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Canada Temperance Advocate.

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

No. 10.

MONTREAL, FEBRUARY, 1840.

VOL. V.

WHEN GRATUITOUS, PLEASE CIRCULATE.

The CANADA TEMPERANCE ADVOCATE is published monthly by the Executive Committee of the Montreal Temperance Society. *Terms.*—Delivered in the city, 1s. per annum. Sent by mail, (postage included), from 1 to 10 copies, 1s. 6d.; from 10 to 100, 1s. 6d.; 100 and upwards, 1s. 3d. *No paper forwarded without payment in advance.* All communications and remittances to be sent (post paid) to Mr. JAMES COURT, Secretary.

Copies will be sent (gratis) to all Ministers of the Gospel and Schoolmasters, whose names are transmitted.

EXECUTIVE COMMITTEE OF MONTREAL TEMPERANCE SOCIETY.

John Dougall, Esq., *President*; Rev. William Taylor, John E. Mills, Esq., Jacob Dewitt, Esq., *Vice-Presidents*; James R. Orr, *Treasurer*; James Court, *Secretary*.

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PLEDGE.—We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community.

From the American Temperance Journal.

DRINKING USAGES IN GREAT BRITAIN.

We have received from John Dunlop, Esq. President of the General Temperance Society of Scotland, for which we would express to him our high obligations, a work entitled, "The Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland."

Mr. Dunlop has been zealously laboring in the establishment of Temperance Societies ever since the year 1829; and his labors have been a blessing to the nation and the world. He was the first founder of a Temperance Society in Scotland; and his notice of Scottish drinking usages was published some years ago; but the account of English usages is new.

These usages lie at the foundation of intemperance, and they are the great obstacle wherever they exist to the success of the temperance reformation, and that to an extent of which we are little aware. When an individual signs the temperance pledge, we at first suppose he has nothing to do but resist the calls of his own appetite, but within twenty-four hours he is called to resist some custom or fashion of society, and to bear the ridicule and reproach of many around him; a much more difficult task than the resistance of appetite.

Mr. Dunlop is of the opinion that nothing can break the power of these usages but the establishment of contrary usages, and that if this is not done they will swamp any temperance society which might be established, a thought worthy of our serious attention in this country. The work is attracting great attention in England, as exhibiting an internal slavery of which the most reflecting had but little conception.

"Mr. Dunlop, in addition to the convivial laws in use at visits, marriages, courtships, births, baptisms, deaths, funerals, bargain and sale, holidays, and other occasions of business and domestic life, has described the peculiar festal customs of ninety-eight trades and occupations in the three kingdoms; including their footings,

finer, entries, pay-night practices, allowance pots, way gosse, re-remuneration pints, mugging bribes, drink penalties, and other usages, occurring steadily on numerous occasions; the whole detailing two hundred and ninety-seven different usages."

Some of the facts stated by Mr. Dunlop under the head of "Miscellaneous drinking usages," are very extraordinary, and disgraceful. The following are the charges against the clergy of Scotland:—

"In some presbyteries, the presbyterial dinner is furnished with liquor, not by each member present paying his direct proportionate share, but by fines imposed on various occasions. When a clergyman gets a new manse, he is fined a bottle of wine; when he has been newly married, this circumstance subjects him to the same amicable penalty; a child also costs one bottle, and the publication of a sermon another. And as all ministers do not get manses, wives, and children, or publish sermons, therefore in order to equalize matters, bachelors who have not been married after a certain interval, or those who in the marriage state have no family, or who do not get a new manse, and so forth, are all fated to be put into the list, and fined for omission, as others have been for commission; so that no man escapes. In short, many trivial circumstances are made the occasion of amercement for liquor; and a particular church officer, unknown in primitive times, called the comp-troller, is appointed to attend to this business, and so adjust the various mulets, as to prevent one member from paying out of his purse; and thus a suitable equality of contributions is preserved among all parties."

"During the sitting of the assembly at Edinburgh in the month of May, if any clergyman of Edinburgh preach in his own pulpit, and thus fail to accept the assistance of a country brother to dispense the word of life, he thereby becomes liable to the fine of a bottle of wine to the presbytery."

THIRD REPORT

OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

We welcome to our shores this valuable and most interesting document. It comes full of matter, important and cheering to the patriot, philosopher and christian. The men of Tokenhouse Yard show themselves to be no sluggards in their work. Their motto is conquest or death; and onward they go, amid light and love, to the most glorious victories.

The Report occupies one hundred closely printed pages, with an appendix of forty. It commences with a brief history of the temperance cause from its origin in America to its introduction into Great Britain, and on to 1835, when the present society was organized, and notices the spring this organization gave to the cause throughout the kingdom, the fallacy of the objections made to its principles, the testimony given to the principles in reclaiming the most hopeless characters, and the attention it had received from medical men, in the declaration which has appeared in our papers signed by a large number of the most distinguished surgeons and physicians. Following the example set by Dr. Edwards, the Corresponding Secretary had addressed a circular to numerous individuals well known for their attachment to total abstinence. From these he has received valuable and interesting replies. This correspondence occupies ten pages of the Report, and will be read with much interest wherever the writers are known. The committee have employed agencies to a considerable extent, and speak in their report in the highest terms of the labors of Messrs. Delavan, Beman, and Patton from America. A new periodical has been established under the title of *The Journal of the New British and Foreign Temperance Society*, which is fast gaining the confidence of the public. The Report details the progress of the cause in various

towns and cities of the three kingdoms. It enumerates 18,000 tea-totallers in Edinburgh, 24,780 in Anglesea, 30,000 in Glasgow, 13,000 in Manchester, 10,000 in London, 3,000 in Dumfries, 12,000 in Cork, 25,000 in Cornwall, 3,500 in Bristol, 6,000 in Cumberland, 70,000 in North Wales, 80,000 in all Scotland, 20,000 in Ireland. Among the members are a large number of reformed men and women. The Report views the traffic the great antagonist of temperance. By those engaged in it every art is employed to increase the consumption of the sale of the liquors by which they live. The number of beer-sellers in the United Kingdom, is 45,000: that of licensed victuallers, 55,000; licensed coffee-houses, 6,000; houses hired for the sale of intoxicating liquors in the metropolis, 7,000; 30,000 Londoners are annually fined for being drunk, one-third females; £2,000 are spent every Sabbath at the drinking establishments, by the working classes. In Norwich, with a population of 60,000, are 6,000 ale houses and beer shops, and 325 licensed to sell spirituous liquors. In Bradford 150 gin shops and 150 beer shops; £2,030 are spent weekly at those places. In Glasgow is a public house for every thirteen families, and £456,000 are annually expended for the use of ardent spirits. In Edinburgh, £400,000 are annually expended, and in the whole of Great Britain and Ireland, £50,000,000; in Dublin, £800,000; licensed spirit houses in Ireland, 40,000. One fifth of the trades of Dublin, are trading in this horrid poison. There are 100,000 commitments annually to the jails, of the able bodied population of England and Wales, for criminal offences, and yet the judge at the York Assizes remarked, when passing sentence on a man who had killed another, "that if all men could be dissuaded from the use of intoxicating liquors, his office, and that of the other judges, would be a sinecure."

Evidences are furnished of the effects of temperance societies on the trade. The last Oxfordshire agricultural report complains of the influence of the tea-total system in the consumption of barley in that country. "The tea-totallers, amounting to nearly 70,000, operate very injuriously upon the barley trade." Licensed houses in Liverpool, whose rents are £50 a year, do not take 50s. a week, and the consumption of malt liquors is one fourth. In Reading the brewers are all complaining of the dulness of the beer trade. In Bath, 30 beer houses have been closed, and in Bridgeport, 11. In Paisley, spirit houses have been reduced in two years, 136. In 1837, was a diminution of four million bushels malt taxed. Last year the receipts at Plymouth custom house, were *minus* £4,800, and of this defalcation, £4,000 was on rum and brandy. In 1837, 981 cases of drunkards came before the police of Hull; in 1838, only 180. London contains 600 places of public worship, and has 47,000 places devoted to the sale of intoxicating drinks: Sabbath breaking and drunkenness, prevail in most sections to an alarming extent.

The churches of Wales are reported as nobly advancing and richly rewarded for the active and decided part they have taken in the total abstinence principle, and in the increased number and piety and liberality of their members.

The Irish Temperance Union is a common centre to all total abstinence societies; the National Total Abstinence Society is composed of the working classes, chiefly of the Roman Catholic persuasion, has 2,000 members.

The report contains a summary of interesting intelligence from foreign countries, from the Scilly and Zeland islands, from Sweden, Russia, Prussia, Syria, New South Wales, Corfu, Hudson's Bay; but the most cheering reports are from America, in our legislative action. The appendix is occupied with statistics of Intemperance from the London bills of mortality, of shipwrecks, and Intemperance, hostility of Intemperance to missionary efforts, Temperance proceedings in Ireland, Parliamentary reports, and details of success. We shall enrich the pages of our Journal from this able document as we have opportunity.—*American Temperance Journal.*

IRELAND.

EXTRAORDINARY PROGRESS OF TEMPERANCE.

Extract from a letter published in the *Dublin Evening Post* :—

"Cork, Oct. 26.—The Rev. Mr. Mathew, when he commenced his efforts in the spring of last year, to reclaim from the destructive

vice of drunkenness the poor of his locality, in the southern quarter of this city, never expected so rapid and extensive a spread of his infant Society. From an infant it at once became a giant. He has signed considerably upwards of 60,000 cards."

The letter goes on to state, that the largest dram establishment in Cork has fallen off fully one half in the sale of drams. Another noted for keeping "a real good dram," has declined in its consumption from sixteen puncheons to five or six in a given time. "In a poor funeral, a Sunday or two ago, which was attended by over 4000 poor, I did not see one drunken person—all walking orderly, four or five abreast, and no outrageous whillings as heretofore."

"There can be no question that this great movement—no matter as to the how it has been accomplished or brought to the point it has now arrived at—cannot now be put back, but will progress, and do incalculable good. It will be the Reformer—the very thing needful."

"Hitherto," says the *Dublin Weekly Herald*, "this paper and one other have been the only stamped journals, that have devoted their columns to the temperance reform. But now the *Mercantile Advertiser*, the *Dublin Evening Post*, the *Saunders*, the *Statesman*, the *Warder*, the *Packet*, &c., journals of great respectability, and extensive circulation, freely insert notices and articles on Temperance."

"In Dublin and its vicinity the members of temperance Societies exceed 5000, and the increase exceeds 100 members weekly. In one society composed exclusively of working men, more than 100 persons enrolled themselves members at the close of a meeting. The Dublin Total Abstinence Society has fitted up an excellent reading room, well lighted with gas, to which the members have access on paying one penny per week. The Committees of the Dublin Temperance Societies are composed of Catholics and Protestants, but they cordially co-operate, no compromise of principle being demanded or given on either side. From long experience and close observation, we are persuaded that nothing has so much tended to smooth down sectarian asperities, as the junction of those who hold many hostile opinions, for the promotion of a common object, and that a benevolent one."

The *Standard* contains a letter which says, "the fair at Mallow took place on Monday, and was well attended. I walked through the fair, and it gives me sincere pleasure to state, that I did not see one drunken man—or any person in the slightest degree intoxicated."

The *Dublin Evening Post* says, we have heard, from authority which cannot deceive, that in almost all the small towns of Cork, Kanturk, Bandon, Middleton, Mill Street, Fermoy, the progress has been so extraordinary, that the whiskey shops are in the process of being shut up, and soup, coffee, and tea houses are establishing generally. In the small town of Listowel, in the county of Kerry, seven or eight of these have been closed within the last two months.

"The greatest pork and bacon house in this part of the United Kingdom belongs to the Russells of Limerick. It employs 180 workmen. Like most persons of their class these people were a whiskey-drinking, of course demoralized and ragged generation. 'They took a thought,' as we say in Ireland—a holy and blessed thought it was. They set off for Cork on a pilgrimage to Father Mathew. They took the pledge. They obtained the medal or the card—they were enrolled in the Society—they returned to their homes and their work—and from that hour to this, not one of them has violated his obligation. The result is exactly what might have been anticipated. The men from being reckless and indifferent to appearances—from being haggard and sickly, the necessary consequences of drunkenness, are now well clothed, well shod, comfortable and hearty. They have established for themselves a soup-kitchen near the premises on which they are employed, and instead of swilling their porter, or tossing off their cropper of whiskey—they take their basin of soup and their lump of bread by way of refreshment. The drunken 'glories' of Garryown are no more. The whiskey houses are giving up their business. And it is a fact, which we have great delight in stating, that the bakers and butchers of Limerick, bad as the times are, are doing better business than ever they did."

The *Waterford Chronicle* says, "the laborers at the Bonmahon mines have enrolled themselves in the Temperance Society. The

consequence of this resolution on their part, is the breaking up of upwards of a dozen public-houses in that village, in which the labourers in question were accustomed to spend the greater part of their earnings."

The *Limerick Chronicle* says, "the average of persons committed to the city goal for intoxication, was seven in a day, and upwards of twenty every Sabbath. There is but (upon an average) one in a whole week at present. For this moral reformation we are indebted to Rev. Mr. Mathew, a greater benefactor to his country than any man living in Ireland."

"Limerick Fetto Sessions, Nov. 2.—There were no prisoners to be disposed of, which was considered very satisfactory, and attributed to the progress of temperance."

"Five Roman Catholic Priests took the teetotal pledge from Rev. Mr. Mathew in this city."

NEW YORK CITY TEMPERANCE SOCIETY.

The Semi-Annual Report of this Society, delivered 7th December, 1839, contains many pleasing facts. The temperance publication gratuitously distributed by the Society since 1836, equal forty-three millions of duodecimo pages. Within the past four years and a half, 55,481 total abstinence pledges have been obtained, and 9827 names pledged to abstinence from distilled liquor. Since the Society commenced in 1829, licensed liquor-stores have decreased, compared with the population, 75 per cent. In 1837, there were in operation in the city and vicinity, seventeen large grain distilleries; now there are but nine. The decrease in the number of gallons of domestic liquor inspected, in one year, was in the proportion of 3½ to 18; and the importation of distilled liquors into the city shows a decrease, the past year, of 25 per cent. Facts equally conclusive as evidence, are found on the *pauper and criminal records*.

But with all this success, the Committee of the Society feel that there has been a radical defect, in allowing the "old pledge" to stand upon the books; and since this Report was delivered they have

"1. Resolved,—That in the future operations of the Society, no other than the total abstinence pledge be circulated."

"2. Resolved,—That at the next annual meeting, it shall be recommended to its members, so to alter the constitution as hereafter to include none other than the total abstinence pledge."

STATE OF NEW YORK.

The friends of Temperance seem to be active here, and their agents doing much good in different places. In the city of Troy, "many a fashionable wine drinker, of either sex, has made the sacrifice of fashion, or appetite, or both, in order to remove the obstacles which impede the progress of the cause."

At Pleasant Valley "an elder in the church, and the richest man in the community, has been excommunicated from the church, for persisting in selling liquor, and public sentiment approves this righteous act."

"In Pleasant Plains, as in hundreds of other places, the temperance cause has 'prepared the way' for the reception of gospel truth. In about one year from the formation of the temperance society, a church of 13 members was organized. It now numbers 106; all but three of the additions have been received from the world. All feel that had there been no temperance society here, their church would never have been formed."

At Cohoes, "every lot the Cohoes Company have sold, by a condition is forfeited, if alcoholic drinks are manufactured or sold on it."

In Hudson, the people are unwilling to give up their wine at convivial parties, but even here the cause is far in advance of its position two years since.

The writer says, "One prominent, commanding obstacle to the progress of this noble cause, is seen in almost every place, viz:—The opposition or apathy of ministers of the gospel, officers of churches, and other professors of religion, to temperance societies and their principles and practice."

"The state of morals in any community will never rise higher than the standard exhibited by the professedly religious in that com-

munity. The curse of Gilba usually rests on those churches and pastors which tolerate such flagrant breaches of christian propriety, and the law of love. How many private christians 'cleave' to these wine-drinking clergymen, and officers in churches who manufacture or sell intoxicating drinks, was not learned. But the openly vicious and profane, with the keepers of groggeries and bars, laud such clergymen and church officers, and exclaim as Satan is said to have done on another occasion, "You're the ministers and deacons for me."

TO READERS AND CORRESPONDENTS.—Our columns are this month enriched with much interesting original matter from Correspondents, detailing the progress of the cause in various sections of the two Provinces; and we are happy to learn from them, that Teetotalism is rapidly taking the place of the "old pledge;" and that the watchword of our friends is "ONWARD!"—The account promised of the discussion at Ouhville has not been received.—An interesting report from the Prescott Society came too late for insertion this month.—Our Correspondent, T. C. W., has touched upon legislative action in this number, and we are glad to see it. In the United States, they are doing great things in this way; and is it not time to talk about it in Canada?—The accounts from Ireland are intensely interesting: Rev. Mr. Mathew is a Roman Catholic.—The attention of the Ladies is respectfully directed to the touching lines on the last page; and when they have read them, we are convinced their influence will be strenuously exerted in the cause, for they have a tremendous interest at stake.

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, FEBRUARY, 1840.

ON WHAT DOES THE SUCCESS OF OUR CAUSE DEPEND?—Some imagine that measures are every thing; and that on the measures adopted, is the success of our cause depending. Others seem to believe, that could we get the Ministers on our side, we should succeed. Others still, point us to the principles of moderate drinkers, saying, if these were universal, intemperance would cease. Many would have it, that were the distillers and brewers to stop their nefarious business, and the venders abandon the traffic, then it would be utterly exterminated, and brought to nothing. But others say, the evils of drunkenness will never terminate, until the law forbid the manufacture and the traffic; and others pretend the church is sufficient, of herself, with her present practice, to remedy for ever the tremendous mischiefs of intoxication, and deliver the world from their curse.

We say, not in measures, nor in Ministers, nor in moderate drinking, nor in the present distillers, and brewers, and venders abandoning their trade, nor in law, nor in the Church, lies our hope of success. These may do much; they ought to do more than they are now doing; and the day is coming when they will do more for the suppression of intemperance. But our eye is on something distinct from them all. We look elsewhere for success. To an enlightened and Christian public sentiment, proclaiming the use of intoxicating drink useless and always injurious, will the victory and the glory of the victory over intemperance be ascribed. This would operate as a sovereign cure. Infallibility attends it. Enlightened public sentiment carried the Reform Bill, extinguished Slavery in the British West Indies, and it will yet emancipate the world from this great and terrible evil.

THE CHURCH.

LECTURES OF REV. ROBERT MURRAY, OF OAKVILLE, U. C.

The last lecture of this gentleman is intended to point out a Society "founded on holy principles, requiring pure and Scriptural temperance; and to urge on all, as they value their present peace and future happiness, to become members of it."

This is the policy of all such men. They find themselves in the awkward position of resisting a great and important reformation; and the very desperation of such a project, maddens them to the advocacy of schemes, without the shadow of reason to rest on.

The Rev. Robert Murray decries the Societies already formed for the suppression of intemperance: he ranks them on the side of the infidel, and declares them contrary to the Bible and the goods of mankind. Total abstinence from intoxicating liquor he regards as an ally to all iniquity; and its advocates, as ignorant and wicked men. But still he wishes intemperance finished; and the Society he proposes is, THE CHURCH. He says: "The Church of Christ is a Temperance Society, founded on pure and holy principles, and it is of this Society that we would urgently entreat you all to become members."

The Church! What does the Rev. Robert Murray mean by the Church? Surely, a body of professing Christians, under the care of a pastor and elders; such, for example, as his own Church; or, if he please, such as the Church of Scotland. This is the Temperance Society which the Rev. R. Murray conceives "perfectly efficient to stem throughout the world the tide of intemperance." But we are provoked to inquire, Why has not the Church of Scotland put an end to intemperance in Scotland? Why have not those Churches in this Province, connected with the Kirk, put an end to drunkenness within their bounds? How comes it to pass, that both ministers and elders belonging to these Churches have been allowed to reel intoxicated in the street? How comes it to pass, that members of these Churches—in numbers that appear incredible—under the pastoral care of such Ministers as the Rev. Robert Murray, have gone down to the drunkard's grave, to the drunkard's miserable eternity, in spite of the Church?

If the Church be "efficient" to stem the tide of intemperance, why has the world held up to ridicule and reproach both minister, elder, and flock for their inveterate drunkenness? Look at this Temperance Society—the Kirk—its members making whiskey for the world—selling it, wholesale and retail, in every city of the empire, and every where else, too, when they can do it to advantage; and drinking it to absolute and habitual intoxication! Such a Temperance Society! We know elders in that Church, tavern-keepers; whose houses are, in the judgment of charity, more akin to Pandemonium than to the dwellings of the Saints; the rendezvous of the profane, the licentious, and the inebriate; whose influence on the souls of men, for evil, is tenfold greater than the influence of the pulpit upon them for good; yet these elders are in good and regular standing in the Church—they are members of the Rev. Robert Murray's Temperance Society. Within our own limited sphere of observation, we have known Ministers stagger from the manse to the church, and fall on the pulpit stairs—drunk. How did this happen, if the Church be efficient to stem the tide of intemperance?

In the town of Dumfries (Scotland), last March, at two o'clock, P. M., it being the fair day, a servant maid was seen leading a cart loaded with sacks of meal, through the main street; and on top of the sacks, with his arms extended, and his feet hanging over the side, there lay the Rev. ———, Minister of ——— parish, beastly intoxicated. The melancholy spectacle was witnessed by hundreds, in deep sorrow. Neither was it his first offence. Presbytery had several times interferred, but no witness appeared to testify that the Rev. ——— was actually drunk; and he was allowed to pursue his career—stemming, after Mr. Murray's method, the tide of intemperance, until, alas! the tide carried him away in the manner above described.

The Church with which Mr. Murray is connected (and the same thing is true of every other Church adopting his views), has been unable to keep down intemperance among her Ministers: how, then, will she keep it down in the world? At all events, if that Church be able, she is not willing; ministers, and elders, and people, by word and example, and by fraud as well as by stealth, are actually doing what they can to widen and deepen the tide. It widens, and deepens, and boils furiously under their management. Do not blame them if the world be not plentifully supplied with excellent Scotch Whiskey.

It is utterly vain to tell us the Church is sufficient to put down intemperance. Had the Church been sufficient, intemperance had never come in. But it has come in, and borne off thousands from

the very midst of the Church, to a miserable eternity. And who does not know that intemperance has been begotten in the Church, brought up in the Church, died in the Church, and buried in the Church? It has disregarded her discipline; ridiculed her rebukes; resisted her prayers, tears, and entreaties; turned a deaf ear to her exhortations; and set her every effort at defiance. But we do not blame the Church for not doing what, with her present false views, it is, and ever must be, impossible for her to do. Until she takes the high ground, and the safe ground of abstinence from all that intoxicates, her influence against intemperance will never weigh a feather; and her attempts to put a stop to its ravages will just be, what they have already been, a complete and a calamitous failure.

The woeful experience of 300 years is sufficient to establish this position. The history of the past, silences for ever such men as the Rev. Robert Murray on this subject. While reason remains, experience must guide us; and on this ground we cannot but regard his views as essentially false. The Society he proposes has had a fair trial for three centuries, but has signally failed: we therefore have no hope of it now. We discard the reasonings of the Rev. Robert Murray for once and for ever as useless. The world will never profit by them: intemperance will abound, and devour, and destroy, in spite of them: they will for ever expose religion to reproach, and man to destruction; and we therefore abandon them to their deserved oblivion.

We would direct the attention of our distant subscribers to the terms of our paper on the first page, as some appear to have forgotten them. All communications and remittances to be *post paid* are the terms. Every one will see the necessity of this, when the very low price of the *Advocate* is considered; and also, that the postage on every paper has to be paid here by us, before it leaves the city. Another thing—Upper Canada money is at a discount here, and we cannot get its full value for it. Not long since we received a letter (postage not paid) enclosing Upper Canada bills, and yet the number of copies for the full amount was wanted. We have never complained before, and hope we shall not have to do so again; but we have concluded to adopt the plan, to send just as many papers as the net proceeds of funds sent will pay for, and no more. And now that we are on the subject of funds, we would remind many of our Subscribers, that they have not paid for the last year; their names having been continued from the previous year in expectation of their remaining as Subscribers. Can they not find some way of remitting the amount?

We are desirous of obtaining the name of every Clergyman and Schoolmaster in the two Provinces, for the purpose of sending them a copy of the *Advocate* GRATIS. Our friends in every quarter will forward the cause by assisting us in this matter.

For the *Canada Temperance Advocate*:

"I MUST HAVE IT."

How strong is the drunkard's appetite. A gentleman travelling a few years since in Illinois, came to a river which he wished to cross. While waiting for the ferry-boat to return from the opposite side, he stepped into the ferry-house. He found in the room into which he went, a good fire to warm himself, and a wooden bench to sit upon. The only other article in the room was a barrel of whiskey, which stood in one corner, ready tapped. He heard laughter in the other part of the building, but still remained his seat. Soon, a man came in whose clothes were ragged, and whose whole appearance indicated the drunkard. He held in his hand a tin cup, and with it went to the whiskey barrel, drew out some, and drank it raw. The gentleman began to tell him the evils of drinking, and recommended that he should take the barrel out of doors and pour the whiskey on the ground. "I know all that you can tell me about the evils," said the man, "two men" (and he spoke the truth) "have died here, since that barrel was brought into the house, and I expect to die before it is gone, but I must have it."

Query.—Will the man who sold that barrel of whiskey, be guilty of the ruin of these souls in the last great day?

MELVIN.

For the Canada Temperance Advocate.

NO. V.

"Who slew all these?" 2 Kings x. 9.

The sin of our Legislators in not using the means whereby the traffic in intoxicating liquors may be prevented, is shared by those by whom these Legislators are appointed. It is the duty of those who have a voice in the election of the representatives of the people in Parliament, to choose such persons as seem generally best fitted by their principles and talents, to advance the real interests and happiness of the community; to ascertain the sentiments and behaviour of those who are candidates, and to give their votes for men of integrity and sound principle,—men of wisdom, sober, and of good report, who will conscientiously, faithfully and impartially, and not for selfish and interested purposes, labour to promote the real and substantial prosperity of the land; and if they neglect to discriminate between the sober and intemperate; between those who are guided by principle, and those who are evidently influenced by mere interest or party, they are not using the power which God in his providence has put into their hands, according to the rules he has given them, and the standard by which they shall eventually be judged.

As there are few other subjects of greater importance to the interests of any country, than the one now under consideration, so just in proportion to its importance must be the guilt of those who in choosing their legislators, do not make it a matter of conscience, as far as practicable, to choose those who are willing to employ their legislative powers to put a stop to the murderous traffic in intoxicating drink.

To electors then, we would say, consider well the sentiments and practice, in regard to intoxicating drink, of those who offer themselves as your representatives in the Legislative Assembly. Let it be your endeavour, if possible, to send those who, while otherwise qualified for the office of passing wholesome laws, are disposed to put a stop to the business of drunkard making. As you wish to avoid partaking of the sin of helping to slay your fellow men, be careful to exercise the power and influence which God has given you, in choosing such men as from careful enquiry you conscientiously think are most likely to promote the real welfare of your country, by opposing vice and immorality of every kind, for the daily production of which no cause is operating more powerfully at the present time, than the licensed manufacture and sale of alcoholic drink.

T. C. W.

Correspondence.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Since my last from Toronto, I have much of a cheering nature to communicate.

On Christmas eve a joint meeting of the Amherstburgh Temperance Society, and that of the 34th Regiment stationed in that place, was held in the Presbyterian Church; which was addressed by all the Protestant clergymen of the town, viz: Church of England, Kirk of Scotland, and Methodist, as well as by myself in favor of total abstinence. The Amherstburgh Society which had suffered a good deal in the recent troubles, was reorganized. Mr. Paxton is still president, and Mr. Kevill, P. M. Secretary.

The history of the Society in the 34th Regt. is interesting. Six individuals continued true to their principles as tee-totalers through all the hardships of the long march over land in winter from Nova Scotia. These persons stood the fatigue of the journey better than any others in the Regiment, and after their arrival at Amherstburgh a number of others joined them. At the time of the meeting mentioned above the society numbered 70, and the last time I saw Sergeant Hebb, president of the Society, it numbered 110 members, and he said he expected that about a dozen more would join at next meeting.

There was also a meeting for the colored people of Amherstburgh at which I learned that a society consisting of 39 members had formerly existed, and a meeting is shortly to be held for the purpose of reorganizing that Society. It is unfortunate that the state of feeling respecting color is such even in Canada, that the colored people are not invited to join the societies formed by the whites.

I have attended two meetings at Sandwich, at which 16 soldier-

of the 85th Regt. and 17 civilians signed the pledge. A society was organized of which Mr. Stewart is President, Mr. Grant, Editor of the *Western Herald*, Vice President, and Mr. Fluett, teacher, Secretary.

At Windsor we have likewise had two temperance meetings, at the first of which 35 signed the pledge, and at the second 12. The whole number of members has since been increased to 55, which is a greater number in proportion to the population than is to be found, as far as I know, in any place in Canada.

A new society was organized, the old one having gone to wreck during the troubles, of which Mr. Tynas was elected President, Mr. Dougall Vice President, and Mr. Ritter Secretary.

All these societies are established on the Tee-total pledge, and the Rev. Mr. Scott of the Wesleyan Methodist connection, who is indefatigable in his labors for the moral improvement of this District, sustained the chief burthen of advocating it, at all the meetings which I have enumerated.

I am convinced that Tee-totalism has now gained a footing in the Western District that will defy all opposition, especially as in some instances, the formation of temperance societies is accompanied by the establishment of Sabbath Schools, and a desire for the public ordinances of religion. In producing this state of things I am convinced the *Temperance Advocate*, which has been pretty extensively circulated for two years back, has been to a considerable extent instrumental.

I see a ridiculous mistake has occurred in printing my last letter, viz: putting the seventy-fifth toast for the twenty-fifth. I have heard of a clergyman giving the twenty-fifth toast at a public dinner, but I must say I never heard that even the greatest opponent to temperance societies gave the seventy-fifth. Please forward 50 copies of the *Advocate* to this place, address J. & J. Dougall, who will deliver to subscribers. Trusting that the cause is prospering in Montreal, I am, dear Sir, yours ever truly,

JOHN DOUGALL.

Windsor, January 15, 1840.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—I am happy to inform you, that the Temperance Society in this village and its vicinity, is on the rise. Last Saturday evening we had a very interesting and profitable discourse on the subject delivered by Rev. Mr. Wilkinson from Prescott. About thirty individuals gave in their names, all of whom, with one or two exceptions, subscribed to the total abstinence pledge. This is the only system that will finally result in the entire suppression of the vice of intemperance.

Your excellent paper is read here with great interest; as a proof of which I send you the names of twenty-three new subscribers.

With much respect &c.

V. B. HOWARD, *W. Minister.*

Kempville U. C. Dec. 30, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—A motion was made at our last monthly meeting to send you some account of our society. At its formation, appearances were very strong in its favor; many enlisted in the cause, but from the sneers of the rich, who told them they were very foolish to debar themselves from drinking a little wine or beer occasionally; or from the enticement of the drunkard who offered them the social glass, several broke their pledge. About three months since it was found there were thirty who had not defiled their garments, and the work is again going forward. Among those who have joined us is one man, whose resolutions have frequently been broken by giving heed to those who wanted him to take "only one glass." But he now keeps the pledge, to the manifest joy of an affectionate wife; and to the increase of his own happiness, as he now sees the victory he has gained over these liquor friends. Two corporals of the 15th Regiment have joined us, they are Methodists and consistent Tee-totalers. The Society now numbers forty-three worthy members, 14 of whom are youth. We are determined to keep up our monthly meetings, and go forward. Any information or advice would be thankfully received, either through your *Advocate* or by post.

I remain &c.

WILLIAM GENNIS, *Cor. Sec.*

Three Rivers, Dec. 24, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—The Temperance Society in Russelton having for some time past, for want of strict attention of the members to the cause whereunto they were pledged, has become languid and seemingly almost forgotten, until lately when the more thoughtful of the community have become awakened to the alarming situation of their fellow men in the vicinity, by the rapid accumulation of drunkenness, (somewhat to be attributed to the volunteering and marshal order kept up in this section of country since the commencement of hostile commotions in our country,) have considered it vitally a duty incumbent on them, to call the attention of the remaining part of the old society together, with their friends and neighbors in general, in order to rouse them from the prevailing lethargy, and assume an energy that may in some measure counteract and put a check to the destroying evil; and in consequence thereof have effected a reorganization of the society, and although the society entertains but little hope of reclaiming the confirmed drunkard, yet it is bound by the strictest confidence to believe, that by a steady perseverance in precept and example, the youth and rising generation may possibly be saved from the perilous vortex. The society has therefore resolved to take under their guardianship, patronage and protection, all children as early in life as eight years of age, and admit them as members for that purpose.

The society in the present stage consists of seventy-two members, with a good prospect ahead for gaining in numbers.

It has also ordered that fourteen copies of the *Canada Temperance Advocate* for one year shall be obtained, addressed to the President of the Society.

JOHN MANNING, *President.*
FINLEY MOE, *Secretary.*

January 1, 1840.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Believing that the success of the temperance cause will be gratifying to your numerous readers, I send you, for publication, an account of the progress of temperance in this township. It is about ten years since temperance was introduced in this place. Many there were who professed to love our Lord, stood opposed to the cause by not giving their names to the pledge, thus throwing the weight of their influence on the side of tippling; yet the cause continued to advance under the head of three societies in different neighbourhoods, until some three or four hundred had signed the pledge. About the commencement of the rebellion, however, two of the societies died away, yet many stood firm to their pledge. In October last, a meeting was held in the brick schoolhouse, in this township, for the purpose of forming a new society. The meeting was addressed by the Rev. Mr. Shirley, of the Church of England, and the Rev. Mr. Healy, of the Wesleyan Methodist, who ably advocated the cause of teetotalism. A constitution not having been prepared, a committee of three was appointed to form one, and present it to the next meeting, which was to take place in a few days; this meeting was addressed by the same reverend gentlemen, after which the committee presented the following report:—

That although the exertions which have been made in the cause of temperance in this township, have done more in diminishing the practice of using ardent spirit than your committee anticipated, yet, we are of opinion, that nothing short of entire abstinence from all intoxicating liquor, will answer the purpose of reclaiming the intemperate and preventing others from becoming so. But as there may be some who are not willing to come up to the principle of entire abstinence, yet wish to give their influence in the temperance cause, we have thought proper to present to this meeting a constitution comprising two pledges, one on the principle of entire abstinence, and the other from ardent spirit only.

Signed, { JACOB SCOUTER.
 { GEORGE SIMMONS.
 { JOHN STORMS.

This meeting was concluded by prayer, after seventy-one names were taken down, forty of them on the teetotal pledge. We have had another meeting since, which has raised our number to ninety-five, above sixty of them teetotals. We believe there are more waiting for an opportunity to join our ranks against the common

enemy. The *Advocate* is read with great interest in this neighbourhood. May the cause of temperance continue to prosper, until intemperance shall be banished from the earth, is the ardent wish of
A TEETOTALER.

Ernest Town, U. C., Jan. 12, 1840.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—I cannot at present undertake to furnish you with anything worthy of being called a communication. I have only time to say that a pleasing revival, as to spirit and action, in the temperance cause is visibly going forward in most of the neighbourhoods included within the circuit of my travel. A temperance meeting was held in this place this evening. The Society here ceased to shew signs of life some two or three years ago. It has risen to-night, arrayed in a new dress of total stuff. It has commenced again with about 30 members. A few names more obtained as subscribers for your excellent paper, which the postmaster here will send you with the 'ready' required. The temperance society in Matilda has commenced again with upwards of 100 members. This society is not yet, it seems, prepared to go together on the total system; therefore both pledges are on the books and offered for signature. More than half, however, I think are total abstinence members. Respecting the Prescott Society, the diligent secretary, Mr. Dickenson, will no doubt furnish you with the details of the late movement respecting the dismissal of the old or moderate pledge.

May continued and increased success attend the benevolent exertions of all the co-operators in the great temperance movement.

I am, &c.,

H. WILKINSON.

Kitley, Jan. 17, 1840.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—The Association in this village (Newburgh) has existed about three months. Its principles are those of "Total Abstinence from all intoxicating liquors." The number of its members is 75, of whom several were almost confirmed drunkards; but all, with one or two exceptions, have kept the pledge inviolate. The superiority of the total abstinence pledge over the old one (as it is called) in this vicinity, is incontestible. The influence of the Society is manifest in the quiet and orderly conduct of our inhabitants.

On New-Year's day, fifty persons, members of this and neighbouring Societies, partook of an excellent dinner, prepared by Mr. R. F. Hope, after which the company was addressed by different individuals. No intoxicating drink was allowed or desired. The utmost order and cordiality prevailed throughout, and all parted highly delighted, and more than ever confirmed in the principles and practice of total abstinence.

ISAAC B. AYLSWORTH.

Newburgh, Camden East, U. C., Jan. 20, 1840.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Believing that an account of the progress of Temperance in this section of the Ottawa District would be acceptable to you and all true friends to the cause, I beg leave to transmit to you the proceedings of a meeting held in the Township of Hawkesbury on Monday the 13th instant. A goodly number assembled at the hour of 2 o'clock, P. M. for the purpose of celebrating the ninth anniversary of our Society. The attention of the assembly being called by the President, the Rev. James T. Byrne opened the meeting with a fervent prayer to Almighty God for a continuation of his blessings to the cause of Temperance throughout the land; after which the Secretary read the minutes of the last quarterly meeting.

The Society then proceeded to the election of Officers for the ensuing year, as follows: David Pattee, Esq., President. Messrs Robert Brock, Chauncy Johnson, Esq., and Charles Flynn, Vice Presidents. John Pattee, Secretary, Levi Bancroft, Treasurer, and a Committee of management, consisting of fifteen suitable persons.

Some debate arose among the members respecting the manner of altering the pledge from the Temperance to the Teetotal pledge, which was done at the anniversary meeting in January 1838.

The question was finally settled apparently to the satisfaction of all present, and our Society still remains on the solid foundation of Teetotalism. The present number of subscribers to our constitution is upwards of five hundred, and the increase since the alteration of the pledge plainly evinces the superiority of the total abstinence system.

The ordinary business of the meeting having been completed, the Rev. James T. Byrne very agreeably entertained the meeting with a short discourse; but in consequence of the non-attendance of two Rev. gentlemen, who were expected, and the late hour in the day, the meeting was not protracted. The Society resolved, that the managing Committee be requested to call upon all the members of the Society in their respective circuits, as far as practicable, previous to the next meeting, in order the better to ascertain the true strength of the Society.

The thanks of the meeting was voted to the Rev. James T. Byrne for his efficient labors, to which he responded in a very handsome manner, and assured the Society that his aid in forwarding the Temperance cause might always be relied on.

Resolved that the proceedings of this meeting be forwarded to the Editor of the *Canada Temperance Advocate* for publication.

A meeting was appointed in four weeks at the Red Schoolhouse in Longueuil to receive the results of the labours entrusted to the managing Committee.

The meeting closed with prayer by the Rev. James T. Byrne.

JOHN PATTEE, *Secretary*.

Longueuil, January 21, 1840.

We have received a letter from Mr. W. Booth of Quebec, dated Jan. 20, from which we gather the following. It gives us sincere pleasure to hear that the friends are becoming active in Quebec; and we hope soon, not only to have a full account of the meeting here mentioned, but of others held subsequently.

"Temperance in Quebec has been in a very languid state, and it will not mend the matter to look at 'the mote that is in our brother's eye,' but let each examine himself, whether he has done what he ought to have done, as his duty towards God and his neighbour. About a month since, I went to an evening meeting of our Society, (Methodist,) and to my utter astonishment, I saw a man there, at a meeting professedly to worship God, so drunk that he staggered. My thoughts involuntarily turned to this man's case and the subject of temperance, to the neglect of the sermon; and I asked myself what could and ought to be done to put a stop to this direst of evils. From previous consultation among the members of the Quebec Total Abstinence Society, it was agreed that a soiree would be the thing best calculated to promote the cause at this time. The case before me urged me forward, and at the close of service, I took the liberty of notifying a preparatory meeting on the Monday following. Several came to this meeting, and the soiree was appointed for the 7th. The room in which it was held would seat 135 comfortably; but, sitting and standing, 180 took tea, and fully 100 who made application could not be admitted. There were present, Rev. Messrs. Harvard and Lanton, of the Wesleyan connection, and Rev. T. Atkinson, of the Congregational church, who presided; he not only pleased, but he taught as sent by ONE who is too wise to err. It was one of the most delightful meetings ever held in Quebec, joy beamed in every countenance, and as the result 32 persons have signed the pledge. We are greatly in need of help; and I am at a loss to know if it would be presumption in me to invite J. Dougall, Esq., to visit us in our low estate. You will probably be furnished with a full account of this meeting for your March number, but this will suffice to show that we are doing something in Quebec, and to let our opponents know that we intend to do more."

SOCIAL INTERCOURSE.

BY MRS. L. H. SIGOURNEY.

Most of the refined nations of our time entrust the usages of hospitality to the keeping of the gentler sex. Especially in this new Western world, those Lares and Penates of the Romans, are cordially entrusted to our care. Elevated as we are, by intellectual advantages, beyond all previous example, it might rationally be expected that a degree of lustre and dignity heretofore unknown

would dignify social intercourse. Still we see it very promptly identified with the pleasures of the table. To make the satisfactions of the palate the principal test of hospitality, seems to accord with a less refined state of society, or to argue some destitution of intellectual resource. Would our ladies set the example of less elaborate entertainments, or less exuberant feasts, more room would be left for the mental powers to expand, and the feelings to seek interchange in conversation. At least, they might save husband's purses, their servants' tempers, and themselves a world of fatigue. Let them recollect that it is but a relic of barbarism which they cherish, when they allure their guests to indulgence of appetite, perhaps to hurtful excess; for temptations of the palate, though they may be multiplied by the hospitable lady out of pure benevolence, cannot be yielded to with impunity by all whom her invitations thus expose. Her skill in culinary compounds may wound the health of those whom she best loves.

It would be but a sorry compliment for the dyspeptic husband to murmur forth, like him of Eden, his sad extenuation. 'The woman whom thou gavest to be with me, gave me, and I did eat;' or for the more indignant guest, when seeking his physician, to exclaim, 'The serpent beguiled me, and I did eat.'

THE DEACON'S DECISION.

ITS BENEFICIAL EFFECTS.

Let those who are still under the delusion that hard labor cannot be performed without intoxicating liquor read the following story. It is instructive.

MR. COREY.—While in the town of Quincey not long since, I went into the store of Mr. J. L. Heywood, where the following dialogue took place between Mr. H. and a gentleman by the name of Torry.

Mr. H.—Good morning sir, can I sell you a pair of Boots!

Mr. T.—Where were these boots manufactured?

Mr. H.—In the town of— in Massachusetts.

Mr. T.—Are you sure of it?

Mr. H.—Yes, I knew the man that made them.

Mr. T.—What town were you from?

Mr. H.—I was from the town of Grafton.

Mr. T.—Was you? Why I was from the town of Sutton. Did you know old Deacon Stone, not Deacon Giles the Champion of N. E. Rum, but Deacon Stone of Grafton?

Mr. H.—O yes! well; and his son is now with me in the store!

Mr. T.—What! the youngest? Let me see if he looks as he used to.—Why, (addressing the young man) it was Deacon Stone that cured me from drinking rum when you was a little boy and a rogue too, and I shall never forget him for it.—I will tell you how it was. I had been all over Grafton to get work in haying, and could find no one to hire me. A friend of mine advised me to go with him over to Deacon Stone's and see if he could not hire me during haying. So over we went, and soon made a bargain with him. After we had left, and gone about ten rods the Deacon cried out, 'Do you drink rum?' 'Rum!' said I, 'yes!' 'Well then,' said the Deacon, 'I dont want you,—I dont want any man that drinks rum.'—'Well, I suppose I can drink it if I find it myself' said I, 'No you cant,' answered the Deacon, promptly,—'I wont have a drop of rum nor any man that drinks it on my farm.'—'Well,' said I, 'I will come and try, and if I find I cant stand it, I can leave.'—'No you cant,' replied he, 'if you commence you must go through haying,—I cant be disappointed in that way. But I will tell you what I will do: When you get through haying, if you will not say you feel better for not having drank rum, I will pay you the difference.'—I thought this a fair offer, and went to work, and worked four weeks, and never felt better or worked harder in my life. When I got done haying I was weighed, and had gained 12 lbs. during the time I had worked without rum. From that time I have been a temperance man; and it was old Deacon Stone that cured me from drinking rum, and I shall always feel grateful to him for it.

Mr. T. is a member of the Baptist Church.—*Illinois Herald*.

An advertisement recently appeared in the *Morning Advertiser* relative to a public-house which had the following additional recommendation; "being situated in a Gin-drinking neighbourhood"!—*London Mag.*

SOLILOQUY OF A DRUNKARD'S WIFE.

The following beautiful lines form no idle picture of the fancy. How many a female, bred up in ease, in affluence and refinement, and afterwards made happy in the husband of her choice, has been doomed at length to realize the sad reverse which is here described!

Time was when much he loved me,
When we walked out at the close of day 'tinhale
The vernal breeze. Well do I remember
How then, with careful hand, he drew my mantle
Round me—fearful lest the evening dews
Should mar my fragile health. Yes, then his eye
Looked kindly on me. When my heart was sad,
How tenderly he wiped my tears away,
While from his lips the words of gentle soothing
In softest accents fell!

How blest my evenings, too, when wintry blasts
Were howling round our peaceful dwelling!
O, it was sweet, the daily task performed,
By the swept hearth and cheerful fire to sit
With him I loved, to view, with glistening eye,
And all a parent's fondness, the budding graces
Of our little ones.

Then ye had a father,
My lovely babes, now more than helpless orphans;
Your mother more than widow's grief has known;
Yes, sharper pangs than those who mourn the dead
Seized on my breaking heart, when first I knew
My lover—husband—O, my earthly all,
Was dead to virtue,—when I saw the man
My soul too fondly loved transformed to brute,—
O, it was then I tasted gall and wormwood!
Then the world looked dreary! fearful clouds
Quick gathered round me; dark forebodings came;
The grave before was terror—now it smiled.
I longed to lay me down in peaceful rest,
There to forget my sorrows. But I lived,
And O, my God, what years of woe have followed!
I feel my heart is broken. He who vowed
To cherish me—before God's altar vowed—
Has done the deed.

Peace, peace, my heart!
'Tis almost o'er. A few more stormy blasts,
And then this shattered, sickly frame will fall,
And sweetly slumber—where the weary rest—
The wicked cease from troubling! *Boston Pilot.*

"IN ALL LABOR THERE IS PROFIT."

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

Yet the struggle for life was a mighty one. His friend insisted that his only course was, to return to the place where he had lost

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

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

Miscellaneous.

This day, before Thomas Ainslie Young, Esq. J. P., William Brown and William Shanahan, both tavern-keepers of this city, were severally convicted of the offence of selling liquor in their taverns on last Sunday, and were respectively condemned in a penalty of five pounds currency.—*Quebec paper.*

A Court Martial was held on board the *Dowagal* (flag ship,) at Lisbon, on the 23d ult., to try Lieut. Fisher, of the *Tribune*, on charges of intoxication, and leaving the deck in his watch. The charges were proved, and the sentence of the Court was that he be reprimanded, dismissed her Majesty's ship *Tribune*, and placed at the bottom of the list.

LATEST FROM INDIA.—Beeloché, who had been taken for selling spirits to the soldiers in the camp, made a rush, sword in hand, at the Commander-in-chief's tent; the sentinel fired and shot him dead.

"Thirsting," is the name of a tavern keeper at Chicago.

The Mayor of the city of New York received the visits of his fellow-citizens at the City Hall on New-Year's-day, and drank their health in cold water. He provided nothing which could intoxicate for their entertainment. The Mayor of Brooklyn did the same.—*New York Paper.*

The *Temperance Recorder*, published at Albany, N. Y., will complete its eighth volume this month. It is the oldest temperance paper in the world. About eight millions of copies have been printed and circulated.

TO YOUNG MEN.—Frame, who murdered Nethammer at a grocery in Illinois, was recently executed there. The evening previous to his execution, he was asked if he had any request to leave behind him. "Yes," said he promptly, "tell every young man not to drink liquor;—tell them to fly from it;—it is the root of all evil;—it has brought me to this dungeon, and caused these heavy irons to be bound on my feet and hands."—*Illinois Paper.*

A drunkard and his wife fleeing from justice in Rhode Island, on the Sabbath, overturned the vehicle in which they rode, and crushed their child to death. They placed the body in the carriage, and drove on as if nothing had happened.—*Temp. Society Report.*

No glasses affect the eye more unfavourably than glasses of brandy. So the opticians say.

LONDON, Dec. 2.—On Friday, William Lees, hair dresser, was sentenced to be hanged for the murder of his wife, by cutting and hacking her with a razor. The culprit was drunk, but the Judge said that was more an aggravation than excuse for his crime.—*Limerick Chronicle.*

There is a Savings' Bank, a Loan Fund, and a Mortality Society attached to the Temperance Society of Galway.

The Dublin policemen prosecute all publicans who neglect even one day renewing their licenses.