When a little elevated they were easily got to bite at the bait thrown out, but now they are so provokingly sober that there is no hope of making any thing of them."

The Report of the Massachusetts Sabbath School Society for 1840 states, that within its bounds there are twenty-three Juvenile Temperance Societies; and many of the schools report that all their members are connected with the town or parish Temperance Society.

FREE-TOTAL TRACTS AND MEDALS.

We beg to remind Societies and individuals desirous of circulating Total Abstinence Tracts, that parcels are to be had at the office of the Secretary, price 3s. 4d., 6s. 8d., and 13s. 4d. The rate at which these come is about 3d. per hundred pages. Medals may be had, wholesale, at the same place, price 2s. 9d., 5s. 6d., and 7s. per dozen; or retail at 3d., 5½d., and 7d.

The Tracts and Medals are to be found also with Messrs. J. Christie & Son, Toronto; Mr. A. R. Christie, Niagara; Messrs. Smith, Moore & Co., London; and J. & J. Dougall, Amherstburgh.

Progress of the Temperance Reform.

LOWER CANADA.

MONTREAL.—A meeting was held in the Quebec Suburbs on the 3d ultimo, which was poorly attended, owing to the unfavourable weather. One person took the pledge. The meeting was addressed by Messrs. Wilson, Wadsworth, and M'Watters.

On the 13th, the Rev. T. Atkinson of Quebec delivered a sermon in the Congregational Chapel here: subject, "The Fundamental Principles of the Gospel the legitimate basis of Temperance Societies." At the close of the discourse, the clear and convincing reasoning of which seemed to make a deep impression, the minister of the chapel, the Rev. H. Wilkes, came forward, and expressed his determination hereafter to act wholly on the principle of total abstinence, and to form, as soon as possible, a Temperance Society connected with his congregation. The manuscript of the sermon is now in the hands of the Secretary of this Society, and will be published without delay.

QUEBEC.—We mentioned, some time ago, the arrival, in this city, of the French Bishop of Nancy and Toule. During the greatest part of last week he has preached twice a day in the Roman Catholic Cathedral, to audiences of between five and six thousand persons, having appropriated the morning to the women, and the evening to the men, the church not being large enough to contain them both at the same time; so that ten or twelve thousand persons have been attending his preaching daily. Last night he announced with the consent of the Bishop of the Diocese, the formation of a Temperance Society, under the direction of the Rev. Mr. Baillergeon, Curate of the Parish, to be connected with prayer and other devotional exercises, according to the recommendation of the Roman Catholic Bishops in Ireland, and the Council of Bishops of the Catholic Church, lately held in Baltimore in the United States, at which the Bishop of Nancy assisted. This movement, which will probably become general in all the Roman Catholic parishes and missions in Lower Canada, will effect most important changes, and, we have no doubt, will tend to improve and correct the morals of the people, and promote their temporal welfare.—*Quebec Gazette*.

INDIAN VILLAGE on the River St. Francis.—A flourishing Temperance Society exists among the Indians here, under the pastoral charge of the Rev. P. O'Sunkerhine. When the individual, who informed us of the fact, last conversed with Mr. O'S., there were about sixty members. Only two cases of breaking the rules of the Society had occurred.

ST. ANDREWS, October 9.—A meeting of our Society was held on the 7th inst. We were assisted by the Rev. Messrs. Shaler and Harmon, who ably pleaded total abstinence from all that can intoxicate. The addresses were listened to with great attention; and at the close of the meeting, five persons subscribed the total abstinence pledge. We have also reason to think that those who formerly subscribed were encouraged to continue steadfast.

Our annual meeting was held in March, and was well attended. An account of it was written for the purpose of sending it to the *Advocate*, but was accidentally lost. Our prospects, as a Society, are rather encouraging; from the 1st of April 1839, to the 1st of April 1840, we had an increase of sixty-four members.

One of our meetings was held at Point Fortune, a place famous for intemperance. Here, like the "strong man armed," he long held enslaved his deluded victims. Here, the poor raftsmen often squandered his money for "the maddening draught," lost his health, and endangered his life. Hitherto, nothing of a public kind had been done to check the prevailing evil, until the meeting before alluded to, when many assembled to hear the subject discussed, and, ere we separated, twenty-seven persons subscribed themselves teetotallers.

In this, as in other parts of the country, our cause encounters opposition. We have a prejudiced class of persons, who, from mistaken views of a scripture warrant for using intoxicating drinks—a dread of innovation, even should it prevent wretchedness and crime, or else a criminal apathy to the woes of others, oppose the cause by their arguments and example. We have also interested enemies around us who heartily hate our proceedings, knowing that their

"craft is in danger." And, alas! we have too many with whom *depraved appetite* is law, gospel and reason too, who cannot, for a moment, brook the monkish austerity of self-denial for the good of themselves or others.

JOHN EDWARDS, Jun.

STANSTEAD.—*Report of the County Temperance Society for July 1, 1840.*—We give some extracts from the above Report, which appeared lately in the *Sherbrooke Gazette*.

This Society met this day according to previous adjournment, at the Gass School-house in Stanstead;—opening prayer, by Rev. E. Cooney. The President, Deacon Taylor Little, then taking the chair, the meeting was ably addressed by the Rev. Messrs. Cooney, Lantorn, and Hall.

The Society then made choice of the following Officers for the ensuing year :

Philip Flanders, Hatley, *President*;
 Thomas Wells, Stanstead,
 Deacon J. Bellows, Barnston, } *Vice Presidents*;
 E. S. White, Barnston, *Recording Secretary*;
 Dyer Percival, Barnston, *Corresponding Secretary*;
 Thomas Cass, Stanstead, *Treasurer*.

In the course of the meeting, the following resolutions were brought forward and adopted:

1. *Resolved*,—That it is evident, from undeniable facts, that the cause of Temperance has hitherto, in all places, been most successful where the preachers of the Gospel have taken an interested and active stand therein; we would, therefore, most earnestly solicit the co-operation of Christian Ministers of all denominations, with us, to use their utmost exertions to do away with an evil that has so long disturbed and destroyed the peace and well-being of mankind.

2. *Resolved*,—That as the *Canada Temperance Advocate* is the only paper, to our knowledge, in this Province whose columns are exclusively devoted to the cause of Temperance, and as its circulation has already been attended with marked success, it is the duty of this Society, as well as the friends of Temperance generally, to use their influence in promoting its circulation.

3. *Resolved*,—That the thanks of this Society be presented to the Rev. gentlemen who have addressed the meeting.

By the records of this Society, it appears that its Auxiliaries are seven in number, viz:—

Stanstead, Georgeville, Head of the Bay, (Stanstead,) Magog Outlet, Hatley, Barnston, and Barnston and Barford;—four only of which were represented at this meeting, viz:—Stanstead, Hatley, Barnston, and Barnston and Barford.

The Stanstead Auxiliary numbers about 527 members—Hatley, 220—the latter reported as abstaining from all distilled spirits and wine, and as rather on the increase in numbers and influence. Barnston and Barford Auxiliary numbers 100, recognized as a total abstinence Society, abstaining from all intoxicating drinks. The number of members in the Barnston Auxiliary I cannot give correctly, as the report was verbal and no record of it. I think, however, it is about 100—report rather unfavorable as to its present state, and the consistency of many of its members;—making a total in these four Societies of about 1247 members.—*Sherbrooke Journal*.

After some remarks on the injurious effects of using spirituous liquors (why not all kinds of intoxicating drinks?) the report concludes with the following excellent observations:—

But, it is not solely to one good principle, nor to two, that this evil is opposed, but to all; our pecuniary interests, our bodily health, our social and civil relations, and above all our eternal welfare. What then remains to give countenance to the use of ardent spirits? A mere sensual gratification, void of utility, and big with evil.

But that Being who is the fountain and source of all goodness, has been pleased, through the agency of human means, to apply to this great and growing malady a most efficient and powerful antidote. Probably no method within the scope of our imagination could have been so successfully applied to this evil, as that to which we are now lending our aid—the force of popular sentiment. This is a powerful agent, and a very dangerous one too,—

nevertheless, in this case there is nothing to fear from its power, so long as its course is properly directed; because there is no good principle that stands in danger of suffering from the influence of its operations. This remedy, though simple, easy and innocent, is yet powerful in its results; free from any suspicion of sordid avarice for its ruling motive, its object can be viewed in no other light than that of universal kindness, benevolence and charity—the brightest gem of Christian virtues. Such, then, are the means to which we would give countenance and aid, and to which we would invite the attention of all; what is required on this subject, at present, is more action;—there is no more benefit arising from a temperance society without exertion, than there is from a farm without labour;—continued, individual exertion on the part of members is what is imperatively called for;—it is influence that does the whole of it, and this influence is conveyed by the force of example and precept; when these, therefore, are watchful and active, the fruits thereof are sure to arise in rich abundance. We should think much of it, which will serve to preserve in our own minds a lively view of its importance; we should lose no suitable opportunity of talking of it with our neighbours and friends, and urging its propriety, and thus a lively sense of the subject will be kept up among ourselves and those around us.

It is to be ardently hoped that the members of this Society, as well as the friends of temperance generally, will take hold anew upon this subject, so that by the time of another county meeting, a rich harvest of pleasing intelligence may be brought in of the prosperity of this institution.

E. S. WHITE, *Rec. Sec. Stanstead Co. Tem. Soc.*
 Barnston, Sept. 1840.

UPPER CANADA.

BROCKVILLE, Sept. 3.—A meeting of the Total Abstinence Society was held in the Methodist Chapel this evening. The audience was numerous, and appeared to be much interested in the object of the meeting. Paul Glassford, Esq., occupied the Chair.

The chairman introduced the business of the meeting by a few excellent and appropriate observations.

The Rev. P. C. CAMPBELL moved the first resolution, which was as follows.

"That the members of this society desire to feel grateful to the Giver of all good for the success which is now crowning the labours of kindred institutions in Great Britain, Ireland, the United States of America, and other parts of the world."

The Rev. gentleman made an able and interesting speech in support of the resolution. He first showed that when we expect the continuance of a blessing, we ought to acknowledge what we have already received. He proceeded to say that the operation of certain measures might result in effects apparently beneficial, which would not call upon us for the expression of gratitude to the Supreme Being. He did not think this was the character of the effects of Temperance Societies. These institutions had been productive of much real good.

The Rev. gentleman then proceeded to show, that much good had been done by Temperance Societies, in an indirect manner. There was now, he said, much less drinking than formerly, and many drinking customs had been done away with. Since Temperance Societies began there was no forcing of people to get drunk. Thus even those who laughed at the societies were benefitted by them. Mr. C. said that before concluding, he might mention, that when at Quebec, lately, he had heard an anecdote of two gentlemen differing as to the amount of crime produced by intemperance. They agreed to refer the matter to the Sheriff,—they did so, when the Sheriff stated, that nearly all the cases of crime which came under his cognizance, were connected, in some way, with the drinking of intoxicating liquors. Mr. C. then referred to the shameful impositions practised in the Wine Trade. At Quebec, he had met with Dr. Douglas of that place, who stated to him that large quantities of drugs were imported into Canada, the greater part of which, he (Dr. D.) believed to be employed in making imitation wines. At the request of Mr. C. this medical gentleman had made an imitation of Port wine. It did not contain a single drop of the juice of the grape—it consisted entirely of drugs, and yet in the opinion of Mr. C. was as good as some wine,—at least something given to him under that name,—which he had drank

since coming to America. Dr. D. said that were he to mix this stuff with real wine, its fame would spread over the American Continent, and he would make his fortune by it. Mr. C. also mentioned that a few years ago, a large building was erected in New Jersey, and for sometime the people could not understand for what purpose it was intended. At last it turned out to be a manufactory for making *Champaigne wine from the juice of turnips* & Mr. C. likewise observed that while the old Temperance Societies diminished the quantity of ardent spirits consumed, they gave great encouragement to the trade in these false wines. Total Abstinence was required to put an end to the abominable system.

Mr. W. BROUGH seconded the resolution, and in doing so, made a few remarks. Preston, in England, he said was the first place in which the Total Abstinence system had been brought into active operation. The effects which followed its introduction into that town were of the most beneficial character. Many men who were regarded as the pests of society, were reclaimed and reformed. Not a few of them became members of the Church—so many indeed attended one place of worship, that it was known by the name of the "Reformed Drunkard's Church." Only one Minister complained of the society thinning his congregation. Who was he? some violent enemy of the society? No,—he was *chaplain to the jail!*

The Rev. Mr. WILKINSON, of Prescott, moved the second resolution, which was in the following words, viz:—

"That when the members of this society see that Intemperance is one of the greatest existing barriers to the progress of the Gospel, and when they observe as the effect of Temperance operations, Vice and Irreligion giving place to Virtue and Piety, they cannot but feel astonished as well as grieved, that not only professing Christians, but Ministers of the Gospel are yet to be found, who oppose the progress of Temperance Societies."

From the great length of Mr. Wilkinson's speech, in support of this resolution, we regret that we cannot pretend to present our readers with even an outline of it. He showed in what manner Intemperance operates as a barrier to the progress of the Gospel. God has given man faculties to enable him to believe the Gospel, and to practice the duties which it inculcates;—these faculties are blunted or destroyed by Intemperance. It was fearful to think of the number of the Intemperate. It had been calculated that in Great Britain and Ireland, there were not less than 600,000 drunkards. On the authority of Mr. Felix Grundy, Attorney General of the United States, Mr. W. stated, that four-fifths of the crime of that country was produced by Intemperance. Mr. W. mentioned the fatal accident which had lately taken place at Wilson's Corners, and other accidents of recent occurrence, as additional proof of the bad effects of drinking intoxicating liquors. He also referred to the debasing effects of the traffic in intoxicating liquors on many of those engaged in it. He denounced the traffic in strong terms. Its defenders might attempt to justify it on the ground that it was *legal*, but houses which he would not then name, lotteries, horse racing, and other outrages on morality and religion might be justified in the same manner. Mr. W. next adverted to some interesting cases of reformation effected by the society, which had come under his own observation. He commented severely on the conduct of those who oppose the society. They might do much harm though they did not intend it. He mentioned several cases of serious injury which had followed the perusal of a pamphlet against the society, lately published in this town.

Mr. ALEX. McLEAN seconded the resolution, but had not time to make more than one or two remarks in its support.

The resolutions were unanimously agreed to. The speakers were heard with the utmost attention, and at the conclusion of the meeting, about thirty individuals joined the society. We believe the Committee intend making arrangements for another meeting, at an early date.—*Brockville Recorder.*

PRESCOTT, October 9.—I beg to give you a short account of the last quarterly meeting of the Temperance Society of this place, held on the evening of the 6th instant. The number present was about the same as usual. Rev. J. A. Savage, of Ogdensburg, delivered a very excellent address from the words, "I am not mad, most noble Festus, but speak the words of truth and soberness." He referred particularly to the unreasonableness and injustice of the system which at present exists, of allowing the manufacturers and venders of spirituous liquors to be the acknowledged cause of the greater part of the taxes paid by the public, and still not be required

to pay any greater proportion of such taxes than other members of the community. After the address, four additional names were offered for the pledge.

The meeting was concluded by remarks from the Rev. H. Wilkinson, and the benediction pronounced by him. Between that meeting and the one previous in July last, *twenty-three* persons called on the Secretary to have their names entered to the pledge.

W. D. DICKINSON, Sec.

BARTON, September 1.—I beg to give you a short account of the advancement of the cause in this place. About eight or nine years since, a Society was formed on the moderation principle; but having so poor a foundation, the fabric nearly tumbled to the ground: at any rate, it became so shattered, that any attempts to repair it were altogether useless. Our only resort consequently was, either to let it fall altogether, or else lay for our building a better foundation. We therefore, last winter, laid a new foundation, and inscribed upon it, for our motto, "Touch not, taste not, handle not," any thing that will intoxicate; and then, out of some of the old materials, and some new ones, we erected an edifice which, we trust, will stand the storm and the tempest, and to which we are making frequent additions.

The Total Abstinence Society here numbers now more than fifty members, and these are ~~not~~ known but three violations of the pledge; and all these are ~~cases~~ of drunkards. So great an influence has been spread through the neighbourhood, as to cause some of the farmers, who never did the like before, to do their haying and harvesting without intoxicating drinks.

LUDWICK KRILS, Sec.

PORT-HOPE, Sept. 7.—The Rev. W. Haw, in giving a notice in the *Christian Guardian* of the Methodist quarterly meeting held here, says:—

"In the evening of the same day we held a public temperance meeting; it was opened by the Rev. M. Lang with singing and prayer; after which, James Smith, Esq., took the chair, and made a few brief but forcible remarks. Addresses were then delivered by the Rev. Messrs. Van Norman, Haw, Lang, and Mr. Kingston. The speeches, on the whole, were deeply interesting—all tending to impress the minds of the audience with this prime truth, that total abstinence from every thing containing alcohol is the only safe and tenable ground. Eleven persons, with myself, signed our names to the teetotal pledge. The meeting was dismissed by pronouncing a blessing."

GREAT BRITAIN.

FATHER MATHEW AND THE PHYSICIANS.—The above reverend gentleman appears to differ very much from the faculty; and although he does not seem anxious to enter the lists with them, still he has run full tilt against them on some important points. At the late meeting at Johnstown, Father Mathew alluded to the custom of the physicians in recommending delicate ladies to drink porter. "He would, instead of that hog wash, recommend milk; and he would undertake that a lady acting under his advice would become stronger than one acting under the advice of a doctor, who recommended porter. * * * * * When ladies were nervous, doctors ordered them the very drink that proved a continued cause of nervousness."—*Kilkenny Moderator.*

TEE-TOTAL FUNERAL IN CARLOW.—Upon the death of Mrs. McGrath, of Tullow-street, who is much regretted as being a kind and a good neighbour, the members of the Tee-total Society, to the number of 1200, assembled to pay her remains their last tribute of respect; 150 of them were dressed with scarfs and hat-bands, and formed a procession of two deep; the Philanthropic Society, to the number of fifty, dressed as above described, also joined two deep. The rest of the teetotallers did not walk in procession, in consequence of not having a sufficient quantity of scarfs; but they lined the different streets through which the funeral passed.—*Leinster Reformer.*

TEMPERANCE.—*Maynooth College.*—It is very satisfactory to have to announce that the College of Maynooth has set an example to the clergy and people of Ireland, which cannot fail to aid most effectually the progress of the great Temperance Reformation. By a letter from Maynooth says the *Vindicator*, a Belfast paper,

we learn that during Father Mathew's recent visit to the college, eight of the superiors, and upwards of 240 of the students received the pledge from his hands. Nothing so cheering to the friends of temperance has yet occurred in Ireland. Who will now say that the effects of the movement will be partial and temporary?

Two hundred and fifty Roman Catholic parish priests and curates have taken the temperance pledge throughout Ireland.

TEE-TOTALISM.—The number of grocers and spirit-retailers in this city and liberties is reduced from 450 to 100. There are but three applicants for spirit-licences in this city to be made at quarter session, before the mayor, recorder, and magistrates tomorrow.—*Limerick Chronicle.*

ENGLAND.—Grand Movement.—The new British and Foreign Temperance Society propose distributing, gratuitously, during the present year, ten thousand copies of the *British Temperance Advocate and Journal* per month, among Ministers of the Gospel, Medical men, Members of Parliament, Magistrates, Coroners, &c. This is a bold undertaking; we hope it will be a successful one. The paper in question is a very able one, and it would be a great point gained were the information it contains brought fairly before the influential classes.

A letter by the *British Queen*, from a minister in London, says, "The great and good cause of teetotalism is gloriously advancing with us. At the weekly meetings, held at the chapel of the school where I minister, one thousand pledges have been taken during the last ten months. Measures are in operation for a general Convention of the friends of temperance throughout the world, to be held in London.

MOVEMENT AMONG THE CLERGY.—We feel gratified in being able to state, that out of the twelve ministers who compose the Relief Presbytery of Kelso, seven are members of the Total Abstinence Society, and another is acting on the principle. Better late than never!—*Scottish Temp. Journal.*

MISCELLANEOUS.

REAL ENJOYMENT.—A sailor, a short time ago, on his way from London to Portsmouth, per coach, was observed, by a person who was travelling with him, to take nothing but ginger-beer to drink. He being an amusing and talkative companion, was asked, "How is it that you, a jolly sailor, appear to be a very abstemious one, it is rather an unusual thing; will you tell me how it is?" "Certainly," said the tar, "I never knew what *real enjoyment* was until this present cruise ashore. Some time ago, I had the good luck to go ashore in Cornwall, and there, out of a lark, went into a Tee-total meeting. The arguments made use of so struck my mind, that I determined to have a land cruise on Tee-total principles. I have been three months ashore, I have travelled from place to place, determined to find out every relation, poor or rich, I have in England. I am now going to Portsmouth to see an old uncle, a pilot, whom I have not seen for many years, and as I hear he is nearly aground, and I have plenty of shots in the locker, I mean to serve him as I have done others of my relations, give him a part of that which I have now to spare, (thanks to the Cornwall meeting!) and which I should have got quit of in two or three days, or a week at most, had I squandered my cash in the foolish manner I used to do. Thus, Sir, this is my first cruise of *real enjoyment!*"—*T. C.*

STEP TOWARDS TEMPERANCE.—The Earl of Litchfield, Post Master General, has issued an order, prohibiting any individual employed in the Post Office Department, or their wives, from keeping houses for the sale of intoxicating liquors, under the penalty of forfeiting office. This order was read a few days since to one of the departments by Mr. Tyrrel, Superintending Inspector, who has been a Tee-totaller for four years.

LET HIM THAT THINKETH HE STANDETH TAKE HEED LET HE FALL.—A local preacher, a short time since, was denouncing Tee-totalism, and stated that Tee-totallers by practising the principle of total abstinence were 'despising the good creatures of God!' Within the following month he was found drunk in a public house, and he was very properly expelled from the Wesleyan Society.—*J. J.*

Comfort for the farmers who fear that tee-totalism will lower the price of agricultural produce:—A lady in Manchester went to

her butcher, and to her surprise was asked 9d. 3/4 lb. for the meat she was accustomed to give 7d. for, and on inquiring the reason, was told, "Oh, you may thank the tee-totallers for that; the Irish have given up drinking and taken to eating, and they keep their cattle at home to feed themselves instead of sending them here."—*English paper.*

Mr. Atkinson, a magistrate and deputy-lieutenant of the county of Lancaster, England, was last week fined for drunkenness. While in the state for which he was convicted, the worthy dispenser of the laws sat in judgment upon a poor widow charged with keeping her public-house open on a Sunday, and fined her in two pounds!

GOOD.—Sir C. Eardly Smith, of Bedwell Park, Essenden, Herts, has signed the pledge, and converted his brew-house into a Tee-total Lecture room; this brew-house was erected by Mr. Whitebread who established the great monster brewery, in Chiswell-street, London.

GOOD COUNTERACTED.—A maltster, occupying a large house in a provincial town, has been the means of erecting a commodious chapel, on a spot very near his dwelling; on the other side is his malt-house, where his men are to be seen working on the Sabbath. How his conscience is pacified, we know not.

DREADFUL CATASTROPHE.—Between nine and ten o'clock on the night of Tuesday, a person on going into the house of a man named Blackshan, in Bridgegate, found him sitting by the fireside in a state of deplorable intoxication, while his wife was sitting on the floor dead, having been literally roasted about the head and breast. It is supposed she had been stupefied with liquor, and in that condition had come in contact with the fire, and met with her horrible end, whilst her brutalised husband remained either utterly unconscionous, or careless of her fate.

EFFECTS OF SABBATH BREAKING AND DRUNKENNESS.—On Sunday evening, an accident of a very frightful character took place at the Zoological Gardens. A man named J. Bowser, went, about five o'clock in the evening, into the lion-house, accompanied by a girl, and, being in liquor, he most inconsiderately put his left hand between the bars of the cage in which the large tiger is confined, and attempted to stroke his face. The animal suddenly seized his hand with its teeth, and drawing the arm further in, seized it again at a higher point, repeating this until he got hold of the elbow, the bones of which he crushed with his teeth, and dreadfully mangled the muscles of his arm.

UNION IS STRENGTH.—At Dublin, on St. Patrick's day, a grand procession was formed, and in one of the carriages was the Rev. Dr. Spratt, a Roman Catholic friar, and seated by his side the Rev. W. McClure, a Methodist New Connexion minister.

TEE-TOTAL SERVANTS.—At the Clare Hotel, Limerick, there are eight servants of whom the principal waiter and five others are pledged Tee-totallers! The waiter, in reply to enquirers on the subject, produced his medal, which he always wears, and readily avowed himself a Tee-totaller. On the landlord being asked whether it did not militate against his trade to employ so many Tee-totallers; the reply is worthy of remembrance, and publicity too:—"I am glad to have Tee-totallers in those situations, for I find they make far better servants, and are safely to be entrusted for the faithful performance of their duties."

COST OF PAINT.—Some years ago there lived in Berkshire county, Mass., two Physicians of considerable skill and eminence. One of them used no spirituous liquors—the other drank freely; and while the first had acquired considerable property, the other remained poor. Meeting each other one day, when the former was returning from a distant town, with a richly painted and well made carriage, the latter accosted him: "Doctor—, how do you manage to ride in a carriage painted in so costly a manner? I have been in practice as long and extensively as you, and charge as much; but I am hardly live and drive the old one." "The paint on my carriage," he replied, "didn't cost half as much as the paint on your face."

Monies received by mail in October on account of the *Canada Temperance Advocate*:—W. Duckitt, St. Polycarp, 1s. 8d.; J. Boutelle, Danville, 2s. 6d.; Rev. James Rogers, Hellier, 2s. 8d.