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Canada Temperance Advocate.

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

No. 4.

MONTREAL, AUGUST, 1840.

VOL. VI.

The following beautiful original tale, is from an unknown Correspondent.

THE TEMPERANCE PLEDGE.

A TRUE STORY.

Edward E—— was in affluent circumstances, surrounded by friends who both admired and esteemed him, not only for the wit and talent with which he was gifted, but for what was of infinitely more importance—the sterling qualities of his heart. He had lately married that one only being, who had won his earliest, freshest, deepest affections; and she was all that his idolizing love had imagined her. With such prospects, who would not have prognosticated for him a long continued scene of uninterrupted love and happiness? who would not have exclaimed “his life will be a bright exception to the general rule, that man’s days are full of evil.” But alas for human hopes and anticipations! Edward E——’s page of prosperity was short, whilst his chapter of adversity proved long and bitter. Gradually, and by almost imperceptible degrees, he became addicted to the heart-hardening, soul-killing vice of intemperance. In vain his friends warned, remonstrated, entreated; he either would not, or could not release himself from the iron grasp of his tenacious enemy. Oh how altered in a few short years were his once brilliant prospects! he had lost an excellent situation, was despised by those who had formerly esteemed him, and excluded from the society of which he had once been the ornament: even his own relations, who had given up all hope of reclaiming him, sought only to shun or disown any connexion with him, prophesying that he would live a few short years a disgrace to himself and them, and then die, unloved and unregretted, nay more—despised, in short that he would inevitably fill a drunkard’s grave. But there was one gentle being who, unlike all the rest, still remained faithful to the lost, wretched Edward; one who loved him with that true love that *hopeth all things, believeth all things, that suffereth long and is kind*. It was his own meek uncomplaining wife who thus hoped, thus believed, thus suffered, and yet was kind. She had often been entreated to return to her father’s house, where she could again enjoy those comforts and luxuries to which from her youth she had been accustomed. But what to Mary was comfort or luxury without him, who alone formed her happiness or misery. “No,” she would reply to all their persuasions, “am I not his own wedded wife, and shall I desert him? Have I not sworn to love him through every thing, and Edward will yet be reclaimed, I know he will.” And oh, blessings on that fond trusting woman’s heart! Edward was at length reclaimed and through her gentle influence and instrumentality. True she had to go through long years of humiliation, mortification and pain; true she had to endure poverty, pride, neglect, and the world’s scorn; but it was for his dear sake, and God who holds in his hands the hearts of men had prepared for her a rich reward, even the consummation of that for which alone she lived. Edward was not totally devoid of feeling, and Mary had judged right in believing that kindness and long-enduring affection, would make a deeper impression than harshness or upbraidsings; for in his sober and better moments as he looked on the pale face of his once happy and adored wife, and ever met there the same glance of untiring love, the thought of the dark cloud which he had spread over her days, of the ruin and the desolation which he had hung around her path, inflicted a pang sharper and deeper than the most bitter taunt could have wrung from his agonizing heart.

It was on a dark, cold night in November, that Mary sat in an upper apartment of a house situated in the outskirts of the town, still lovely, though the bright bloom of youth seemed to have fled for ever from her fair young cheek, the room was scrupulously neat and clean though but scantily furnished, a small fire burnt cheer-

fully in the grate, and on a table near it was placed a supper apparently for one. Mary was sitting near a cradle which ever and anon as its little inhabitant stirred she would bend over and rock with her foot. She had been for some time absorbed in deep, and it would seem, troubled thought, for now and then the large tear would gather in her eye and hang heavy on the long dark lash. “I am afraid he will not come,” at length she murmured; “but he promised that he would, and he has been home earlier than usual these last few nights, and appeared more like himself than I have known him for many years.” Mary sank upon her knees, her lips moved not in prayer, but her now streaming eyes were raised to heaven, and there was more of imploring, beseeching, earnestness in that look than language could have expressed. At that instant a low knock was heard at the street door, she sprang up: “Perhaps it is him.” With a trembling hand she snatched the candle and stood leaning eagerly forward at the top of the stairs to catch the first sound. It was indeed him, and his step sounded firm and steady as it ascended. Mary returned to the room and stood leaning against the wall for support. Edward entered, but not with his usual flushed face, staggering gait, and excited manner, his air was animated it is true, but it was the animation produced by an approving conscience, and the consciousness of having gained a greater victory than earth’s proudest conquerors ever achieved—namely, a victory over himself, and the *demon of intemperance*. He drew near to Mary, and passed his arm round her waist, “My own Mary,” he began, and his voice was soft and low and to her ear just as musical as in happy years long since flown “my own Mary,” he went on, “my guardian angel whose love has been a sweet unquenchable light in my dark path of sin and degradation ever alluring me back to virtue, let this temperance pledge (and as he spoke he placed a small paper in her hand) which I have this night signed, and which, with God’s blessing I hope to keep, be to us a pledge of returning happiness.” Oh! who can paint the love, joy, gratitude, that leaped into those late melancholy eyes or the bright blood that suddenly crimsoned the cheek, neck, brow, and as quickly ebb’d back to her too happy heart as she hid her face in his throbbing breast and wept aloud. Her work was done, she had not suffered in vain, her prayers had been heard, the lost was found, the dead was alive. Edward E——, is now a devoted husband, an affectionate father, and a steady industrious man, and I have no doubt will soon be a prosperous one, “for I have been young and am now old, yet have I never seen the righteous man forsaken or his seed begging their bread.”

E. J. D.

We have been requested by influential individuals, belonging to the Methodist Society, to insert the following Tract, which has been widely circulated in England.

Such men as JOHN WESLEY are the instruments in the hands of providence, for purifying the moral atmosphere of our world, and it gives us great confidence in our enterprise, to find it sanctioned, and promulgated, by a man so eminent for piety, wisdom and foresight, as the founder of Methodism.

REV. J. WESLEY’S OPINIONS.

If Rules have any meaning, Methodists are bound to help on the Temperance Society. The Preachers of this sect are much abroad; each one preaches eight or nine times a week, and in from twelve to twenty different places in a quarter. The influence of their example is therefore extensive, and of course their responsibility great. Many of them have promised over and over, to adopt the rule of the Temperance Society. If then they are found daily or weekly breaking it, they must sink in public estimation,

now that attention is universally turned to the subject. Indeed, the only way left to hold them up is "ask for the good way and walk therein." Those who confess that spirituous liquors are a deadly poison, and that snuff and tobacco are a needless self-indulgence, should of course totally abstain from them. There is a little book of 84 pages, which, when a candidate for the Methodist Ministry is taken on trial, is put into his hands, as containing sundry rules for the guidance of his life. The gift of this same book, after four years trial, is the token of full admission into the Ministry; it is presented by the Conference thus inscribed, "As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer." The following are Extracts:—

Page 14, "Have those in band left off snuff and drams? No. Many are still enslaved to one or the other. In order to redress this, 1. Let no Preacher touch either, on any account. 2. Strongly dissuade our people from them. 3. Answer their pretences, particularly curing the colic." (a) Again, in the same page, "Do not Sabbath-breaking, Dram-drinking, &c. still prevail in several places? how may these evils be remedied? 1. Let us preach expressly on each of these heads. Let the leaders closely examine and exhort every person to put away the accursed thing, &c." Page 27, "After Preaching, all spirituous liquors are deadly poison." Page 28, "Are there any other advices which you would give the assistants? Several, Vigorously, but calmly, enforce the Rules concerning needless ornaments, drams, snuff, and tobacco. Give no band ticket to any man or woman who does not promise to leave them off."

Page 34, "Do you use only that kind, and that degree of drink, which is best both for your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day? How often do you drink wine or ale? Every day? Do you want it?" Page 35, "Every person proposed, (for the office of Preacher,) may be asked, do you know the Rules of the Society? Of the bands? Do you keep them? Do you take no snuff, tobacco, drams?" The title of the Society referred to is, "buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." (b)

The band rule, or rather "direction," is, (for mark, these words are not in the rules, but were published as part of directions to meet the state of the times in 1744,) "To taste no spirituous liquor, no dram of any kind, unless prescribed by a Physician."

Preachers, People, behold your rules! If you will not bestir yourselves for the sake of Wesley, or of consistency, or of your own character, be persuaded to do so for the sake of those of your members who are every now and then lured away from you to your disgrace, to the injury of religion, and to the ruin of their precious souls. Confirm not the suspicion, eagerly caught at and widely spread already by your enemies, "that you love intoxicating drinks too well." If Mr. Wesley would take Dr. Codogian's advice, surely you may safely take that of 1000 of the first Physicians of the day, whose deliberate opinion is published, "that ardent spirits are injurious to persons in health under any circumstances."

The Methodist Rules and Minutes taken in connection with some facts relating to spirit drinking in the last century become exceedingly interesting. For ten years, from 1701 to 1710, the average annual consumption of spirits in Great Britain and Ireland was below two millions of gallons. There was a rapid increase till, in 1742, the annual consumption of England and Wales was nearly twenty millions of gallons. London alone used twelve and a half millions of gallons. The country became alarmed, the Magistrates of Middlesex, (who in 1736 reported that there were 20,000 spirit shops, mostly cellars, in London,) took the lead. Petitions to Parliament were got up, some restrictive laws were passed, with which public opinion did not coincide. Riots ensued, the goals were broken into, the military were called out; but amidst the bustle, the law became a dead letter. However, Wesley and his followers caught the flame which had been kindled several years before, and in May, 1743, were issued the general rules, (see above, b.) The conference of 1744 spoke out plain enough, as quoted from the minutes (a); and on Christmas-day this same year appeared "Directions to Band Societies." (c)

and is again dwelt on in the minutes, as quoted from page 27. It is thought that the observations about spirits, in the Sermon on the use of money, were made in compliance with the minutes of Conference. If so, what a noble instance of how Wesley himself kept the rules. No nonsense about "want get any thing else" with him. One thing is very remarkable; the meaning of the word "dram" has been completely altered since the date of the Methodist rules. Now "dram" means a small glass of neat spirit; then it meant a small quantity of sugared and coloured spirit. It happened thus: when through their being the grand instrument of drunkenness, spirits became in a measure unfashionable, and an attempt was made to restrain the use of them by heavy taxation, drug sellers, to evade the law, began to distill spirits of various kinds, and to their shops persons (principally females) resorted for a dram, or two or three drams, (dram being an apothecary's measure,) of this, that, or the other spirit. This explains the words "of any kind," and "unless prescribed by a physician," meaning in fact "you are not to go to the druggist unless the doctor sends you." Alas for the wisdom of those who say that Wesley only prohibited "clean spirit." Just the very reverse is the fact.

Though at the risk of being long, one or two quotations may be made: "Preach expressly on this head," says Conference. "We may not," preaches Wesley in compliance, "sell any thing which tends to impair health. Such is eminently all that liquid fire commonly called drams, or spirituous liquors. All who sell them in the common way to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who then would envy their large estates, or sumptuous palaces? A curse is in the midst of them. Blood, blood is there. The foundation, the floor, the walls, the roof, are stained with blood. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee." "Strongly dissuade our people from them," says Conference. "Whatever work of darkness," says the Preacher, "is speedily to be done, and that without any danger of being interrupted by fear, compassion, or remorse, they may in a few moments by one draught be as effectually qualified for it as if they could swallow a legion of devils. Or, if that be all their concern, they may at a moderate expense destroy their own body as well as soul, and plunge through this liquid fire into that 'prepared for the devil and his angels' Friend, stop! Why should you murder yourself inch by inch! Why should you burn yourself alive? O, spare your own body at least, if you have no pity for your soul!"

Perhaps we shall be anxious to know what good came from all this. The opposition to Spirit Drinking, of which opposition the labours of Wesley and his helpmates formed the principal part, reduced the annual consumption of spirits, for the whole kingdom, to three millions of gallons, which was the average from 1750 to 1780, although, as we have seen already, the consumption of London alone, twelve months before they began to denounce them, was 12½ millions of gallons of this 'liquid fire.'

Better days are again at hand; people are beginning to see their folly in spending money on any kind of intoxicating drink. Besides, if these drinks were ever so good, bringing drunkenness with them, they will be voted a nuisance by people in general; and by Methodists, it may be hoped, an especial curse.

Letters to the Editor.

LOWER CANADA.

THREE RIVERS, July 25, 1840.

SIR,—It is some time since you heard from our Society respecting temperance. During the spring, the hurry of moving, and preparing for summer business, we had hardly any public meetings; still our members kept faithful to their pledge. We have again resumed our meetings, and have got an augmentation to our numbers. The signing the pledge by some of the army has proved a spiritual as well as a temporal mercy. Some of them have become steady members of the Methodist church, (of which I am leader.) We now number sixty-five. It astonishes me with all the evidences

before the priests and ministers of the different churches, that they will not come forward and give their influence in favour of total abstinence from intoxicating drinks.

I am, &c.,
WILLIAM GENNIS, Sec.

YAMASKA MOUNTAIN, July 6, 1840.

STR.—I avail myself of this opportunity of acquainting you that we are still in existence. It is an old proverb that the truth is not to be spoken at all times, but it appears duty-like to tell something of it at this time. I mentioned that we were in existence; but existence is not always the fruit of effort, and ours, at this time, appears to be unconnected with energy or effort, and this, I believe, will apply to every one of us, though in a greater degree to some than others. Can it be accounted for in any way but a direct violation of our pledge, to say nothing of consistency, for men to join a society and promise in all suitable ways to promote its interests, and perhaps not name the thing once a quarter, and not attend even the annual meeting; and is it not to be feared that some will even almost skulk out of sight where strong drink is made use of in place of standing forth on all suitable times and occasions fearlessly, bearing testimony against it, for which, surely our knowledge of facts and the experience of most of us, furnish plenty of matter.

God has various means by which he can carry on his work; and, if this be such, it cannot be overthrown, but to be promoted it appears very necessary that agents should be employed to visit societies every three or six months, nothing I think would give such an interest. It may be asked what need there is of complaining, if, as we say, we have been and are still doing pretty well, but might we not be doing much better? shall we call it doing pretty well, or be satisfied with ourselves until all are convinced of the impropriety of using intoxicating drinks as a beverage?

I attended a temperance meeting in Wilton last March, where an address was delivered by the Rev. Mr. Fox, and fourteen persons came forward and signed the pledge. A few weeks after I attended another meeting, at which they formed a society, and five more joined. Mr. Stephen Chartier was appointed President; Mr. John Taylor, Vice-President; and Mr. Stunax, Secretary. Some of the *Advocates* I send to them.

J. CHAMBERLAIN.

THE NINTH ANNUAL REPORT OF THE YAMASKA MOUNTAIN TEMPERANCE SOCIETY.

The ninth annual meeting of the Yamaska Mountain Temperance Society, was held in the new chapel, Feb. 19, 1840. Mr. David Buzzel, who was again elected President, in the chair, attended by the Rev. Mr. Miles and Rev. Mr. Fox.

By way of report there is not this year much matter of interest or encouragement, it is about two years since the teetotal pledge in connexion with the old one was introduced; during the first year, thirty-five members were added to it. Six or seven only have joined since. Five who joined during the first year have removed, some to the west. Within the year past one has withdrawn his name; three have been cut off; five are living in Granby and Wilton; two have been called from time to eternity as you will recollect very suddenly, and, from a history of their past lives, very profitable reflections as connected with temperance and the temperance cause may be made: ask their families what indulgence of appetite should not be sacrificed, what self-denial too great, that would cause the head of a family to return to sobriety, and have order and decorum restored, where hitherto anxiety and distress of mind, if not confusion and tumult had prevailed. By this, it may be seen, that our numbers are diminished, our members few and far between, consequently our enemy is still formidable, for in this cause, as in all others, they that are not for are against, and all must be opposed to us who countenance what will get a fellow bring drunk.

Does any ask, what is to be done? If so, it indicates good. Your Committee feel a pleasure in recommending to such, perseverance: they would again and again put you, with themselves, in mind of their obligations, let us acquit ourselves more like men, worldly policy would dictate a different course from what we have pursued; we know what is thought of the man who betrays his

trust, forsakes his colours, or professes to be what he is not, above all things let us set a good example.

Some little has been done for a time past: this is the fourth year we have taken the *Advocate*. We now distribute 16 numbers, and with two or three exceptions, every inhabitant has been supplied with some printed Temperance information.

J. CHAMBERLAIN, Sec.

NEW IRELAND, July 17, 1840.

STR.—The Rev. W. Anderson, and other friends of Temperance issued notices for a meeting to be held here, with the view of reviving the Temperance Society, which had formerly existed in this, and the neighbouring township of Halifax, on the old system, though its operations had ceased some two years ago.

The Meeting in accordance with the requisition took place on Saturday the 20th ultimo, though it was not so numerous attended as might have been wished or expected. A number of resolutions, *condemning in toto* the use of all intoxicating liquors, except for sacramental or medical purposes, were proposed, and (after considerable discussion) adopted by the meeting.—Without giving these resolutions verbatim, I conceive that the first will, in some measure, show the nature of the whole: "That this Society be denominated the *Upper Ireland and Halifax Total Abstinence Society*."

Some individuals present who had been members of the former society wished to introduce the moderate pledge, (if not entirely,) at least in connection with that of total abstinence, which, however, was not adopted.

A President, Secretary, and Committee, were appointed, and other necessary regulations for the government of the Society being disposed of, nine persons came forward and enrolled their names as members of the Society. The date of next meeting being fixed, the proceedings were closed with prayer.

The next meeting, according to appointment, took place on the 11th instant. A considerable number attended. Several individuals addressed the meeting in eloquent and appropriate speeches. At the close of the proceedings three more gave in their signatures.

I believe we should have a far greater number of members if the old system was adopted; but its inefficiency to remove drunkenness has been abundantly proved: and for my own part, I should rejoice to hear that all the branches of this vast society, had adopted exclusively the total abstinence method. I should have remarked that the weather was unfavourable last meeting, so that no females could attend. A considerable increase of members is expected next meeting.

Be pleased to forward the *Advocate* to me at Inverness, L. C.

I am, &c.,

R. G. WARD, Sec.

The following cheering intelligence, extracted from a letter received from an officer of the 71st Highland Light Infantry, will be read with great interest. The Chaplain of that Regiment and at least two of the officers are exerting themselves to promote temperance principles.—Ed. C. T. A.

Str. Jonn's, L. C., July 10, 1840.

DEAR SIR.—I have the pleasure to inform you that the few Temperance Tracts you gave me were distributed in my regiment, and I am sure you will rejoice with me when I tell you the immense good they have done. Five serjeants, one corporal, and twenty-one privates, with two women, have already signed the pledge. The men are desirous for your tracts; pray supply them, for I feel a good work is begun here. The Commanding Officer, Colonel Denny, has given the cause every encouragement, and the Chaplain has kindly promised to address the men on the subject.

I am, &c.,

WM. WAKEFIELD,

Quarter Master 71st Regiment.

UPPER CANADA.

PRESOTT, July 15, 1840.

STR.—I beg to inform you that the Semi-Annual Meeting of the Prescott Temperance Society was held at the Methodist Chapel of this place on the 13th instant. A very good address was delivered

by Mr. Hiram H. Peck, of Potsdam, in support of the following resolution, passed by the Society :

"That in view of the insidious, wide-spread, and baleful evil which we are associated to eradicate, and of the cheering success of the Temperance Reformation, from its first dark and cheerless beginning, up to its present state of increasing prosperity ; we re-neredly pledge ourselves, that we will give our untiring support to this great moral work until its final accomplishment."

The address from Mr. Peck was followed by remarks from Rev. H. Wilkinson, who always contributes a good share towards the interest of our meetings. A good number of Temperance Publications, which had been sent from Montreal, were gratuitously distributed at the meeting ; and though only one additional subscriber was obtained to the pledge, we have reason to suppose that all such meetings, as they call public attention to the mighty evil with which we contend, are calculated to exert a good influence. And I think I am justified in saying, that our Society feel an increased determination to remind, periodically at least, the distillers and vendors of intoxicating drinks in our vicinity, of the dreadful evils which their occupation is inflicting upon their fellow-men.

I remain, Sir, very respectfully yours,

W. D. DICKINSON, *Secretary.*

OTONABEE June 12, 1840.

SIR.—I am requested by the committee of the Otonabee Total Abstinence Society, to give you some information relative to the advancement of the cause of Temperance in this Township.

About six years ago the friends of Temperance in this place, alarmed at the very general use of ardent spirits, and some awful deaths caused by drunkenness, considered it their duty to endeavour as far as lay in their power, to arrest the progress of intemperance. A society which adopted the moderate pledge was accordingly formed. A meeting was held and between forty and fifty members joined, and the Society had the appearance of doing a great deal of good, when a slight difference occurred between one of the office-bearers and a minister of the gospel, who had joined the Society, without any apparent intention of keeping the pledge, and one or two of the principal members removing from this part of the country, the Society was nearly broken up : notwithstanding a number of the members kept the pledge and the spark though faint was still kept alive, until February 1839, when a meeting was called which was numerously attended, and after being ably addressed by the Rev. Mr. Pool Wesleyan Minister ; a Society was formed on Total Abstinence principles, when about forty members joined ; other meetings were held and the Society increased rapidly for a time, but towards the latter part of summer there was an apparent apathy until the anniversary meeting which was held in the schoolhouse in the village of Keene, and was ably addressed by that able and indefatigable promoter of the cause the Rev. Mr. Gilmore of Peterboro', and the Rev. Messrs. Snider and Millar Wesleyan Ministers, when a new committee was appointed, who are actively engaged in forwarding the good cause, and are rejoiced to see the effects of Temperance so visible in all ranks of the community. Our society at present numbers ninety-one members.

There is another Society in the western part of this township, which numbers about fifty members, and another in the adjoining township of Dummer numbering about thirty members.

We receive sixteen copies of the Advocate, and we give you our heartfelt thanks for your incessant labours in the cause of Temperance, and hail the Advocate as the harbinger of domestic peace and comfort, in this our widely extended country. Yours sincerely,

THOMAS DRUMMOND, *Secretary.*

Extract of a letter from Windsor dated July 10 : "We have regular Temperance Meetings at Windsor and Sandwich. The last Sandwich Meeting was a very good one, 24 men of the Second Battalion of Incorporated Militia joined the Society.

NIAGARA June 23, 1840.

SIR.—It is with much satisfaction that I sit down to give you a short account, of the state of our Temperance Society in this town, which is at present really encouraging to every friend of Temperance, as it must be to every generous and philanthropic

mind, that wishes to see the human family emancipated from the degrading and deleterious influence of intoxicating drinks.

For many years there existed here a society on the moderate system, until about four years ago, the friends of the cause deeming it insufficient to accomplish the object for which it was intended, formed another, and adopted the Total abstinence principle as the only safeguard against the inroads of intemperance. This soon superseded the first, and is now the only one in existence.

But although a good feeling towards the cause, continued to warm the bosoms of many of its advocates, yet, owing to some cause, scarcely now to be accounted for, the Annual Meeting was neglected, and consequently the proper officers were not appointed, but still the cause gained strength, and many new signatures were obtained to the pledge, which induced the friends to make another effort for the more successful promotion of the work, by reorganizing the society, and for this purpose they met in the Methodist Chapel, on Friday evening the first of May, when Mr. Alexander B. Christie being called to the chair, the following officers were chosen for the remaining part of the year, Mr. Alexander R. Christie, President, Mr. Robert Connor, Vice-President, Mr. Francis Connor, Secretary, and Messrs. Jonathan Watts ; John Burns, Andrew Brady, John Nisbet, Alexander Wall, Nicholas Wall, Harley Sherwood, William J. Cameron, and George Raymond, Committee. After some brief but appropriate remarks by the Rev. Peter H. Swartz, Mr. Jonathan Watts and Mr. Hawkins, we obtained eleven new signatures to the pledge which with several that have since joined, make in all about ninety members. Thus Sir has the Temperance cause been revived in Niagara, and I trust under very auspicious circumstances, as I am convinced that it ranks high in the estimation of a great part of the community, and its efficacy and usefulness are acknowledged by many who have not yet formally enlisted under its banners.

It is much to be wished for, that our ministers of the Gospel would take a more active part in this work, and openly strike at the root of an evil, which so effectually works against them in their evangelical labours.

But Sir, hoping that the time will shortly arrive when we shall see all classes of society united in this great and good cause, I subscribe myself yours, sincerely,

FRANCIS CONNOR, *Secretary.*

Arroz, July 1, 1840.

SIR.—As it may be gratifying to your numerous readers, to hear that the Temperance reformation is prospering in this part of the country, you will please insert the following brief sketch in the Advocate.

On the 12th of May a Society of about 20 members was formed here, called the Athol Total Abstinence Society. When the following officers were chosen, Mr. David Youmans, President, Daniel Daly Esq., Vice-president, and the writer, Secretary, with a Committee of six.

We have had two meetings since, and have more than doubled our numbers, making at present 42 members, all of whom act upon the total abstinence principle, and a number are its zealous and efficient advocates,—and from what has been done, and is doing, in different parts of the country, we are convinced that all that is wanted to bring the greater part of the community under its healthful influence, is zealous exertion on the part of its friends. But we have yet to deplore the ravages of the enemy of man, the drunkards drink ; two victims were added to its untold thousands a few days since, not far from this. One who had wasted his substance, and impaired his health upon this idol, fell dead in a bar room, when about to take another glass. Another was drowned in the bay of Quinty, while in a state of intoxication, his last word was an oath. We have read Mr. McGinn's sophisms, and dark insinuations, published in the *Montreal Herald* of the 16th May, and he is welcome to all the credit he has gained by them here, they are read with general disgust. While writing, I am informed that a most shocking occurrence took place in Picton last week, attributed to rum. A man by the name of Murphy, and another by the name of Conger, after drinking freely attempted to ride a man by the name of Patchet upon a rail. Patchet stabbed Conger to the heart, leaving him dead at his feet, and is now in prison awaiting his trial.

Inclosed I send you ten shillings for the *Advocate*, you will please send a few numbers for gratuitous circulation. Address them in a parcel to your most obedient,

J. A. SPAFFORD, *Secretary.*

TORONTO, June 25, 1840.

The good cause is progressing here, I hope you have received a copy of proceedings at our last anniversary, and the report then read. We had the Annual Meeting in the *City Hall*, and considerable excitement therat was caused amongst the Tavern Keepers and their friends the next morning;—They begin to fear that their craft is in danger.

We had a Public Meeting last evening, most of our regular advocates were out of the City; Rev. W. Scott Wesleyan Missionary, occupied most of the time, with a very able and animated address in the course of which he introduced to the notice of the Society, the tee-totalers of the 34th Regt. some of whom were present. 23 names were added to the list. 76 members making the aggregate from the commencement, 442. I remain, your's

ALEXANDER CHRISTIE.

THE MAGISTRACY OF UPPER CANADA.

SIR,—In my last letter respecting Upper Canada, I promised to make some general remarks in reference to a portion of the magistracy of that Province. Owing to various causes the matter has been deferred; but I still feel called upon to take up the subject from the conviction, that before the people of that beautiful Province can be, generally speaking, a sober, a moral, and a religious people, there must be a great change in its magistracy. I therefore earnestly solicit the attention of the Governor-General and Lieutenant-Governor to the following statements.

Whilst many of the magistrates of Upper Canada are sober, moral, excellent men, who perform the duties of their important station in the most praiseworthy manner, many of them are of a very different character. This is showed by the fact, that licenses for the sale of liquor are issued with most unbounded liberality to persons even who possess none of the accommodations required by law. The issuing of these licenses is managed so that, if applications be refused at the Quarter Sessions, they are sure to be granted by some two of the magistrates afterwards; or if the applicant's character be very bad indeed, so that a tavern license is refused, he is still almost certain to get a license to keep a beer-shop from some friend and patron amongst the magistracy, and I need not add that beer-shops are almost invariably drunkeries of the worst character.

Without mentioning all the facts respecting magistrates in Upper Canada which came to my knowledge, I will mention a few which were communicated to me upon such authority as I could not for a moment doubt.

In one village of Upper Canada, two of the magistrates were in the habit of breaking the law by playing at cards and drinking with the tavern-keeper and his customers often for the greater part or whole of the night. Of course, they could not refuse a license to their pot-companion.

In another village a majority of the magistrates are notoriously intemperate.

In a back township, a magistrate, who kept tavern, sold liquor to people till they got drunk and fought in his house. He then issued a warrant, apprehended them, and tried them on the spot; and besides fining them, made them treat each other to make up the quarrel.

In a district town of Upper Canada, one of the leading magistrates is an extensive dealer in liquors, and all tavern-keepers who will take their supplies from him can get licenses without difficulty. Should any presume, however, to buy from other merchants, their licenses are refused.

In a town of Upper Canada several of the magistrates are intemperate, and some of them are on the limits for debt.

I might multiply instances of intemperance amongst this important class of the community; but it is a painful subject, and I shall conclude by stating, that throughout Upper Canada a large proportion, if not a majority, of the magistrates are distillers or sellers of intoxicating drinks; and therefore, it may be presumed, directly

interested in the increase of their traffic and the multiplication of grog-shops. The effect of this state of things on the morals of the people must be, and indeed evidently is, disastrous; and I again beg leave to call the attention, not only of the people at large, but of those in authority to it, and to add, that much that is stated above applies with equal force to Lower Canada.

I am, your most obedient Servant,

JOHN DOUGALL.

Montreal, July 25, 1840.

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.—*Mornign's Translation.*"

MONTREAL, AUGUST, 1840.

One great cause of hinderance to the Temperance Reformation is the habit, which prevails to a great extent amongst women, of using malt liquors whilst nursing children,—a habit which keeps many Temperance men back from active exertions, as they do not feel quite at ease upon the score of consistency as long as the beer cart stops at their doors, or the frothing jugs of ale and porter are regularly brought into their houses from the next tap. That these drinks enable mothers and nurses to perform their important functions better, may very well be questioned; and we think that our readers, after perusing the following considerations, will agree with us, that the practice of so using them is only one of the numerous branches of the great delusion under which the world labours respecting intoxicating drinks.

1. Amongst savage nations mothers find no difficulty in suckling their children without these drinks.

2. In country places, such as new settlements in Canada, where these drinks cannot be procured, the children are as strong and healthy, or more so, than where such drinks are used.

3. No one presumes to assert that the mother of mankind or any of the antediluvians used such drinks, yet their children had constitutions which enabled them to attain extraordinary longevity. The mothers of the Jewish nation, in passing through the wilderness, had neither malt liquors nor any substitute for them, yet their children were numerous, strong, and healthy. The mother of Samson was expressly and more than once forbidden to use any wine or strong drink.

4. It is a well known fact, that the slops and swill of the brewery deteriorate the milk of the cow to a great extent—may render it positively unwholesome for children. What effect, then, must these slops, with the addition of the poison, alcohol, and a few others (which constitute the chief difference between the two kinds of drinks,) have upon the milk from which the infant derives its support?

5. An eminent chemist has extracted alcohol from all the secretions of the body of a person who took it into his stomach; thus proving that it is not digested or assimilated, but goes pure into the blood and milk. Therefore milk secreted under the influence of ale and porter must contain some portion of alcohol, and be so far rendered unwholesome for infants.

6. We have the testimony of a very great number of members of the Temperance Society in all ranks of life—Clergymen, Merchants, and Labourers—that their wives nurse their children not merely as well, but much better, on the tee-total than on the drinking system.

We conclude with earnestly requesting the attention of parents to the foregoing considerations, as we are convinced the custom in question is one fraught with danger, both to the mother and child—danger of not only injuring health in the meantime, but of forming permanent habits of intemperance; and we firmly believe that if it were abolished, we would see fewer bloated and infirm children, and have much less drunkenness in the world.

We are gratified to notice the publication in the *Christian Guardian* of an excellent Temperance Sermon, by the Rev. W. Scott of Amherstburgh.—A Sermon which must go far toward establishing a correct state of public opinion respecting intoxicating drinks.

We are also much encouraged by the hearty co-operation of the Guardian itself, which comes out on the side of abstinence from all that can intoxicate, with the zeal and decision which the importance of the interests at stake demands.

Several grocers and dealers in liquors, wholesale and retail, have informed us that the demand for intoxicating drinks has fallen off one half this year as compared with former years; and to do them justice they add, generally, that they are glad of it, and hope the business may cease entirely.

The following encouraging letter from the Rev. T. Atkinson, is in answer to a memorial addressed by the President and Secretaries of the Montreal Temperance Society, to the ministers of the Congregational Union.

QUEBEC, July 15th, 1840.

TO JOHN DOUGALL.

MY DEAR SIR,—I am sorry that your letter to the ministers and delegates of the churches, composing the Congregational Union of Lower Canada, was not laid before us until just as we were about to separate. Had not the time of its presentation, and the pressure of important business, rendered it altogether impracticable, it would have afforded me and several of my brethren much pleasure to have discussed the subject in full, that a stronger resolution might have been passed, and if possible, every individual in our assembly have been induced explicitly to avow his adherence to the Total Abstinence Society. But as this could not possibly be entered upon for want of time, I was requested to acknowledge the receipt of your communication, and to inform you that the following resolution was unanimously passed.

Resolved.—That Mr. DOUGALL'S communication having been laid before the assembly at the close of its last sitting, a full discussion of the subject is impracticable:—but that Mr. ATKINSON be requested to express the opinion of this meeting, that it is desirable to discountenance the use of all intoxicating drinks, except for medicinal purposes.

And while it may be interesting and encouraging to you, it is only an act of justice to my brethren that, that all of them are using those means which they think best adapted to discountenance intemperance, and that most of them are pledged to the principal of the Total Abstinence Society, and are diligently advocating it in their respective spheres of labour, and in many instances with considerable success. It would be out of place here, to enlarge upon what has been done, or what is contemplated in Quebec:—but I cannot conclude without expressing my full conviction, that our principle is in full harmony with the spirit of the Law of God, and the Gospel of Christ, that it has, by the Divine blessing, already accomplished more than any other instrumentality that has ever been employed to gather out the stones, to prepare the way of the people; to make a highway for our God; and that it is destined to effect the moral improvement, and to prepare the way for the spiritual renovation of the human family, and therefore that every christian, but especially, every christian minister, should give the subject an immediate, serious, and prayerful consideration, that so mighty an instrument for good may not be despised or neglected.

I Remain, my Dear Sir,

Yours with respect and affection,
T. ATKINSON.

It gives us pain to see a sermon put forth by the Rev. E. DENKOSKE, Episcopal Clergyman of Brockville, against temperance societies; in which, the reverend author seems to look upon these institutions as a graver evil than the intemperance they seek to cure.

This pamphlet, together with the books of the Rev. Mr. MURRAY, and Bishop HOPKINS, have done, and will continue to do, great harm to this country: for though a person of moderately clear judgment, must, from a mere perusal of them, satisfy himself, that their objections to our course are weak and inconclusive, that they are, in fact, on the wrong side of the question; yet, such publications furnish to thousands, who, perhaps, only know them by name, what is deemed an excellent apology for drinking, and consequently greatly impede the progress of the temperance reformation. Bishop

HOPKIN'S book, in particular, has had a most baleful influence, inasmuch as it appears to have leavened the opinions of the mass of the Episcopal Church in Canada respecting temperance societies. Indeed we know of at least one clergyman of that church who lends the book in question to such members of his congregation as manifest symptoms of becoming tee-totalers.

Now when we consider that a great number of the Magistrates of Canada, belong to the Episcopal church, and that the power of granting licenses for the sale of intoxicating drinks, is in the hands of these magistrates; it must be obvious to any one who is in the habit of tracing effects to their causes, that a part—perhaps a great part of the abounding and desolating intemperance of this country is to be traced to Bishop HOPKIN'S book.

What a striking contrast is presented by Father MATHEW and Bishop HOPKINS! The one has been, by the divine blessing, instrumental in rescuing thousands and tens of thousands from intemperance; in diminishing, to an extraordinary degree, the quantity of intoxicating drinks consumed by seven millions of people, and in spreading peace and prosperity over, not only a great part of Ireland, but over many parts of America. The influence of the other has gone forth by a thousand different channels in favour of intoxicating drinks, strengthening the delusion which prevails concerning them, and fostering and encouraging their work of desolation and death.

Truly we feel for the position in which many of our protestant divines have placed themselves, and we absolutely shudder to think of the responsibility which rests upon Bishop HOPKINS and his imitators.

PUBLIC MEETINGS.

On Tuesday evening, the 30th June, a public Temperance Meeting was held in the Baptist Chapel, St. Helen Street. John E. Mills, Esq., in the Chair, who, after stating the object of the meeting, called upon the Rev. H. O. Crofts to ask the Divine blessing. The following resolutions were then put to the meeting, and passed, not with silent assent, but with a hearty concurrence, manifesting itself by the applause given.

Moved by the Rev. H. O. CROFTS, seconded by Mr. JAS. MILNE.

1. *Resolved*.—That they who rely upon the organization of our society, or the pledge alone, for the reformation of the world, lean upon a broken reed. The Divine blessing upon these means being absolutely requisite to keep members faithful to their pledge, and to crown the labors of the society with success; therefore it is the duty of all Teetotalers, humbly and fervently to implore that blessing.

Moved by Rev. J. GILMORE, seconded by Mr. JOHN DOUGALL.

2. *Resolved*.—That as in many instances the drunkard's grave is filled by persons whose habits of intemperance were formed in youth, and as impressions made at that season are most lasting, therefore it is of paramount importance that the rising generation should be encouraged to join the Temperance Society; for the attainment of which end, it is our duty to introduce our principles into the Seminaries where they are educated, and more particularly into Sabbath Schools.

Moved by W. WAKEFIELD, Esq. 71st Regiment, and seconded by Mr. R. D. WADSWORTH.

3. *Resolved*.—That this Society rejoices in the success which continues to attend the unremitting labours of the Rev. Theobald Mathew, in Ireland.

Moved by Rev. J. ADDYMAN, seconded by Rev. JOHN EDWARDS.

4. *Resolved*.—That a public and unflinching avowal of total abstinence principles, on the part of the members of the Society, on all occasions, when example or influence can be employed to advance the temperance reformation, is essential to the prosperity of our cause.

Notwithstanding the unfavourable state of the weather a most respectable audience, both in number and appearance, was addressed by the various speakers, who very interestingly and profitably brought before the minds of the persons present the claims of the temperance cause in a religious point of view—the danger of forming intemperate habits in youth, and the necessity of inculcating on the young, the

principle of total abstinence. The third resolution was moved by an officer of the British Army, belonging to the 71st Highland Light Infantry, at St. Johns, and was responded to by evident tokens of rejoicing at the Rev. T. Mathew's success in Ireland. It was stated that he (Rev. T. Mathews) had been invited to a levee by the Lord Lieutenant of Ireland, but having declined accepting the invitation, His Excellency wrote him an autograph letter, congratulating him on his success, and lauding his exertions to save Ireland from the baneful influence of intemperance. Five hundred respectable ladies had taken the pledge from him while in Dublin. What was advanced upon the last resolution, it is hoped, will not be forgotten by the members of the Society. Why should tee-totalers flinch from declaring their sentiments—their object is good and the work is of God? It would be wrong to praise any of the speakers in particular. This meeting was favoured with the presence, the example, and influence of four Gospel Ministers, and also of a British Officer. By request, the Rev. J. Addyman closed with prayer. Six signed the pledge at the close of the meeting.

On Friday evening, the 10th July, a public Temperance Meeting was held in the Congregational Chapel, St. Maurice Street; John Dougall, Esq., President, in the Chair. The meeting was opened with prayer by the Rev. T. Atkinson. The Chairman then introduced the Rev. W. McKillican, from Lochiel, whose earnest appeal had the advantages of age and a long and respectable standing as a Christian Minister to give it weight. The Rev. J. T. Byrne, from L'Original, next addressed the audience. This gentleman is well known to be a tried friend of Temperance Societies. He plainly shewed the safe ground which all Christians might take in support of total abstinence, namely, that of expediency. His remarks were sustained by the word of God, from which he made several quotations in accordance with the position he had taken. The Rev. T. Atkinson from Quebec, gave a short and encouraging account of the progress of tee-totalism in that place, from which it appeared that that noble city will not be sacrificed to the demon of intemperance, but that a greater victory than ever General Wolfe gained will be declared on the side of Temperance. The Rev. J. Roaf, from Toronto, delivered an able and eloquent speech, in which the adaptiveness of Temperance Societies to root out intemperance—the inefficiency of moderation to secure sobriety—the utility of the pledge, and the happy results invariably following temperance efforts—were forcibly set forth. Many incidents were mentioned by him, establishing these points; and such was the cheerful and happy manner of his delivery, that he must have gained many friends for himself and the cause which he advocated. The Chairman announced another meeting for Monday evening next. Doxology and benediction by Rev. J. Roaf. Eleven joined the Society at the close of the proceedings.

On Saturday evening, the 11th July, a public Temperance Meeting was held in the School-room, Gain Street, Quebec Suburbs, when the attendance was decidedly better than on the former occasion—there being between seventy and eighty persons present, who manifested a deep interest in the object of the meeting. Addresses were delivered by Rev. W. McKillican, Rev. H. O. Crofts, and Messrs. M'Watters, Dougall, and Wadsworth. Two joined the Society at the close of the proceedings.

A public Temperance Meeting was held in the open air, at Tattersalls, Great St. James Street, on Monday evening, the 13th July, when John E. Mills, Esq., was requested to take the Chair, and the following resolutions were carried almost unanimously, viz.:

Moved by Rev. W. M'KILLICAN, seconded by Mr. B. D. WADSWORTH.

1. *Resolved*,—That intemperance prevails in Canada to such an extent as to bring bitterness and woe into the bosom of almost every family within our borders, and grievously to obstruct our national prosperity; therefore it is the duty of every patriot and philanthropist to seek a remedy for such a wide-spread evil.

Moved by Rev. H. G. CROFTS, seconded by Rev. J. T. BYRNE.

2. *Resolved*,—That Total Abstinence from the practices and beverages which produce drunkenness, and associated efforts to

disseminate a knowledge of the truth respecting them, are the most direct and best means of suppressing the intemperance which we deplore.

Moved by the Rev. J. ROAF, seconded by Mr. J. R. OUN.

3. *Resolved*,—That the Temperance Reformation, though begun in weakness and carried on in opposition to the habits, appetites, and supposed interests of mankind, has already achieved such triumphs as clearly to demonstrate that it is a cause owned and blessed of God, and which, therefore, must ultimately prevail over all opposition.

Moved by Mr. JOHN DOUGALL, seconded by Mr. R. MORTON.

4. *Resolved*,—That the greatest obstacles to the success of the Temperance Reformation, in its present stage, are the moderate drinking of otherwise good men, especially Ministers and Office-bearers in Christian Churches, and the fact that persons of high standing in the world continue engaged in the business of selling intoxicating drinks—a business of the same kind with the opium trade which is desolating China, and which is justly condemned by the whole civilized world.

The meeting was interrupted by a shower; but the audience, appearing unwilling to retire until the business was brought to a close, found shelter in a shed, where addresses were resumed. After the adoption of the last resolution, a young man asked leave to address the audience against the total abstinence plan and in favour of taking a little drop; and having obtained the assent of the meeting, brought forward a number of objections, which were replied to by Mr. John Dougall. At the close of the meeting, which was upon the whole a very interesting one, twenty-one persons signed the total abstinence pledge.

On Thursday evening, the 16th July, it was intended to hold a meeting in the Girl's Room of the British and Canadian School; but owing to a want of publicity being given as to the time of meeting, and very few having attended, it was postponed;—two, however, came forward and signed the pledge.

On Saturday evening, the 18th July, a meeting was held in the open air at Lachine, preparatory to the formation of a Society. Addresses were delivered by Rev. H. O. Crofts and Messrs. Gunn and Dougall to an attentive and respectable audience.

R. D. WADSWORTH, *Rec. Sec.*

ROMAN CATHOLIC SOCIETIES.

The Roman Catholic Temperance Society of this city now numbers 1722 members. The French Canadian Society at Beauport under the Rev. Mr. Cheniquy, is constituted a branch of Mr. Phelan's Society; as also a society recently established in Burlington, Vermont, under the Rev. Mr. O'Callaghan, which numbers 105 members, and bids fair soon to include the entire Catholic population of that place.

Mr. Cheniquy, of Beauport, was at the pains to prepare a statistical document, whereby he showed, that in the parish of Beauport alone, property to the amount of £40,000 had passed out of the hands of Canadian proprietors by reason of their intemperance. This fact he has used as a strong argument with his countrymen.

Rev. Mr. M'Dermot has obtained 975 members to a Roman Catholic Temperance Society, in Lowell, Massachusetts.

The Roman Catholic Bishop of Philadelphia, has published a pastoral letter to the clergy of his diocese, sanctioning and encouraging their efforts to abrogate the use of intoxicating drinks.

Our readers will be glad to learn that the Temperance Reformation is going on in Ireland with increased energy. The *Advocate* might be filled with interesting extracts from Irish papers concerning the success of Father Mathew. We have only room for the two following, from the *Dublin Weekly Herald*, which may serve as a sample.

On the afternoon of the 22d May, the Apostle of Temperance proceeded to Ardfray Castle, the beautiful and romantic residence of the Right Hon. Lord Walscourt. It was previously announced that Mr. Mathew would honour Ardfray with a visit, and crowds

were seen pouring in from every direction. The pledge was administered to the thronging multitudes at the gymnasium, which is beautifully situated in the middle of the pleasure grounds. The Rev. Mr. Gill, P. P. and his pious and exemplary curate, the Rev. Mr. Kenny, after having exhorted their flock to become teetotalers, knelt down and took the pledge. Mr. Mathew seemed highly gratified, and most affectionately embraced his reverend associates. Lord Wallcourt then came forward, and, in the presence of his numerous tenantry, and many of the neighbouring gentry, took the pledge. Mr. Nichol, a highly respectable and talented Scotch gentleman, followed his lordship's example.

FATHER MATHEW IN MARYBOROUGH.—On Monday the 8th June, Maryborough and its vicinity presented one of the most splendid and awful spectacles the imagination can well picture. Thousands and tens of thousands of people pouring in from every quarter of the adjoining counties; the roads leading from Mountrath, Mountmelick, Stradbally, and Abbeyleix, presented, to a lover of his native land, one of the most delightful sights he could behold—immense masses of the population advancing with the silent but determined purpose of emancipating themselves from a slavish and degrading vice—throwing themselves at the feet of their illustrious countryman, and vowing an eternal hatred to all intoxicating liquors. Owing to the excellent arrangements which had been previously entered into by Mr. Haly, our respected stipendiary magistrate, and the Rev. N. O'Connor, no disturbance or accident of any kind occurred. Too much praise cannot be given to Mr. Carew, chief of police in this town, for his kind and efficient co-operation in preserving order and decorum. The police who attended deserve much credit for the great coolness they observed, notwithstanding the many exciting and provoking circumstances which necessarily occurred in the passing and repassing of such multitudes. The great Apostle himself continued his exertions from ten o'clock in the morning till six in the evening, addressing each batch as it advanced, in appropriate and beautiful discourses, full of good sense and Christian feeling. During the many and admirable exhortations which he delivered in the course of the day, he portrayed all the evils of drunkenness, inculcated obedience to the laws of the land, and enforced, with his wonted energy, the observance of every Christian and moral obligation. On Tuesday morning the very Rev. gentleman thought to have proceeded on to Kilkenny, having appointed Wednesday for administering the pledge in Callan, county Kilkenny; however, he found thousands collected, just as if he had received none on the previous day. I heard from the Rev. gentleman's own lips that he received 5,000 in Mountrath on Sunday morning, 10,000 in Maryborough on Sunday evening, 30,000 on Monday, and 20,000 on this day—making a total of 65,000, who, in the short space of three days, have joined the Teetotal Society. You will be delighted to hear that the illustrious "doer" of so much good left our town vigorous and cheerful, full of gratitude to Almighty God for the wonders effected through his means.

Extract from a letter of the Rev. N. O'Connor, to the *Dublin Evening Post*, dated June 11:—

When God intends any thing, He always fits the means to the end. He has endowed Mr. Mathew with the gifts of humility, benevolence, good temper—a charity that embraces every member of the human race. He sees in every face only a brother, and the image of God, whatever may be the complexion of his politics or creed. The fire of that spirit that burns within him incorporates all into itself. He and I calculated not less than eighty thousand, during the three days, received into the Total Abstinence Society. He stopped the chaise whenever any person presented himself and administered the pledge on the road. He remained in Ballinaggt while one was to be received, and one thousand, including a Rev. gentleman of the place, were added to the society. Maryborough was crowded on the morning of Wednesday, and had he continued for a week, I suppose the numbers, each day, would be the same. I attribute his great success chiefly to his disinterestedness. He never retains, and never will, more than his support. Filthy lucre is no object of his. He aids particularly the charities of the places where his societies are established. His simplicity of manners, his affability, his piety, his purity of intention, eminently qualify him for his mission. He is, in a word, the regenerator of his

country, who emancipates it from the worst of slavery, the slavery of the passions. Vices of every description disappear when the love of intoxicating liquors is eradicated from the heart. Other virtues follow the footsteps of sobriety. I hope he will consummate the good he has commenced. He has planted—it is the province of us, the secular clergy, to whom he appeared peculiarly attached, to water—cordially to co-operate with him; to receive him with that noble and generous confidence he reposes in us, to encourage the spirit he has raised, to cheer him in his superhuman efforts, and the Author of all good, together with the fruits of the earth, will give us what is the highest gratification of a Christian ministry—a *luxuriant increase*, an abundant harvest of souls.

I am sure I can say for my reverend brethren that no petty jealousies, no selfish views on their part, will even partially obstruct the glorious career of this extraordinary man. On us, under God depends the completion of the work, the encouragement and continuance of a society commenced under such happy auspices. If we aid him, our country will be once more an island of saints. May God preserve him long to witness the fruits of his labours.

FROM THE LONDON SOLDIERS' AND SAILORS' MAGAZINE.

THE BRITISH RIVER OF DEATH.

"Three feet deep, sixty feet wide, and eighty-four miles long," constituting the estimated quantity of intoxicating liquors annually consumed in the United Kingdom.

Dread River! on thy fatal shore

I stood and gaz'd with awe-struck sight,
While visions passed my eyes before
Dark as the depths of deepest night.

I gaz'd as came a joyous band,

And thoughtless drank with youthful glee:
With notes of praise they fill'd the strand;
Each Echo mock'd their revelry.

Again I gaz'd—and onward came

The self-same band with earnest speed,
And long they drank that flood of flame;
But wak'ning, curs'd the mad'ning deed.

I look'd again—but oh! how chang'd!

That band with feeble step drew nigh,
And long upon the bank they rang'd
While frenzied glaz'd each haggard eye:

Then headlong plung'd into the stream,

And long I saw them struggle there!
And, oh! the horrors of that dream!
They sunk at last in dark despair!

Troop after troop came following fast;

At first they sipp'd, they deeply drank,
But plung'd within the flood at last,
And in the gulf forever sank.

And there the lonely widow stood,

And there the orphan child beside;
While sighs disturb'd the fatal flood,
And salt tears swell'd the blacken'd tide.

I pass'd the stream, and stood beyond:

Myriads of fallen men I saw,
Who curs'd the fiend that led them bound,
And sank them in eternal woe.

The following remittances have been received for the *Canada Temperance Advocate*, during the last month.

A. R. Christie, Niagara, £3 15 0, vol. v.; £1 5 0, vol. vi.; D. Graham, St. Catharines, 1s. 8d.; J. A. Spafford, Picton, 10s.; O. French, Huntington, 10s.; W. Parkin, Oro, 15s.; J. F. Orr, Vaughan, 1s. 8d.; D. Cattenach, by Rev. W. McKillican, Lochiel, 5s.; 65th Regiment, Laprairie, 15s.; R. S. Gilbert, Hallowell, 10s.; D. Campbell, St. Armand, £2 15 6. S. Hoyt, Stanstead, in last No. should have been 19s. 6d., not 10s.; C. S. Bellows, Westmeath, 5s.; Finlay McCallum, Martintown, £2 9 6.