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THE CANADA TEMPERANCE ADVOCATE.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

No. 4.

MONTREAL, AUGUST, 1836.

Vol. II.

Selected Articles.

Fool's Pence.

In a town not many miles south of the border, there dwelt a man who was by trade a mechanic, and who was the father of seven children. For sixteen years he had never wanted employment (when he chose to work,) and his earnings averaged from thirty shillings to two pounds a week. But with a number of associates he was in the habit of attending, daily and nightly, what they termed their houses of call. In the morning, as he went to his labour, he could not pass it without having what he termed his "nipper," or what some of the good people of Scotland call their "morning," which, being interpreted, meant a glass of gin, rum, or whisky. At mid-day he had to give it another call, and to pass it on his return at night was out of the question. Sometimes and not unfrequently when he called for his "nipper" in the morning, he sat down—in a room which had two windows, looking east and west,—and forgot to rise until, after he had seen from the one window the sun rising, he beheld it set from the other. But it was the force of habit—it had grown in upon him, as he said, and what could the poor man do. He beheld his wife broken-hearted, going almost in rags, and their affection had changed into bickerings and reproaches. His children, too, were half-starved, ill-clad, and un-schooled; and for what education they got, he thought not of paying the schoolmaster—he felt nothing in hand for his money, and therefore could not see the force of the debt. But the poor man could not help it. It was true he earned about two pounds a week, but which way the money went he could not tell. He did not, as he thought, deserve the reproaches of his wife. His "morning" was only fourpence, his call at mid-day the same, and his evening pipe and glass a shilling or eighteen-pence—that, he thought was nothing for a man working so hard as he did—and when he did take a day now and then, he said that was not worth reckoning, for his clay could not keep together without moisture; and as for the glass or two which he took on a Sunday, why, they were not worth mentioning. Thus he could see no cause for the unhappiness of his wife, the

poverty of his house, and the half-nakedness of his family. He had to "do as other people did, or he might leave their society," and he attributed all to bad management somewhere, but not on his part. On Sunday morning he had lingered in their house of call rather longer than his companions, and he was sitting there when the churchwardens and parish-officers went their rounds, and came to the house. To conceal him from them there, and avoid the penalty, "Tom," said the landlady, "here be the wardens a comin'. If they find thee here, lad, or meet thee gon' out, thou wilt be fined and me too, and it may give my hoose a bad name. Coom up stairs, and I will show thee through the hoose, while they examine the tap and the parlour."

So saying, Tom, the mechanic, followed the hostess from room to room, wondering at what he saw, for the furniture, as he said to himself, was like a nobleman's, and he marvelled how such things could be; and while he did so, he contrasted the splendour he beheld around him with the poverty and wretchedness of his own garret. And after showing him through several rooms, she at last, with a look of importance, ushered him into what she called the *drawing-room*—but now-a-days, drawing-rooms have become as common as gooseberries, and every house with three rooms and a kitchen has one.—Poor Tom, the mechanic, was amazed as he beheld the richly coloured and fancy-figured carpet, he was afraid to tread on it,—and, indeed he was told to clean his feet well before he did so. But he was more astonished when he beheld a splendid mirror, with a brightly gilded and carved frame, which reached almost from the ceiling to the floor, and in which he beheld his person covered with his worn-out and un-holiday-like habiliments, from top to toe, though they were his only suit. Yet more was he amazed when the ostentatious mistress of the house opening what appeared to him a door in the wall, displayed to him rows of shining silver plate. He raised his eyes, he lifted his hands—"Lack! Ma'am!" says he, "how do you get all these mighty fine things?"

And the landlady laughing at his simplicity said, "Why, lad, by fools' pennies, to be sure."

But the words "fools' pennies" touched his heart as if a sharp instrument had pierced it, and he thought unto himself, "I am one of those fools," and he turned away and left the house with the words written upon his conscience; and, as he went, he made a vow unto himself, that until that day twelve months he would neither enter the house he had left, nor any other house of a similar description—but that on that day twelve months he would visit it again. When he went home, his wife was surprised at his home-coming, for it was seldom he returned during the day. He had two shillings left, and taking them from his pocket, he gave them to one of his daughters, desiring her to go out and purchase a quarter loaf, and a quantity of tea, coffee, sugar, and butter. His wife was silent with wonder. He took her hand, and said, "Why thou seemest to wonder at me, ould lass; but I tell thee what, I had a lesson this mornin' that I shan't forget, and when thou findest me throwing away even a penny again, I will give thee liberty to call me by any name thou likes."

His wife was astonished, and his family were astonished, and in the afternoon he took down the neglected and dust-covered bible, and read a chapter aloud; though certainly not from any correct religious feeling. But he had formed the resolution to reform, and he had learned enough to know that reading his bible was a necessary and excellent helper towards the accomplishment of his purpose. It was the happiest Sabbath his family had ever spent, and his wife said that even on her wedding Sunday she was not half so happy.

But, the day twelve months from that on which he had seen the splendid furniture, the rich carpet, the gorgeous mirror, and the costly plate, arrived. It was a summer morning, and he requested his wife and children to dress before seven o'clock. During the last twelve months his wife and his children had found it a pleasure to obey him, and they did so readily. He took the arm of his wife in his, and each of them led a younger child by the hand, while the elder walked hand in hand before them, and they went on until they came unto his former house of call, and standing opposite to it he said to his wife, "Now, ould woman, thou

and the little ones shall go in here with me for five minutes, and shall see something that will please thee."

So they went into the house together, and Tom, the mechanic, found his old associates seated round the room, as he was wont to see them twelve months before, as though they had been fixtures belonging to the establishment; and as he, with his wife and children entered, his former companions rose, and exclaimed in wonder, "Ha! Thomas! what wind has blown thee here?" For though they called him merely *Tom* before, he had *Thomas* from them now. And as the landlady entered, and saw a well-dressed man and woman with seven clean and well-dressed children around them in her tap-room, she wondered exceedingly, for their appearance contrasted strangely with that of her other customers amongst whom they were seated.

"Why, don't you know me ma'am?" inquired Thomas, observing her look of curiosity and wonderment. "Why, I can hardly say as how I do, sir," she replied, "and yet I am sure I have seen you somewhere." "That you have ma'am," answered he, "I am your old customer, Tom Such-an-one." "Lack me! is it possible? And so you are! What a change is there upon thee, thou art quite a gentleman turned—and is this lady thy wife, and these thy children? Well now, how smart you have them all. How in the world do you manage it?" "Oh! ma'am," answered Tom the mechanic, "nothing is more easy—the *fools' pennies*, which I before gave to buy your fine carpets, your mirror, and your silver plate, *I now keep in my own pocket.*" So saying, he bowed to her, and wishing her good morning, with his wife's arm in his, they and their children left the house and returned home. Such is the true story of Tom the mechanic.

British and Foreign Temperance Society.

The general meeting of this society was held on the 17th May, the Bishop of Chester in the chair. He stated to the meeting, on taking the chair, that from his own official situation he had had opportunities of knowing that the success which attended the operations of the society, was of a most cheering description. In large manufacturing towns, *instead of places of worship deserted, and the haunts of dissipation and vice crowded, those haunts were neglected, and the places of worship had become too small*, thus proving the truth of what some had dared to affirm, that those habitations of vice and dissipation were a great cause of separating men from their God, and if those barriers could but be broken down, it would greatly assist in turning a moral into a spiritual change. And not only had that spiri-

tual change been effected, to a far greater degree than could have been hoped, but habits of morality, of decency, of frugality, of industry, had been induced. If it was not true that temperance was religion, it certainly was true that intemperance was irreligion.

The following are some of the statements of the Report:—

"Many excellent and influential clergymen of different denominations, as well as many private Christians of eminence, had inscribed their names in the books of the Society, and had become successful advocates of its claims. Nearly all the parochial clergy of the city of London had espoused the cause; and many Dissenting Meeting-houses had been opened to its advocates. The Society of Friends had passed resolutions in favour of Temperance at their last Yearly Meeting. Some cases were mentioned of spirit-dealers having abandoned the trade, from a conviction of its pernicious results.—Many families had begun to act systematically on its principles. The agents of other religious and benevolent societies had lent their aid, and had distributed with much success the tracts of the Society. The Committee having determined to obtain the opinion of the medical profession respecting the results of the use of ardent spirits, had succeeded in obtaining the signatures of 700 medical gentlemen, in London, including those of the most eminent practitioners in the hospitals. The following was the "Declaration" to which those gentlemen had affixed their names:—"We, the undersigned, declare our conviction that distilled spirit is not only unnecessary, but injurious to persons in health: that it contains no nutritive quality; that its daily use is a strong temptation to drunkenness, occasioning many severe diseases, and rendering others difficult to cure, leading to poverty, misery and death, and that its entire disuse, except for purposes strictly medicinal, would powerfully contribute to the health, morality, and comfort of the community." 108 new societies had been formed the past year, and 200,000 persons had evinced their attachment to temperance principles. Some juvenile associations had been formed under proper superintendance. One gentleman in Cornwall was stated to have distributed 60,000 tracts, and to have obtained 7,573 members; he had employed 53 agents, and his labors had extended over 75 parishes. A lady in London also had succeeded in obtaining 155 members. The reports from Scotland and Ireland had been highly important and encouraging. The principles of temperance had been successfully advocated in New South Wales, Southern Africa, and New Zealand, amongst the Moravian missionaries, in the East Indies, on the Continent, France, Prussia, Sweden, and in the Empire of the Czar. 680,050 tracts had been distributed, making from the commencement of the Society, 3,865,750, including the circulation of monthly publications to the extent of 403,120."

Happy Usefulness of the Temperance Society in Edinburgh.

From the delightful and animating report of the labours of the missionary employed by the Edinburgh Society for the suppression of Intemperance, we extract the following gratifying examples of the blessed influence of Temperance operations upon the

temporal and eternal interests of our fellow-creatures.

The following is a very pleasing instance of more than moral courage on the part of a young girl. Mrs. ———, who had joined the association, took a tract from the missionary, containing the declaration to be signed by those who become members. She returned it afterwards with her daughter's signature, and mentioned the following circumstance. Her daughter is a servant, and spirituous liquors are regularly used in the house. After she had become a member of the society, she dreaded nothing so much as the reproaches of her master and mistress, some of whose friends are spirit-dealers.—On the second night after she had signed the declaration, she was repeatedly requested to take a glass of toddy, and was compelled at last to confess that she had joined the Temperance Society. Her open avowal produced a burst of laughter, and let loose the tongues of the party against both herself and the society. She bore the whole with patience, and when the ebullition was over, said, "Is it right to encourage drunkards, and let them perish, when God hath said, 'Thou shalt love thy neighbor as thyself?'" These were the words of the tract she had read, and they put the party to the blush.

One poor woman, who had tried the experiment of abstaining for three months, thus addressed the missionary on his next visit: "Come away, Sir, our house is just like a heaven now, and my man is extraordinarily kind to me since you were here; but I am for no more half work; I want to join the society altogether. I have never tasted anything stronger than water since I saw you; my man, and I too used to get too much drink on Saturday nights when we went to market, but there is nothing of the kind now.

On the 8th of the present month (February,) the missionary visited a drunken couple, and found them in a state of distraction, on account of their sinful conduct and its consequences. "They have disposed of nearly every article of furniture and clothing (of which they had once abundance,) for ardent spirits. They showed me," says the missionary, "fourteen pawn-brokers' tickets for clothes, furniture, &c.. Among the latter I saw one for a bible, which I offered to release; but the wife told me she would rather have her shawl, that she might get to church, as she had another bible in the house. I promised to release the shawl. At night I called upon this poor man and woman; the house was dark, but the light of truth had shone in upon them, and I found them both at prayer. The next day I gave her the shawl, when she immediately put it over her shoulders and followed me to a

neighbour's house, where a missionary was addressing from twelve to twenty females.—She wept much during the address, and promised that she would attend the meetings regularly. Having returned to her house a short time afterwards, I found her telling her husband where she had been, and what she had heard, while he was listening with the deepest attention. I conversed with them for a while on the value of their immortal souls, and on the number and aggravation of their sins, and on the freeness and fulness of salvation through Christ Jesus, when their feelings became too powerful to be resisted, and the big tears rolled thick and fast down the old soldier's cheeks, and his wife wept aloud." "One expression," observes the missionary, "which she used, when speaking of the miserable shifts she had had recourse to in order to obtain whiskey, convinced me how much the drunkard is a slave to his lust. 'I have seen me in that state, Sir, that I could have sacrificed my little boy for whiskey. O, the horrors of that state! I cannot tell you what they are!' I wish," continues the missionary in his journal,— "that the rulers of our land, and particularly the magistrates of Edinburgh, could have heard her when she complained about the public-houses which are every where open, tempting her, and other poor drunkards, to drink."

Beer Drinking.

From the London Standard.

It is a fact, well known to medical men of experience in the metropolis, that a confirmed beer drinker in London can scarcely scratch his finger without endangering his life. To whatever extent the publication of this truth may interfere with the interests of Mr. Fowell Buxton, and other pious dealers in beer, it is for the public safety to have it known that, whether from some peculiarity of the London climate, or of the London beer a copious London beer drinker is all one vital part. He wears his heart upon his sleeve, bare to a death wound, even from a rusty nail or the claw of a cat. We remember to have heard or read, we cannot positively say which, in a lecture of Sir Astley Cooper, that the worst patients brought into the metropolitan hospitals, are those apparently fine models of health, strength, and soundness—the London draymen. When one of these receives a serious injury, we think Sir Astley said, it is always necessary to amputate, if you would give the patient the most distant chance of life. The draymen, it is well known, have the unlimited privilege of the brewer's cellar, and, of course, exercise that privilege with boundless liberality. In the lecture to which we have referred, Sir Astley illustrated the effect of this indulgence upon the constitu-

tion by an incident that had a short time before occurred to him in his practice. He had been called to attend a drayman, a powerful, fresh coloured, healthy-looking man, who had suffered an injury in his finger from a splinter of a stave. Suppuration had taken place in the wound, which appeared but a trifling one, and Sir Astley, of course, opened the small abscess with his lancet. Upon retiring, the justly distinguished surgeon found that he had forgotten his lancet case, returned to recover it, and saw his patient in a dying state; and dead the patient was in a few minutes, or, at most, in a few hours, we cannot accurately remember which. But the impression was upon Sir Astley's mind, and that which he evidently intended to impress upon the minds of his pupils, was, that in London, at least, the most trifling surgical operation can scarcely be resorted to in the case of draymen and other beer drinkers without considerable hazard of losing the patient. Of course, where a surgical operation is dangerous, the injury calling for it must be more dangerous still; so that every medical man in London above all things dreads a beer drinker for his patient in a surgical case.

On the Report of Inquiry into Drunkenness.

From the London Medical and Surgical Journal, conducted by a Committee of Physicians and Surgeons, October, 1834.

This report is drawn up in a masterly style. A discussion on the subject would appear *prima facie*, more appropriate in the channels of political record than in a medical periodical; but we think otherwise. No body of men is assuredly so capable of considering the subject—none witness the baneful influences of drinking so much as a medical man; he sees it produce daily the most distressing maladies, mental as well as corporeal, the constitution shattered, the trembling limbs and faltering voice, the mental imbecility, the excited passions, and the perversion of every good and moral feeling. We witness in this "Report" alone a great portion of the human species in a state of moral degradation, deformed in body as well as in mind.

From the evidence of Mr. Gall, the Coroner for Westminster, it appears that out of twenty-five cases of sudden deaths on which inquests were held, twenty of them were in a previous state of intoxication.

Dr. Ellis, physician to the Harwell Asylum, examined:—"Out of twenty-eight cases admitted last year that were reported to us as having been recent cases, nineteen out of those twenty-eight were drunkards." "The health of these insane from drunkenness is worse than of those from other causes."

Dr. Gordon examined. He stated, "that

the proportion of diseases which was distinctly referable to ardent spirits was sixty-five per cent. upon some thousands." The Doctor believes that the liver is more or less disorganised; every medical man is aware of the potent agency of spirituous liquors on the human constitution. Our object in presenting these facts and opinions to the profession, is not to prove to them an admitted fact, that stimulants such as undiluted spirits derange the mucus membrane of the alimentary tube, and consequently the whole animal economy; but, it is to enforce their attention to one of the chief, may we might say, to the grand source of all human infirmities.

We would recommend every practitioner to please the report under notice. They will see facts accumulated on facts, evidence adduced, the most irrefragable, and no less perhaps astounding of the baneful effects of spirituous liquors on the human frame.

It makes us shudder in the perusal of this evidence, and the almost universality of the power that the practice exercises. Most able witnesses have by personal observation and by rigid inquiry arrived at the same conclusions, that the varied physical derangement of the body, the multiplied distresses of our nature, are in the majority of cases attributable to dram-drinking, to the insidiousness of its operation on the vital and mental functions.

Doctor Gordon states that in every spirit drinker the liver is more or less disorganised. Our own experience verifies the conclusion, "drams" are daily producing structural disease of the liver, or derangement of its function, and blue pill or black draught are employed as restoratives. Thus a poison is taken at night, and an antidote in the morning. The misanthropist may say, leave the system alone, it will correct itself. We affirm, never. Without some legislative enactment which shall prohibit the sale of spirits in toto, or in a great measure, the system will progress to such an extent that Englishmen will ere long be a species of dwarf or a nation of human deformities.—These are not wild influences or hyperbolic assertions, but the results of observation, inquiry and philosophical instruction. We wish to expose the fatal error of the public in regarding articles inimical to health and happiness as luxuries, and to prohibit which in their estimation, would be depriving them of their boasted liberty.

As philanthropists in our profession, we urge to cry aloud against the system, and denounce it in public and deny it in private. We wish the Temperance Societies were under the direction of the Legislature and extensively instituted; they have already done good in many parts of England, but in America their effect has been incalculable.

Original Articles.

Abstinence, a Scriptural means of doing good

In our last, we argued the lawfulness of abstinence as a means of suppressing the vice of drunkenness, from the two following considerations, which contain all that is necessary to justify it. It is lawful in itself, and it is an effectual method of gaining the end in view. In the absence, therefore, of all prohibition to prevent us, we are not only at full liberty to adopt it, but we consider it is our duty to do so; and we have no alternative between adopting it, and laying ourselves open to the charge of being hostile or indifferent to the good which in this case it will be the means of accomplishing.

Those who object that this is an Infidel method of preventing sin, and give us to understand, at the same time, that their zeal for the Gospel will not allow them to adopt it, act a most inconsistent part. They ascribe to Infidelity the praise of all the good which it has effected; and that good, according to the Bishop of Chester, as will be seen in another column of this paper, is the following: "Temperance Societies have emptied the taverns and filled the churches." We say, they give Infidelity the praise of this, and at the same time represent the Gospel as opposed to it, and as requiring people to continue to drink as before. And this is defending the Gospel, and exposing Infidelity! If any of our readers can believe that the men who think and speak and print such things, are actuated by a sincere love of Evangelical truth, their charity must be of an extraordinary kind. To cast a reflection of the foulest kind upon the Gospel, and to give its rival Infidelity the highest praise, is a somewhat suspicious way of expressing our love of it.

We said that the abstinence which the Apostle Paul practised and enjoined is a farther vindication of the course which Temperance Societies pursue. Let us consider it.

I. Cor. viii. 13.—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Rom. xiv. 21.—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

That the Apostle practised abstinence, at least wherever the evil assumed existed, cannot be doubted, after reading the first of these quotations; and it is equally evident from the second, that he enjoined it upon others; for though the words used amount only to a recommendation of abstinence, yet nobody needs to be told that in scripture a recommendation is equal to a command. The question then presents itself, what motive induced him to do so! This is a point on which many opinions are held opposite to the truth, and to one another. Some tell us that the use of the meat and drinks referred to in these passages was sinful in itself, but this is contrary to the express testimony of the Apostle—"Every creature of God is good"—"I know, and am persuaded of the Lord Jesus, that nothing is unclean of itself." Some tell us again that many Christians thought the use of these things sinful, and would have been offended if the Apostle and others had used them, and that it was solely

to avoid giving them this offence, that such abstinence was enjoined. But this opinion is as groundless as the other. From the first of these passages quoted, it is evident that the Apostle abstained, not lest he should offend a brother, but "lest he should make a brother to offend," that is, lead him into sin.—The same thing is evident from the other passage in Romans. Abstinence is there enjoined, lest by the use of the things referred to, a brother should be made to stumble, or to offend,* or be made weak." The object, therefore, of the Apostle's abstinence was to prevent sin.

It had been the practice in the church of Corinth, "to eat those things which had been offered in sacrifice to idols." Christians who "had knowledge," that is, old converts, who had made considerable progress in Christian attainments, could do so without sin, "they knew that an idol was nothing in the world;" and, therefore, made no difference between the meat of the sacrifice and any other food. But younger converts, who "had not this knowledge," could not do so—their minds were still in some measure influenced by former prejudices and associations, and they still considered such food as more sacred than other food, because it had been offered on the idol's altar. Partaking of the sacrifice with such feelings they did homage to the idol, and were thus guilty of sin. The example of the older converts had a tendency to lead them into this sin. On this account their use of things offered in sacrifice to idols, though harmless, so far as they themselves were concerned, yet being harmful in its consequences upon others, was forbidden.

The same remarks may be applied in illustration of the other passage in the Romans, with this addition—the rule there laid down applies not only to things offered in sacrifice to idols, but likewise to the Jewish distinctions of meats, and in short, to "any thing" which, however harmless in itself, might lead another man into sin. There were many Jewish converts in the church of Rome—those who were "strong," that is old converts, who had made considerable progress in Christian knowledge, disregarded the Mosaic distinctions, and looked upon all kinds of food as alike, and could therefore use them indiscriminately without sin. But young converts, who were "weak," were still in some degree under the power of Jewish prejudices. In attempting, therefore, to follow the example of the older brethren by using food indiscriminately, they did violence to their conscience, and in this way committed sin, ver. 20, 23. The conduct, therefore, of the former, though harmless, so far as they themselves were concerned, had a tendency to lead others into sin; it was "putting a stumbling-block, or an occasion to fall in a brother's way," and was therefore forbidden.

Abstinence was therefore enjoined by the Apostle as a means of preventing sin, and this is a complete justification of Temperance Societies in using it for the same purpose.

(To be continued)

* For so the original signifies. The same word occurs twice in the other passage, I. Cor. viii. 13, and is there correctly rendered "make to offend." Compare Macknight's translation in another page. See also, Mat. v. 29, 30—xviii. 6, 8, 9, &c. &c.

Brandy, Wine, and Beer.

The following story is true, though for obvious reasons we suppress proper names:—

A respectable merchant in ———, no matter what village of Upper or Lower Canada, had two promising sons, to whose care he in a great measure confided his business. He dealt in ardent spirits as well as other things, and his eldest son contracted an appetite for brandy by tasting now and then in the store. This appetite of course grew stronger, till from being a help to his father he became a positive nuisance; and he is now, after various ineffectual efforts to retrieve him, and after causing his father to lose large sums in different ways, fast sinking into the drunkard's grave; having had several attacks of delerium tremens, he is a poor miserable outcast from every thing that is happy and respectable.

Bitterly did the father express his regret to his friends that he had ever dealt in such a destructive article as ardent spirits, and as the Temperance reformation was then beginning, he gave up that branch of business.

He, however, still kept wine, and his second son drank of it frequently, never dreaming that there was any harm in a glass of "sound old Port" or "mellow East India Madeira." Wine had, nevertheless, the same effect upon him that brandy had produced upon the elder brother; and after a career of dissipation, extravagance and intemperance, he is now dying of consumption.

The old man, losing all hope of assistance from his sons, retired from business, and in order to save his neighbors from similar misfortunes to those which he had experienced, he commenced a brewery, for the purpose, as he said, of providing a good, wholesome and nutritious substitute for the brandy, wine, &c., which ruined so many; and the old man is perfectly sincere in his praises of malt liquor, for he has been observed two or three times quite drunk upon the produce of his own brewery. And his friends have to lament that he is fast treading in the footsteps of his sons. If any one, however, undertakes to remonstrate with him, he stoutly defends his favorite beverage, and invariably concludes with a philippic against Temperance Societies for going too fast and too far.

Consequences of Abstinence and Consequences of Drinking contrasted.

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

Water Drinkers.

Extracted from a Speech of Mr John Smith, delivered at a Temperance Meeting at Birmingham.

Even the old error of supposing that stimulating liquors were useful in strengthening the animal or mental powers, is fast dying away. The late member of Parliament for

Ashton-under-Lyne, the hardy veteran Colonel Williams, who had been inured to all the rigours of a military life, and the vicissitudes of climate, states, that for a period of more than twenty years he has tasted nothing stronger than water, and now he does not reckon the probable duration of his life by the many years he has already passed, but by the many which, judging from his habits and constitution, he in all probability will yet live to enjoy; he is at this time in the enjoyment of a green old age, with appetite good, and with a zest and relish for wholesome food equal to that of any young and active man. One of his powerful arguments in favor of temperance, and which struck me most forcibly, was that deduced by him from a conversation which he had had with a gentleman respecting his labours. The gentleman said he thought his plan of not giving what is termed 'allowance,' was injurious to himself, for that his men would do more work if they had the usual quantity of beer. 'That is one of the strongest reasons,' replied he, 'for not giving it; because I do not wish to overwork my men today at the expense of strength which they may want tomorrow in working for another person; their natural powers are all I am entitled to.' This is the strict justice of the case; for, undoubtedly, at this moment, artificial stimulants might give me greater energy in addressing you, but it would only be by forestalling the strength of tomorrow. Colonel Williams is of the same opinion with Dr. W. H. Robertson as to the advantages of temperance, and who, in his recently published Treatise on Diet and Regimen, says, in reference to the salutary and strengthening qualities of pure water, 'Cold water is an undoubted tonic, one which, used at proper times, and with proper precautions, is a valuable remedy; a remedy the value of which has been much overlooked both by the public and the profession.'

The celebrated author of 'Wanderings in South America,' whom I have the honour of knowing, is a splendid instance of the advantages of abstinence. He has distinguished himself in the literary world, as well as the world of enterprise and intelligence, and he says that to his knowledge, he has never tasted any fermented liquor whatever. He is not conscious of ever having tasted beer, wine or spirits, even from motives of curiosity, and yet this gentleman has walked thousands of miles in the regions of South America for the purpose of procuring specimens of natural history, and has been able to withstand all attacks both from the climate and those formidable animals which infest the forests of that country.

On reading his popular, instructive, and entertaining work, many might be inclined to doubt the prowess he exhibited in his en-

counters with the cayman, the bear, constrictor, and other destructive animals, but when we know the author, all doubt ceases; he is the wonder himself; and he ascribes his extraordinary powers chiefly to his entire abstinence from what is generally used to promote strength. When I was visiting him at his seat in Yorkshire, I was remarking the great power of limb he possessed, although to appearance he is a slight made man and not nearly my own weight. In proof of his strength, he stood up, bent one knee so as to throw his foot behind him, and then desired me to stand on the back of his leg; I did so, and he sustained my weight without difficulty. He can climb a tree at the present moment with the agility of a boy, although he is now above fifty years of age; and if his own youthful feelings be any test to judge from, it is not improbable that he may live to an age greatly exceeding a hundred years. Another specimen of abstinence was pointed out to me some years ago by Colonel Nicolls, of the Royal Marines, in the dock-yard at Woolwich, where he pointed out to me one of the largest and strongest men I ever saw in ordinary life, and he was labouring hard at the forge of the dock-yard, and yet he was an entire water drinker. These are convincing proofs that the drinking of intoxicating liquors is not essential to the preservation or increase of health. I may mention also, that the celebrated Cobbett, whose industry was universally acknowledged, whatever one might think of its application, said that, owing to abstinence, he was always able to work, and was always desirous to have work to do.

PRESTON FESTIVAL—EIGHT REFORMED DRUNKARDS.

The Fourth Annual Festival of the Preston Temperance Society commenced by a meeting of the Youths' Branch in the Temperance Hall, 21st March, Mr. Grundy in the chair; and on the subsequent evenings of the week, the friends of the Society, accompanied by their band, proceeded from the Temperance Hotel to the Theatre, which was every evening crowded to excess by a well behaved and attentive audience.

Tuesday, March 22.

After the Rev. J. Fielding, the chairman, had opened the meeting in a neat and appropriate speech, Thomas Thompson said, I stand before you and confess myself a reformed drunkard—a real tee-totaller. Since this change in my conduct has taken place, a change for the better has also taken place in my health and circumstances. I feel my strength so perceptibly improved, that I, please God, will never get drunk again.

Isaac Baron.—I thank God for the happy circumstances in which I come before you.

I have been long a slave to drunkenness. I had no small struggle before I could escape to the shoals of moderation, and though I did a great deal when I accomplished that, yet I soon found that moderation cost dear and did no good. I am now on the firm rock of tee-totalism, and, with the help of God, shall never enter a jerry shop or public house again.

Peter Newsham.—I feel happy in raising my voice in favour of tee-totalism. I see many before me who knew me when I was what is called a jovial fellow—when I carried my earnings to the public house, and left my poor wife and children in want, rags, and misery. Many, when I first signed the pledge, thought I could not keep it, but they now see they are deceived. I have not found it hard to keep the tee-total pledge. I have suffered no inconvenience, and when I look at the blessed effects thereof, I have the strongest motives to continue a tee-totaller; for it has blessed my wife and children with peace and comfort, and has banished want and misery from our dwelling.

Wednesday, March 23.

Robert Jolly.—I have been for eight years as great a drunkard as it is possible for any one to be. I am truly thankful to the breezes that wafted Temperance to Preston from the shores of America. I was early led to drinking. And what did I gain by it? Loss of character and of time, and the ruin of every good and honest feeling; an injured constitution, empty cupboards, and threadbare cloths. Sometimes the religious people who knew me would reprove me, and after so doing, would put their 3d. to my 1s. and we would sit down together till all was spent. It is now four years since I joined the Temperance Society, and two and a half years since I became a tee-totaller, and I can declare that I never felt in better condition for my work. My house is become a very different scene from what it once was. Instead of coming home at a late hour, to destroy furniture and beat my poor wife, I act the part the man of reason ought. The drink absolutely took my senses away. Out of 55 of my family and relatives, there are 47 tee-totallers, and only one occasional drunkard.

Thursday, March 24.

Robert Currie, a young Scotchman, said, though I am but young in years, I am an old drunkard. Six long years did I devote myself to habits of drunkenness; I injured my constitution, ruined my circumstances, disgraced my relations, and blasted my hopes and character. You will allow that I have great reason for being thankful that ever I came within the reach of the Preston Tee-total Temperance Society. I was once a jerry shop politician, and used to babble on the measures of government with more fluency

cy than discretion—more sound than sense : but I have tacked about, and left that course for a nobler and more important use of my faculties and time. I am now seated calm, happy, and comfortable in the good ship Temperance, sailing in the tract of duty o'er the sea of life : if any of you desire to be really happy, you have only to join our gallant crew.

R. Gardner said, every one best knows the feelings that agitate his own breast. I too have been a drunkard, and that of the most degraded kind. I was a disgrace to every decent society, and really became a disgrace to jerry shop company itself. One landlord told me, whilst sitting in his crib on a Sabbath day, in rags, and filth, and half drunk, that he was really ashamed to see me in his house. I destroyed my constitution, but I established my character, and a most infamous character it was. There are now five of us tee-totalers working together, and we are very comfortable. Formerly I was breeding disturbance wherever I went, quarrelling with my fellow workmen—in fact, I was always either fuddled, or coming off the fuddle, or going on the fuddle—nervous, excited, agitated, vexed—in a word, in hell upon earth. But the scene is now changed ; I am a tee-totaler ; I am comfortable in myself, happy with all around me, and thankful to Heaven that I have escaped the mazes of drunkenness.

J. Forsyth, a reformed brick-maker, said, for 15 years have I been a confirmed drunkard, for 14 months a tee-totaler, and during those 14 months I have enjoyed more real pleasure than during the 15 years. I have caused my father, who was 60 years a drunkard to refrain from it, and the old woman too. (Here some one from the gallery cries, are you a temperer ?) Yes I am a temperer of clay, and since I joined the Tee-total Society, I have tempered 15,000 more bricks last summer than I ever could do before with all my drinking.

Thomas Moore said, I am happy to see so many interested in the proceedings of this Society. I early became a drunkard, from the indulgence, the cruel indulgence of my father, who allowed me to sport every farthing I could earn, and often supplied the necessities occasioned by my extravagance. I have been three times in the House of Correction, once for throwing a landlord out of the window of his own house, for refusing to fill me drink. I was once working in the Fylde country, and came to Preston one Saturday evening, with 17s. to pay for a pair of boots, which I had ordered. The boots were not quite finished, and I went into a jerry shop, to wait a little and to have a glass—just a single glass—but O moderation ! moderation thou cruel deceiver, —thou robber !—my friends, this single glass

cost me 7s. 9d., and out of vexation, I sat down and spent the rest, and upon Sunday evening, about 12 o'clock, set out again for my work in the Fylde : but moderation stole my boots. But these days of dissipation are gone, thanks to the friendly exertions of the Temperance Society ! I have been arrested in my mad career of drunkenness, and brought to try the difference between a life of jerry-shop carousing, and a life of calm reflection and rational enjoyment amidst my friends. How can I describe to you the difference ! Imagine to yourselves the difference between heaven and hell, between the company of angels and devils, and then you may form some idea of the difference of feelings and comfort between a consistent member of the Tee-total Temperance Society, and a poor, debased, unthinking drunkard. My friends and old associates, I can only say that temperance, as regards my own circumstances, has done every thing that I could wish, rendered me content, healthy, and happy, and if you would be so too you have only to join the tee-totalers and keep your pledge.

Quotations.

From Captain F. B. How's Journey to the Pampas and the Andes.

At first we descended by an inclined gallery or level, and then clambered down the notched sticks, which are used in all the mines in South America as ladders. After descending about two hundred and fifty feet, walking occasionally along levels where the snow and mud were above our ankles, we came to the place where the men were working. It was astonishing to see the strength with which they plied their weighty hammers, and the unremitting exertion with which they worked ; and strange as it may appear, we all agreed that we had never seen Englishmen possess such strength, and work so hard. While the barreteros, or miners, were working the lode, the apires were carrying the ore upon their backs ; and after we had made the necessary observations, and had collected proper specimens, we ascended, with several of these apires above and below us.

We were quite exhausted when we came to the mouth of the mine ; one of my party almost fainted, and as the sun had long ago set, the air was so bleak and freezing—we were so heated, and the scene was so cheerless, that we were glad to get into the hut, and to sit upon the ground round a dish of meat, which had long been ready for us. We had some brandy and sugar, and we soon refreshed ourselves, and I then sent out for one of the apires with his load. I put it on the ground, and endeavoured to rise with it, but could not, and when two or three of my party put it on my shoulders I was barely able to walk under it. The English miner who was with us was one of the strongest men of all the Cornish party, yet he was scarcely able to walk with it, and two of our party who attempted to support it were altogether una-

ble, and exclaimed "that it would break their backs."

The load which we tried was one of specimens which I had paid the apire to bring up for me, and which weighed more than usual, but not much, and he carried it up with me, and was above me during the whole of the ascent.

Miners are never allowed to have spirits.

The New Zealanders are described as among the very few people, civilized or savage, who are ignorant of the means of intoxication, their only beverage being water ; and Capt. Cook, who visited them three times, says "he found them stout, strong-limbed, and muscular, vigorous and active, excelling in manual dexterity, and their very old men without hair or teeth, showed no signs of decrepitude ;" and he likewise adds that "he did not observe amongst them any appearance of disease or bodily complaint or eruption on the skin, or marks of any—and the most severe wounds healed most rapidly.—*Encyclopaedia.*

Letter to the Editor.

To the Editor of the Temperance Advocate.

SIR,—I happened to be present at an auction of dry goods the other day, where the very objectionable practice of providing intoxicating liquors was resorted to, avowedly with the view of obtaining better prices than could be got otherwise. I, however, observed, with great pleasure, that about half of those who went up to the table, drank water unmixed by any of the intoxicating compounds, which were provided for the purpose of picking their pockets.

There happened to be several Upper Canada Merchants present, who all drank water, affording good evidence of the progress of Temperance principles ; for a few years ago it was reckoned perfect madness for a stranger to drink Montreal water, unqualified by Brandy ; whilst now that they try it, they find it produce no evil effects, as might very naturally be supposed, seeing that the wise Creator of all things has provided it himself, and might, if necessary, have qualified it in any manner that was fitting. I spoke to one of the Upper Canadians upon the old prejudice. He said he was convinced that the country did not exist in the whole universe, where water might not be drunk with propriety.

I regret to say, however, that a great number complied with the Auctioneer's wishes, and drank freely, so freely indeed, that more than one individual might be seen as the day advanced, overtaken by the effects of frequent potations, sitting half drunk and half asleep, in a corner, bearing testimony to the respectability of our auctioneers. A.

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.—*MacKnight's Translation.*

MONTREAL, AUGUST, 1836.

DISTILLERIES.—Our readers will recollect that we had an article in a late number on this subject, founded on an admission in

the *Herald* newspaper, that distilleries had increased the price of provisions. We apprehended at the time, that the writer of that article in the *Herald* was not aware of the extent of his admission, and it has since appeared that we were correct. The advocate of distillation and dram-drinking, afraid perhaps, of forfeiting the *ardent* regards of his friends, the distillers, would fain retract the unfortunate statement, when its true purport is shown to him; but seeing no honourable way of getting out of the dilemma, he has recourse, as usual, to a dishonourable one,—blustering scurrility, and dishonest and cowardly equivocation. He blames us grievously for putting words into his mouth, which he never used; but of this we are wholly innocent. We copied his words *verbatim*, from his own vile paper, and informed our readers that they were his. This was accompanied with our own explanation of their meaning. We now perceive, that, in perfect consistency with the character which we have already publicly ascribed to him, and as a farther evidence of its truth, if such evidence were needed—he will abide by his *words* but not their *meaning*. We considered his statement as intended to intimate that distilleries had raised the price of the markets, and we refer to any candid person if this is not its design. This is all that we held him accountable for before, and for this we hold him accountable still. The equivocation to which he resorts on the meaning of the term bread, is too contemptible to deserve notice.

The fact that distillation increases the price of provisions rests, however, on better evidence than can be supplied by the editor of the *Herald*. It is obvious to common sense, that it destroys, nay more, we would say, converts into a poison, the rain which God hath given for the support of man. It matters not that some of the kinds of grain destroyed by distillation are but little used as the food of man; they are still the food of his cattle, and whatever injures property, injures also the proprietor. And what right has the proprietor to deny this food to his cattle, and convert it into a substance for poisoning himself? What folly that such things should be done, and that they should be gravely defended by men "deeming themselves competent, &c."!!

But if distillation tends to keep up the markets, and opens up a way by which the farmer can easily dispose of his surplus produce, it may be asked, will not the farmer be a loser, if the objects of Temperance Societies were realized—the suppression of drinking and distilling. It is for the purpose of noticing this question that we have recurred to this subject at this time. The answer to it is short and easy—whatever is advantageous to the community will be advantageous to the farmer? It is ascertained from the most unexceptionable evidence that the custom of using intoxicating drinks is *ruinous* to the public; it is therefore absurd to suppose, that it can be advantageous to the farmer. Not to speak of the crimes which flow from it, it has been calculated by a Parliamentary Committee that intoxicating drinks cause a yearly loss to the British public of £50,000,000 sterling. If, then, the use of these drinks were entirely and universally abandoned, the public would gain to the same amount, that is, the people of Great Britain and Ireland would be £50,000,000 richer every year. Could this be injurious to the farmers? would they not, as a part of the public, have a share in this increase of prosperity? Or, do their interests stand in opposition to the interests of the community in general? The community of Great Britain would be better clad, which would lead to a larger consumption of the farmer's wool, and better fed, which would lead to a larger consumption of his flour, bee-, dairy produce, &c. In short, as all classes depend ultimately upon the "field," it is evident that whatever enriches the people in general is advantageous to the cultivator, for it enables them to purchase a larger quantity of the produce which he has to dispose of; and whatever impoverishes them is injurious to him.

We think it deserving of notice here that, in the United States, where Temperance Societies have prevailed so much as to stop a vast number of distilleries, some farmers have fed their stock on the grain which they used to sell at the distillery, and have found their account in doing so. No grain is so profitable for this purpose as barley, and no beef is so excellent and nutritious as that which has been fed on barley.

ANOTHER VICTIM.—A Correspondent, whose communication want of room compels us to abridge, informs us that, on the 14th July, as a batteau was proceeding up the Lachine Canal, one of the boatmen fell into the water. *Being in a state of inebriation*, he would infallibly have been drowned, had not some of his companions come to his assistance. He had not been long rescued, however, when he fell over a second time, and met the fate which he so lately and fortunately seemed to have escaped—a *drunkard's death*. Moderate and "scriptural" drinkers! are not you implicated in this man's death—did not you persuade him that "a little would do him good"—did he not follow your advice until he found a little would not do. It was, therefore, in following your advice he contracted the habit, which has ruined his body and soul. "Let no man put a stumbling block, or an occasion to fall, in a brother's way."

Earl Gosford, the Governor in Chief, permits us to say, that he is a warm friend to Temperance Societies; that the good which they have effected in the United States is, in his opinion, an unanswerable argument in their favor; and that he deeply regrets the extent and prevalence of habits of drinking in this country, and wishes the evil may be remedied.

We take the liberty of adding, that in the neighbourhood of his Lordship's property, in Ireland, he has been active in encouraging the establishment of Temperance public houses, where the poor working man may be supplied with broth, coffee or some wholesome and refreshing beverage, instead of that which now is so universally and destructively used, namely ardent spirits.

REMARKS on Mr. ABBOTT'S PAMPHLET, entitled "*Strictures on the Remarks of the Rev. J. Reed in his Pamphlet in favour of the Temperance Society*," by the Rev. J. Abbott, A. M.

Philosophers have said that the human mind is a very wonderful thing; and its productions appear to be no less so—witness Mr. Abbott's pamphlet bearing the above title. That our readers may know some of the wonderful things which the Rev. Author has written, we beg to inform them that he commences his book with the following declaration: "The march of Intellect, by which it is to be understood the increase of Radicalism in politics, and of innovation and heresy in Religion, is making such rapid advancement in the world as to threaten with destruction every institution of antiquity that we have been habituated from our cradle, (precocious piety!) to regard as the air we breathe and as the bread we eat." This horrible "march" the author has doubtless long contemplated with honest and virtuous indignation; the feeling, however, has been suppressed hitherto it would seem, though "intellect" in its calamitous progress has given birth to such monstrous abominations as the following:—First, "the London University," we give them in the order in which the author has

placed them. Second, "the Bible Society," and third, "Methodism!" Now, however, when it has produced such an abortion as Temperance Societies, and the mis-shapen thing has become so strong and begins to bawl so loud as to endanger another of those "institutions which we have been habituated from our very cradle to regard as the air we breathe and as the bread we eat," he can suppress his indignation no longer, but marches boldly forward to put a stop to the progress of intellect for ever.

We are a little surprised that our opponents should ascribe Temperance Societies to "the march of intellect;" we thank Mr. A. therefore, for doing so, and for putting them in company with the London University, and Bible Societies and Methodism, and we thank him also, for the hint about Radicalism. So far indeed, he only follows the example of his protégé, the bishop. He also utters some lugubrious wailings about the march of intellect, but he had too much prudence to specify in particular the London University, or Bible Societies, or Methodism. Mr. Abbott, however, makes no reserve—he gives us to understand that all these as well as Temperance Societies, have arisen from the same wicked cause, "the march of intellect," and are therefore to be put down together. Do these men think to stop the progress of the human mind, or is it their opinion that it ought to remain stationary and not proceed a step farther than it was in "antiquity!" or, will they pretend that they know all that was known even in antiquity, for, perhaps, "the fathers" held principles which would have led them to do what we are now doing, had they been placed in similar circumstances.

We do not intend to answer Mr. Abbott's arguments—this properly belongs to Mr. Reed, though we should hope his time will be better occupied than in noticing anything so silly. We wish, however, to make our readers somewhat acquainted with the "animus" of the author, that they may judge whether his book needs or deserves a reply. For this purpose we have noticed what he says, respecting the "march of intellect and radicalism." Now for a specimen of his reasoning.

He maintains that Temperance Societies are Infidel in their foundation, "because they lay down a new rule not in accordance with the word of God, for the cultivation of one branch of morality already sufficiently provided for therein." He admits at the same time, that Infidel Societies have "certainly done good!" and a little farther on he says, speaking of the Infidel means which we employ for producing this good, "no good can come out of evil." These things do not seem to hang well together. Again, we thank Mr. A. for his book.

We were going to add some other extracts, but we forbear. From the above specimen of his reasoning, our readers will see that our cause has nothing to fear from it; and from the disclosure of his principles, religious and political, which was given at the commencement of this article, we leave our readers to judge, whether it is his zeal for Evangelical doctrines, or his zeal for something else which has led him to oppose Temperance Societies. And we venture to pre-

dict, that neither the edifying example of moderation which he sets before the men of Abbot'sford, nor his well constructed arguments, will do our cause much prejudice with them.

PROGRESS OF The Temperance Reform.

Two public meetings have been held in this city since our last publication—the first in the Secession Church, and the second in the American Presbyterian. Both of them were interesting and effective. Both of them, indeed, possessed rather an unusual interest, from the fact that Mr. Rumbold, the first public opponent of Temperance Societies in this place, declared his accession to the cause at the former meeting, in a letter addressed to the Chairman; and at the second, appeared on the platform as an advocate. Such is the force of truth! Last winter Mr. R argued against us with all his might, and maintained that our plans and principles were subversive of the gospel; but, convinced of his mistake, he now comes forward as the decided friend and supporter of Temperance Societies. We honor him for the honest sincerity with which he follows truth, and the moral courage he has manifested in acknowledging that he was formerly labouring under a mistake. How few are there whose pride would permit them to do so!

Varieties.

In Sweden, Bernadotte, the king, has become the chairman of a temperance committee. If a man in that country violates his temperance pledge, his name is given at the church, and the prayers of the congregation are desired for him.

VENDERS OF ARDENT SPIRITS, SEE WHAT YOU ARE DOING!—Of 781 maniacs in different insane hospitals, 392, according to the testimony of their friends, were rendered maniacs by their own traffic. Of 690 children prosecuted and imprisoned for crimes, more than 400 were from families rendered vicious by your traffic. Of 4292 in one year in Philadelphia, 700 were, in the opinion of the college of physicians and surgeons, the result of your traffic. Of 77 persons found dead in different parts of the country, 67, according to the coroner's inquests, were occasioned by your traffic. Of 1969 paupers, in different almshouses, 1790, according to the testimony of the overseers of the poor, were made such by your traffic. Of 1764 criminals in different prisons, more than 1300 were under the power of the liquor which you sell for money, when they committed their crimes.

A DEFINITION.—A physician is an unfortunate gentleman, who is every day requested to perform a miracle, namely, to reconcile health with intemperance.

SIR F. B. HEAD'S OPINION.—"I must own I never see a fashionable physician mysteriously consulting the pulse of his patient, or with a silver spoon on his tongue, importunately peering down his throat, but I feel a desire to exclaim, 'Why not tell the poor gentleman at once, sir, you've eaten too much, you've drunk too much, you have not taken exercise enough!' The human frame was not created imperfect, it is we ourselves who have made it so—there exists no donkey in creation so overlaid as our stomachs."

There is a story preserved in ancient history of Mithridates, King of Pontus, I think, who it was said fed on poisons. This has puzzled the learned for many centuries. If Mithridates were a modern, the enquiry would be very easily solved, by saying, that he chewed tobacco and drank brandy.

Poetry.

The Drunkard's Wife.

I'm worthy of the world. My heart loves not
A home earthly. False friends, false teachers,
False every thing below has proved to me.
E'en those on whom I'd rest my fondest hopes
Forsook me, and I'm left alone to pine—
To waste away and die. My heart has felt
For other's woes—but others feel not mine.
They love to crush the stricken and the sad,
And smile to see the sorrow of my soul,
Brought on by poverty and wretchedness.

Once parents smiled on me. Their only child
Was precious in their sight; with tenderness
They sought to gratify my every wish;
And taught me early to obey my God.
But since I've grown to womanhood—and they,
The dearest, kindest friends I've known, have passed
Into the narrow tomb, I feel their loss
Most keenly—for I'm linked to one who loves
Me not; the intoxicating draught has chilled
The love which once he bore to me, forever;
More will he not come home, with smiles to greet;
But nauseous is his breath—and I'm in fear
Continually, lest death should meet him now.
O, Thou, who hearest when the afflicted cry,
Give ear unto my prayer. O, send me not
Unblest away: I pray for strength and grace.
The trials now in store for me to bear.
But, Father, I would rather die than live
If 'tis thy sovereign pleasure, take me hence,
And give me rest where sorrows never come.

Thus breathed Althea. She was a drunkard's wife,
And bound to him for aye. She once had friends,
But they forsook her all. They could not help
For charity on her was oft bestowed,
And he, the imp incarnate, drank it all.
And then abused the best of womankind.
She long had borne abuse, but now her soul
Seemed rent in twain, and agony was stamped,
With wretchedness and woe, upon her brow.
She seemed a maniac quite. But still she felt,
And agonized with God in earnest prayer.
It was her only hope—and low she knelt
From morn to eve, begging for strength or death.
Her prayers were heard. Upon her bended knees
In secret she was found, with life extinct.

O, bury up and hide the name forever,
Of him who won a woman's heart to kill!
Drunkard, desist;—drop now the bowl—thy wife
Perhaps is on her knees—begging for death.