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

GUILT OF THE TRAFFIC.

The Rev. E. N. Kirk, in a discourse in York street Chapel, on the connection between the Temperance Reformation and the Millennium, remarks:

‘Every bottle and glass you send out goes on a mission of misery and death. The drunkard is on the outer circle of the vast whirlpool, and you are tempting him carelessly to float along, and each succeeding circle turns shorter, and you just turn away, as the poor creature, with one ineffectual struggle, sinks to rise no more. O! it is a dreadful trade to be making drunkards—it is a dreadful thing to sell out the large mass in pipes, and hogsheads, and barrels, that you know runs forth like scorching streams of lava throughout the community. You know it will curse that poor family—you know it will make that man prodigal of his property, and careless of the wants of his children and his wife—you know it produces poverty, disease, misery, death and hell to men. Perhaps this bottle will not, but that may—perhaps this pipe will not, but that may. It is certain somebody is doing this work of death—600,000 drunkards in America! who makes them? who sustains them? nobody? does nobody make money out of these 600,000 drunkards? These 600,000 rob themselves, their families, and the public. Who gets the money? see if it is not in your hands. My brother, I do not charge you—I only ask you to look at the matter—I ask you to go home and pray over your trade: but how will you frame your prayer? Will you ask God to send more customers and more drunkards to your shop? Why then you ask to have more of his creatures ruined in body and soul. Oh! it is a dreadful place in which to hold a prayer meeting—a distillery or a spirit cellar. I should think a man could hardly ask God to bless such a trade. I should like to see how he would pray over it. He would say, ‘O Lord! do not let this bottle do any harm; counteract the poisonous and soul-hardening effects of this alcohol—I do not want to hurt any one; I only want to get the profit of tempting them to their ruin; I do not want to do the harm that these things must do in the natural course of things!’ Dare he speak so to his Maker! Let me state one other fact—There are wives praying against you—There are widows in this city lodging a suit in Heaven’s chancery against you. They are weak—you are not afraid of them. But God, the God of the widow hears them—and when the wife says, ‘May God restrain the arm that is taking away my husband!’ and when the widow sometimes says in the agony of her soul, ‘God blight the arm that administers that poison!’ Oh, it may be heard—it may be heard—I would not stand up with you; I would not live by ministering out the poison to my fellow men.”

DOES ALCOHOL PROMOTE DIGESTION?—What is meant by the term digestion? Simply that change the food undergoes in the stomach, by which it is converted into a soft paste, called chyme. And what are the agents by which one’s food is reduced to this liquid state? Those surely that dissolve it. Are alcoholic liquors of this number? If a person lops off his finger, and wish to preserve it, he puts it into a phial of alcohol, where it will remain in an entire state for ages; but perhaps the same man fills his stomach with beef steak and then throws in some alcoholic drink to dissolve it. But besides the ability that alcohol has to preserve most articles in a solid state, and thus to prevent digestion, it has other properties that prove a greater hindrance. It has been stated above, that the process of digestion consists in the reduction of food in the stomach, to a liquid state; and this is accomplished mainly by the action of a liquid, called gastric juice. Now the formation of

this natural solvent, the gastric juice, is dependent mostly upon the state of numerous vessels or tubes on the internal surface of the stomach which form it. If from any cause they become weak, and unable to perform their accustomed office, there will be an equal deficiency of the solvent. The other (the stimulant) properties of alcohol, have this very debilitating effect; for as surely as they stimulate and goad on the stomach to an unnatural degree, as certainly will a corresponding debility follow. Consider then these two facts; first that all alcoholic preparations preserve most substances in an entire state; and second, that they produce indirect debility of the stomach, and it will be easy to understand the cause of the hiccups, the belchings, the loss of appetite of him who takes ardent spirits, “to improve digestion.”

LUCKY TOM.—A SECRET WORTH KNOWING.

Tom Spooner was the luckiest dog in the world, at least so said his old cronies. “He began like a good-for-nothing mechanic,” they say, “without a cent in the world, without a whole shirt to his back, or half a shoe to his feet, and nothing but his hands to work with. And yet Tom Spooner is one of the most wealthy, and influential men among us.” “What a lucky dog that Tom Spooner has been!” He went among those who commenced life with him, but who are now frequenters of grog shops, idle, and dissolute, by the name of lucky Tom. It puzzled his old friends not a little to account for his good luck. He had no rich relations, and though not extravagant, he was liberal. He was no skin-flint. He paid no attention to the words of fortune tellers and gold finders; he merely staid at home and yet his course has been, year after year, and week after week, with a wonderful share of good fortune—good luck. He must be in possession of some secret of which others are ignorant. What on earth can it be! If Tom had a lot of pork to dispose of, people were always willing to pay him a couple of cents more on the pound than any other person. And he was always lucky enough to pay his debts. He was never unlucky enough to feel the grip of the sheriff, or hear the creak of the jail door.

Tom married. “Why! this poor mechanic has taken the sweetest and most beautiful girl in the place. Who would have thought it? What a lucky dog that Tom Spooner is! He has got the girl by magic!”

And then Tom’s garden was a picture of neatness: his fences were never known to blow over, as did his neighbour’s. His land was rich, while that of his next neighbour’s would produce hardly any thing but weeds. What does Tom put on his land?

How he rises one step above another! If there was an important station to be filled, why, Tom Spooner was the man. He could get a note discounted at any bank without security. If any dispute was to be settled, why, Tom—lucky Tom—was always sure to be called as an umpire!

“Now I think of it,” says one, “I never knew Tom to speak an ill word against his neighbours, which shews plainly enough that there are many in his secret, and therefore, that he dare not utter a word to their prejudice.”

He never drinks; because, if intoxicated, some one will snatch his secret from him. He has taught his wife the way too. They both have the secret. He says nothing hard of his acquaintances. He goes to church regularly. He pores over books when he can find them. He must be learning something more of his art of getting rich. He is laying up treasures. And then he always has his lamp in his work-room late, and he is always the first up in the house which further-more shews that Tom’s mind is always

bent upon his secret. He can't find time even to take a glass with old cronies at the grog shop. He must have a secret worth knowing. It occupies his thoughts so much that he minds nobody's business. And yet it does not weigh heavy on his mind; he is always good natured, contented and happy; he has no quarrelling in his family. All is pleasant and agreeable. Nothing is out of place. "Strange! strange!" said these wisacres, "that Tom Spooner, that poor mechanic, who began with nothing, of whom all prophesied that he would come out of the little end of the horn, and who believed nothing of it, but stuck to his work, should be so fortunate, so lucky in life! Up early, late to bed, ever at work with hands or head! He must surely have a secret worth knowing!" Ah, lucky dog—lucky Tom!—What can his secret be? Who will set himself to work to discover the foundation of this important secret?

THE POOR DRUNKARD.—Is enough done for him? Do Christians do enough—do friends do enough—do members of Temperance Societies do enough—do ministers do enough? Yesterday I passed a man lying partly in the gutter, and partly on the curb stone, in one of the broadest and most thronged streets in Albauy, weltering under a scorching sun. From this squalid and utterly wretched object, the appeal seemed to come up "Am I not a friend and a brother? Is not my nature as exalted, my capacity of happiness or of misery as great as your own? Are there not tears, and sighs, and sorrows unutterable, and untold anguish of heart for me?"

The Christian sees in every man a brother. The drunkard is his brother; and though fallen and degraded, should he therefore be utterly neglected and lost? Should we, now that experience has proved the rescue of the drunkard not only practicable but easy—should we fold our hands in indulgence, and let him go down to the grave in his misery, when it is in our power to do him good? Who that has ever witnessed the personal loathsomeness of intemperance—who that has seen this hideous leprosy deforming and polluting body and soul, and these mutually re-acting on each other, till the one becomes an offence to the light of the sun, the other a moral charnel-house—who that has seen all this, but has shuddered at the consciousness, that such may himself, or some one dear to him, one day become! But were not this selfish suggestion at hand, what is the Christians duty? Is he not bound to take his fallen brother by the hand, and lead him back to virtue and happiness? Let it no longer be said, that this is impossible; more than 100,000 well ascertained cases of recovery, contradict the assertion.—There are methods by which all may be reclaimed. What a discovery!—a method to restore all the drunken fathers, brothers, mothers, and sisters, to their families and friends! shall it not be made a study? We think such a plan has already been devised; but it is too simple to be duly valued. This power of unpeopling the realms of darkness, and scattering light and joy in the shades of misery, and of elevating humanity to the nature of angels, we all bear about with us, unconscious of its surpassing worth. It is the power to abstain from all hurtful indulgence of the animal propensities. This can restore every drunkard—this can banish the curse from the world, and prepare every human body to become the residence, nay, the temple, of the Holy Spirit. Shall Christians, then, withhold from this principle any share of their influence, whether of precept or example? Who but knows that there is and can be no hope for the drunkard, so long as he uses any kind of intoxicating drink? Shall a Christian go to such an one, and, with solemn mockery, advise him to abstain from that which he himself continues to use? Who can clear his conscience from the manifest inconsistency?

And here I would appeal to the experience of those Christians, and there are many such, who have had their hearts broken by the drunken habits of some dear relative, whose daily intemperance has for years kept the whole family in a state of misery and degradation; I would ask them whether they have not themselves been the unconscious cause of the continuance of the habit. Has not the daily presence of the cider mug, the wine-cup, the strong beer or the whiskey-bottle, been a standing and constant temptation, fatal to many a dawning resolution of amendment? I would ask this question to parents having drunken sons, to husbands having drunken wives, and to all in whose cup of domestic sorrow intemperance is an ingredient. If it be so, let Christians and tem-

perance members, at once and for ever, set the example of an entire and constant abstinence, banishing from their doors that which, under whatever disguise, is always aiming to enslave the appetite, and dethrone the reason, and which never uses its power but to destroy both body and soul.—*Northern Temperance Advocate.*

RUMSELLING AND CHRISTIANITY.—At a late meeting of the Mercer County Temperance Society, held at Trenton, New-Jersey, Mr. S. M. Hamill stated that he had been informed the preceding year by John Ross, principal chief of the Cherokee nation, that the Council of that nation had passed a law making the traffic in ardent spirits a penal offence; that associations had been formed to sustain the authority of the law; and that in consequence, some 15,000 gallons of spirits on the way into the nation had been stopped and reshipped.

It is a remarkable fact that the rum trade receives more legal patronage from christian law-givers than from the heathen or semi-barbarous. The simple and unsophisticated child of nature sees the enormities flowing from the trade; and influenced more by regard for the public good than one-half of the money-loving and popularity-seeking place men of more civilized nations, he aims a blow at the root of this tree of the devil's planting. Witness the legislation of the Sandwich Islanders against *Christians* (pardon the profanation!) who, for the sake of lucre, have laboured hard to force or smuggle on them the traffic. Witness the legislation of the Chinese against the Opium trade—which is the rum trade of China—and the bold and shameless efforts of the most enlightened and most "Christian nation" on the globe, to force that traffic on the "celestial empire." Witness the unqualified prohibition enacted by the false prophet of the East, against *wine*, the only cause of drunkenness in his day—a prohibition that has saved the Mahomedans from the profligacy and imbecility which the use of wine brought on the Christian churches in those countries—a prohibition that has enabled the arms of the Saracens to triumph against the wine-drinking hosts of Christendom, and to retain to this day undisputed possession of the Holy Land. Witness the legislation of the Cherokees of America, and the oft-repeated efforts of other Indian tribes to save themselves from the horrors of the rum-trade by petitioning the Government of the United States to prohibit the sale of the "Devil's Blood" among them by Christian (!) traders. What a shame, what a burning shame is it to the profession of our holy religion, that heathen nations should thus rise in judgment against us—and that the abominable traffic in alcohol should thus find a defence and refuge in the bosom of Christendom! And what an abominable disgrace to England and America, who trumpet over sea and land, their superior refinement and religion, that in their might they should forget right, and trample down the weak and defenceless whenever prompted by ambition and cupidity. Truly the Anglo-Saxon blood has been guilty of more atrocities than any other. Truly there will be a heavy reckoning against this race, which has outraged *human rights* more than any other people of the world—a reckoning in which the Hindoo, the Chinese, the American Indian, and though last not least, the despised African will testify to the all-grasping avarice and the cruel oppression of England and America.—*Maryland Temperance Herald.*

JUVENILE DEPRAVITY.—An interesting article under the head "Prevention of Crime," appeared a short time since in the *Spectator*, a London weekly paper. The object of the article was to draw public attention to an Institution recently established in Glasgow, for the reception and reformation of juvenile thieves; and which, it appeared, had proved remarkably successful. The account informs us that "the object proposed by the Society, had no sooner been made known to the public of Glasgow, than the latter evinced their high appreciation of it by subscribing, in a few days, the handsome sum of £10,000 for carrying it into effect." This evidence of a disposition to improve the condition of a class of society possessing peculiar claims on our sympathy is exceedingly encouraging. We could not, however, but lament, that the efforts thus made by benevolent individuals had not been directed to the removal of that which is the principle occasion—we had almost said the root—of all this evil.

After much interesting information in regard to the great improvement that had taken place in the character of most of the boys, and also respecting the incentives which had generally prompted them to enter upon their abandoned course of life, the extract concludes in the following words: "From the answer to our questions relative to the first motives to theft, we have no hesitation in speaking positively of the existence of want or actual destitution, as the cause of causes—above and inclusive of all others that can be named—impelling to the commission of crime." To probe this matter to the bottom, and get at the root of the evil, it obviously becomes the duty of those philanthropic individuals who could thus liberally put down their names for ten thousand pounds, to inquire what is the occasion of this want and destitution which is "the cause of causes—above and inclusive of all others that can be named." Had this been done it would, doubtless, have been found that, in nearly all cases, it was distinctly referable to the prodigal expenditure by the poor of their limited means of subsistence in strong drink. The following table conveys a lamentable statement of the general prevalence of that degrading habit:—

	Amount of Spirits consumed in		Scotland.
	England.	Ireland.	
Population.....	13,897,187	7,767,401	2,365,114
Gallons of Spirits ..	12,341,238	12,293,16	6,767,715

From this statement it appears that the quantity of spirits annually consumed in England is 7 pints and 1-9th per head of the population; in Ireland, rather more than 13 pints per head; and in Scotland, twenty-three pints per head. Philanthropists of Glasgow! (and we also say philanthropists of England!) look at this picture:—reflect upon it—and see if your time and money cannot be more advantageously employed in preventing, than in remedying the evil. Set a good example to your poor, self-pauperised, starving countrymen; banish strong drink from your tables;—taste not, touch not, the ensnaring drink, and you will soon find that your houses for the reformation of offenders may, to a great extent, be dispensed with. Ask your Irish neighbours for their experience in regard to total abstinence. In a recent number of the *Cork Southern Reporter*, it is stated that "during the last fortnight not a single individual had been brought before the police authorities of that city, on a charge of drunkenness. The police office, which, in days of yore, was filled on Monday mornings with the debased and miserable creatures who, under the influence of intoxication, had been guilty of every variety of offence and outrage—this office is now brought to a condition of joyful and heart-cheering solitude."

Again: in the *Dublin Temperance Herald*, of the 7th ult., we are told on the occasion of two members of the Temperance Society visiting the Prison Hospital, that Mr. Purdon, the governor, after stating that there was then in the Prison Hospital the body of a young man who had just died of *delirium tremens*, observed "that two wings of the new portion of the prison, allotted to rioters and drunkards, were quite empty, owing to the spread of temperance through the city."

The history of the Temperance Reformation, even in its present early state, goes most conclusively to prove that had the efforts of philanthropists been directed to the prevention of crime, instead of to the reformation of the criminals, a large portion of the misery and sin which has overspread our land, would, in all human probability, never have been witnessed. We venture to assert, that nineteen twentieths of the cases of juvenile depravity in this country result from the drinking habits of their parents. In addition to actual want, bordering, it may be, on starvation, which is above described as "the cause of causes" of the incentives to crime, must be added the depth of degradation to which the children of drinking parents are brought in early life through the want of all education, religious or secular; through an entire desecration of the Sabbath; and from consequent early exposure to the company of the vilest and most profligate of mankind.—*Scottish Temperance Journal*.

Letters to the Editor.

UPPER CANADA.

CARLTON PLACE, July 24, 1840.

DEAR SIR,—I have the honour and happiness to be a Tempe-

rance man, on the Total Abstinence principle, and greatly rejoice in the prosperity of that cause, deeply conscious of its conduciveness to the various interests of my fellow-mortals. Within the bounds of my present field of Ministerial labour, there have been considerable exertions made within a few years past by various clergymen and zealous laymen, who have nobly taken the field and gone forward in this blessed work. Great has been their success, evincing that, had every clergyman and competent layman been as zealous, untiring, and successful, our entire community would by this time have been a respectable, happy, temperance community!

Should no other pen in this quarter afford you a particular account of the ravages of alcohol on the one hand, and the victories and trophies of tee-totalism on the other, perhaps when I shall have obtained more particular information, and have a little leisure from other pressing engagements, I may trouble you with a few items. In the mean time, please send to my address as many copies of the *Temperance Advocate* as you can afford for the enclosed sum of 20s.

I am, Dear Sir, your's truly,

A. ADAMS, Wesleyan Minister.

AMHERSTBURG, July 29, 1840.

SIR,—It will no doubt be gratifying to you and the friends of the temperance reformation generally, to be informed that a temperance society has been formed in the 43d Regt. stationed at this post. On the 23d. of this month, by the permission and approbation of their excellent commander, Major Forlong, who is very anxious for the success of the society; I had the satisfaction of addressing that fine Regt. drawn up in the garrison square, on the importance of total abstinence from all intoxicating drinks. Mr. Mack of the Church of England was to have been present, but I am sorry to say was prevented by sickness. The pledge and a draft of a few rules were left with the Bugle Major, who with twenty-six others that day signed the pledge. On the following day a meeting for organizing the society more fully, was held in the Presbyterian Church, when nine more signed the pledge. This is highly gratifying, for drunkenness is the great vice of the, in other respects, gallant British soldiers, and we trust a society so auspiciously commenced will, through the divine blessing, be extensively successful in its operations; and that those who have thus nobly buckled on the temperance armour—total abstinence from all intoxicating drinks—will not put it off till they have conquered and crushed this mighty foe of the human race—drunkenness;—and it may be said that not a drunkard disgraces the 43rd Regiment. The present number of the Society is 39.

I have the honour to be, your's truly,

GEORGE CHEYNE,

(Church of Scotland.)

LONGUEVILLE, July 31, 1840.

SIR,—The principles of Total Abstinence are making some progress in this section of our land. We held a Temperance Festival and Social Tea Party, in the Township of Hawkesbury, on the 11th of June, which contributed much to brighten the prospects of our Society, as well as to enliven many of our old luke-warm members, and inspire them with new courage.

The Festival was held at the house of David Pattie, Esq., when the guests, to the number of eighty-five, sat down to a repast seldom surpassed in a country town. The ladies, from their smiling countenances, and the great interest they took in promoting the Temperance cause, rendered the company altogether the most agreeable and social party ever witnessed in this vicinity. After the cloth was removed, David Pattie, Esq., President, took the chair, and explained to the meeting, in a few brief remarks, the object for which they were assembled. The following resolutions were then introduced and ably discussed.

Moved by Mr. PETER OBERTON, seconded by Rev. J. T. BYRNE:

1. *Resolved*.—That the evils of intemperance are so numerous and apparent, as loudly to call for the adoption of measures likely to effect a complete reform.

Moved by Rev. J. T. BYRNE, seconded by Rev. Mr. EDWARDS:

2. *Resolved*.—That entire abstinence from all alcoholic liquors, except for strictly medicinal purposes, or in a religious ordinance,

commends itself to the judgment as an expedient both rational and practicable, safe and useful.

Moved by Rev. J. T. BYRNE, seconded by Rev. W. M'KILLICAN :

3. *Resolved*,—That the results of Temperance Societies, on the abstinence principle, fully warrant the most active exertions for their support and extension; and as no human effort can succeed without the Divine blessing, it is highly expedient to conduct all plans for the amelioration of human woe in harmony with the revealed will of God.

Moved by Dr. STIRLING, seconded by DANIEL WYMAN Esq. :

4. *Resolved*,—That a vote of thanks be given to the President of this Society for the use of his house on the present occasion, and to the ladies and gentlemen who have united to promote the arrangements and entertainment of this social party.

I am, &c.

JOHN PATTIE, *Secretary*.

—
St. CATHERINES, July 27, 1840.

The following Resolutions were passed at a meeting of the St. Catherines, Temperance Society, held on the 13th inst., at the usual place.

Resolved,—That it is the duty and interest of the friends of Temperance, to use more vigorous efforts for the speedy advancement and final triumph of the Temperance reformation.

2. That the straightforward, uncompromising and independent course pursued by the Committee of the Montreal Temperance Society, merits the unqualified thanks and approbation of the true friends of the cause.

3. That it is the opinion of this meeting, that the practice of granting *Licenses* to sell intoxicating liquors, for the purpose of augmenting the revenue, is doing evil that good may follow, and is very mischievous and injurious to the community, in its consequences.

4. That much of the misery, and many of the evils, existing in our country, are attributable only to the iniquitous practice of making, selling and drinking the drunkard's drink.

5. That a *Temperance Convention*, held in Canada, would be of great importance to the cause—as has been suggested by other Societies.

6. That a copy of these Resolutions be forwarded to the Editors of the *Canada Temperance Advocate* and *St. Catherines Journal*, for publication.

S. L. ST. JOHN, *Secretary*.

—
EMBRO, August 7th, 1840.

SIR,—I presume that, by the Provincial papers, you were duly apprised of the Eastern part of the London District, being formed into a separate District denominated the District of Brock: but, I question whether it was ever made known to you, in what light the Temperance cause was viewed by the good people of that District.

Allow me Sir, to inform you, that, during the last four or five months, the subject has created considerable excitement in the minds of the people in general throughout the District, and owing to the exertions of a few individuals, a public Temperance meeting was convened in Woodstock (the District town) on the evening of Monday the 4th of May last. The audience was ably addressed by three clergymen and five laymen, after which a society was formed and the two pledges presented, when three signed the Total Abstinence, and about thirty the temperance pledge.

Another meeting was held in the same town in the Baptist Chapel on the evening of the 14th ult. The speakers ably enumerated the evils attendant upon the existing habits relative to the using of intoxicating liquors, and strongly urged the necessity of uniting against that demon of destruction to which thousands of their fellow creatures were annually becoming victims.

The society is now upwards of sixty strong, and will doubtless be increasing if their leaders are united, zealous, and persevering.

A similar meeting was held on the 28th ult., in the Scotch Presbyterian Church in Embro, the only village in Zorra, at which the Rev. Duncan McMillan of Williams, Daniel Allan of Strat-

ford, Donald McKenzie of Zorra, (Presbyterians.) and Peter Carr, of Oxford, (Methodist.) and Messrs. Nasmyth & Wood fully and eloquently exhibited the fearful devastations of the destructive monster, and clearly shewed that the whole history of alcohol, was one of desolation and blood. In consequence of the importance of the season to agriculturalists, the meeting was but thinly attended. The pledges were produced, when seventeen signed the Total Abstinence, and twenty the Temperance. A society was afterwards formed, and I have no hesitation in asserting that no exertions shall be wanting on the part of the office bearers that will tend to the speedy completion of the contemplated object. Many of Scotia's sons and daughters who reside in this Township were absent, who, will ere long manifest their zeal, for the furtherance of the good cause by subscribing their names to the list. That the cause may prosper wherever it may please God to introduce it, and that the labours of its Advocates may universally be blessed by him, who alone giveth the increase—be the sincere wish of, Sir, your most obedient Servant,

DONALD MATHESON, *Cor. Sec.*

—
PRESCOTT, August 21, 1840.

DEAR SIR,—In answer to several questions in your letter of 13th July, I have to state, that there are ten wholesale and fifteen retail dealers in spirituous liquors, six taverns, three distilleries, and one brewery—all in this village, excepting the brewery, which is about two miles out. With reference to the question—"How many deaths have occurred through intemperance for the last six years, or for any one of the years?" I am unable to give an exact account, owing to not having made a memorandum of the different deaths as they occurred, and can therefore inform you only of such cases as I am able to bring to mind. Of such cases since the lamentable invasion of our Province at the "Windmill," in the fall of 1838,—I have made a list, which is in my possession, and have submitted it to a person in this village, not connected with our Society, of whose knowledge and disinterestedness in the matter, no one would entertain a doubt; who says that each of the deaths mentioned was occasioned by intoxicating drinks. By this list (to which it is thought that several more names might be added, if an exact account had been kept) it appears that thirteen deaths have been occasioned in this village since the fall of 1838. Yes, thirteen immortal spirits are now in the eternal world, who, but for the use of spirituous liquors, might, in all human probability, be still enjoying their state of probation on earth.

And, Sir, with such facts as these, can it be said that the object of our Society is a trifling one, when that object is, the bringing to an end such a work of desolation and death as is going on among us? Or can it be supposed that any human being, whether connected with a Temperance Society or not, if he has the least spark of philanthropy about him, can calmly, and without making any exertions to arrest its progress, observe a business carried on among us, which, within the last eighteen months, and without any counterbalancing good, has destroyed thirteen of his fellow-men? Is this price, besides all the other evils connected with it, to be willingly paid by the community, in order that the above named manufacturers and dealers in spirituous drinks may be enriched? Let rational men count the cost and act accordingly; thirteen human beings cut off in the midst of life, leaving the awful reflection behind them, that if they left the world unimpaired, each had the woe of the drunkard on his head.

Are we to be told, that because the manufacturers and dealers intend no such harm as this, that therefore they are not to blame? If they neither knew, nor have it in their power to know, the effects of their trade on mankind, then they may be innocent, and not otherwise. If a person, for his own amusement, or for pay, should insist upon firing across a public street, merely because he intended to kill no one, would he be considered innocent in doing so, if he knew, or could know if he would, that whether he intended it or not, people were actually killed by his firing. And as to their knowledge of the effects of their business, there is probably not one among the manufacturers and vendors in this vicinity or elsewhere, who deals in the article as a common beverage, who would continue his trade in spirituous liquors if he knew that in *this life* he would be held accountable for all the poverty, misery, and death

which could be traced to the intoxicating drinks which he had disposed of. I remain, Sir, very respectfully your's,

W. D. DICKINSON, *Secretary.*

LOWER CANADA.

HATLEY, July 28, 1840.

SIR,—I send enclosed ten shillings, for which you will please send me six copies of the *Advocate*. I indulge the hope that the time will soon come, when the Societies in this part of the country shall become conscious of the great importance of embracing (and building their Societies upon) the principle of Total Abstinence from all that can intoxicate. This principle is gaining ground, and some of the Societies are awake to the subject. The time, we humbly hope, will soon come, when the inebriate shall have to repair to some more congenial clime to indulge his sinful appetite, where those who are now actively engaged in spreading wretchedness and misery by their traffic, will exchange it for some lawful business. Your obedient Servant,

RUFUS A. FLANDERS.

TO CORRESPONDENTS.—“The Folly of Drinking Customs,” “The Drunkards Catechism,” and “J. Chamberlain” deferred.

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.—*Macnight's Translation.*”

MONTREAL, SEPTEMBER, 1840.

THE CORPORATION OF MONTREAL.—Upon the list of Civic Magistrates appointed under the Corporation Ordinance for the city of Montreal, we perceive the names of two of the largest distillers and three of the largest importers of intoxicating drinks in Canada; men whose business, in we believe, productive of more misery and crime than the business of any other five men in the country. Besides these five, there are five more directly interested in this most pernicious of traffics, making ten out of nineteen, or a clear majority of the whole on the rum interest.

We may add farther that, as far as we know, not one of the nineteen abstains from intoxicating drinks, consequently the drinking usages of society which are continually bringing forward such a plentiful harvest of drunkards for the scythe of death, will receive all the countenance and support that the civil magistrate can lend; and if members of the corporation act consistently with the business in which so many of themselves are engaged, they will not only not refuse applications for licenses, but, by every means in their power encourage and extend a traffic in which they are so deeply interested.

We need not say that we will be rejoiced to find our gloomy anticipations disappointed, but it is necessary to impress upon the minds of temperance men that the success of the noble and philanthropic struggle, in which they are engaged, depends, under God, upon their own exertions; for nothing, or less than nothing, in the way of aid, can be expected from persons in authority.

We take leave of this painful subject by requesting all who wish that our city may not be still more deeply inundated with poverty, misery and crime, to watch the conduct of rulers who have such a deep pecuniary interest in a business which is diametrically opposed to the public weal.

RACES.—During the race week recently past, as is usual on such occasions, our city was the scene of shameful, or, more properly speaking, shameless intemperance. We have been informed that persons of otherwise respectable character were seen hanging half out of calches in a state of helpless drunkenness; and that, in some instances, human beings were brought home in carts with their feet tied, to prevent them from crawling out and being crushed by the wheels. We ourselves saw, in some of our thoroughfares on the even-

ings of the days in question, a great many of the passengers (we are inclined to think a majority) in a state of intoxication. Now, with these facts in view, we wish to ask a few questions of the sober and thinking part of the community.

1. Are not consequences, similar to those mentioned above, a common, nay, a never-failing accompaniment of races?

2. Are not such consequences very detrimental to the morals and well-being, not only of individuals, but of the community?

3. Is it our duty to countenance and encourage any thing that is injurious to our fellow-men?

Few things are calculated to give a philanthropic mind greater pain than to see crowds of our citizens hurrying towards the race ground; but the feeling must be greatly increased in intensity when the motley mass is accompanied and kept in countenance by magistrates, legislators, councillors, and even the representatives of Royalty itself. Surely, they whose especial duty it is to care for the public welfare, do not sufficiently weigh their responsibility in this matter.

One instance of the baneful effects of races, which actually occurred in this city within a few days, and which is probably only one out of many, will show the guilt that lies at the door of those who are instrumental in getting up such pernicious amusements. A gentleman had a gardener who had formerly been intemperate, but who had been reclaimed, and lived soberly for some years. He, however, was tempted to go to the races, came home in a state of intoxication—continued so for some days—was turned away by his master, and is likely to live and die an abandoned sot.

The progress which the habit of smoking has been making of late, more especially amongst the young men and boys of this city, fills us with apprehension, not so much on account of the practice itself, useless and filthy though it be; as upon account of the drinking to which it leads. Every one who has experienced the smoker's sensations, knows how much he longs for some kind of drink after smoking, and how distasteful water appears to him: smoking is therefore, in fact, an incentive or introduction to drinking, and they who would discourage the causes of intemperance should oppose the pernicious habit with all their influence. In this connection, we may add, that the only shop which is kept open on the Sabbath in the city, is a cigar shop in Notre Dame Street, which is brilliantly lighted up and well frequented on the evening of the Lord's-day.

It is stated by members of the Emigrant Committee of this city, that of the thousands of emigrants (mostly Irish) who have passed through Montreal this season, they have not seen one intoxicated—a striking contrast, it must be confessed, to the habits of the same class in former years. This state of things is partly accounted for by a considerable proportion of them being tee-totalers, who display their medals with honest pride in answer to any invitations or solicitations to drink. But the chief cause of it appears to be the fact, that the use of intoxicating drinks, as the instrument of courtesy, and as a common beverage, is very fast going out of fashion amongst all classes of society.

Some of the contractors on the roads about Montreal serve out liquor regularly to the men they employ, and try to induce such of them as are tee-totalers to drink also. This is a most reprehensible practice, and we trust it will not be imitated any where else, as nothing destroys men's constitutions faster than to spur them on to extraordinary exertions with intoxicating liquors.

We have much pleasure in noticing the OLIVE LEAF, a weekly newspaper published in New York, devoted to Temperance, and moral, religious, and literary enterprise, with a column of general intelligence. This journal merits, we think, the patronage of families. It is published by L. D. Johnson, 130, Nassau Street, New York city, at two dollars per annum, payable in advance.

PLEASURE TRIP OF THE MONTREAL TEMPERANCE SOCIETY.—On Wednesday morning the 26th August, about 250 members of the Society and others embarked in the steamer *Britannia*, which was tastefully decorated with green boughs for the

occasion. The day was delightful, and the beautiful scenery on each side of the St. Lawrence was seen to the best advantage. At Boucherville and Varennes, the company landed for the purpose of visiting the churches, and were kindly received by the inhabitants. The fine brass band of the 85th Regiment was on board, and contributed greatly to the pleasure of the party, but the chief attraction of the occasion was an address from the celebrated J. S. Buckingham, Esq., who came as a guest of the Society, and was introduced to the company by the Rev. Caleb Strong. The address was delivered on the promenade deck to an attentive and highly gratified audience, consisting of, we believe, every person on board, few of whom, we venture to say, will forget it, as for eloquence and pointed application, we have seldom or never heard it surpassed. A unanimous vote of thanks was presented to Mr. B. on the occasion.

Refreshments of various kinds were served round from time to time; and there was no lack of excellent ice water, which was the only beverage. The boat returned to town about 6½ o'clock in the evening, and the company separated, to all appearance, mutually pleased with each other, and thoroughly convinced of the superiority of Temperance pleasure parties over those where intoxicating drinks are used.

We have only to add, that no accident nor disturbance of any kind occurred, that no discontent nor ill feeling appeared in any quarter, and that the children, a good many of whom were on board, enjoyed themselves as well as any of the party.

PUBLIC MEETINGS.

On Saturday evening, the 8th August, a most interesting and numerously attended meeting was held on Mr. Connolly's Farm, Quebec Suburbs, at half-past six o'clock. The object of the meeting was stated, and Messrs. Wadsworth, Dougall, Wilson, and Rev. H. O. Crofts, addressed the numerous assemblage—it being calculated that about from 200 to 300 were present. Nine joined the Society at the close of the proceedings.

On Thursday evening, the 20th August, a public meeting was held in the Girl's Room of the British and Canadian School. About sixty persons in attendance. Addresses were delivered by Messrs. Wilson, Dougall, and Wadsworth. Three signed at the close of the meeting.

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

The quarterly meeting of the Montreal Roman Catholic Temperance Society, took place on the afternoon of Sunday the 23rd August, when the Rev. P. Phelan exerted himself with even more than his usual zeal and ability. Fifteen backsliders were deprived of their tickets, and twenty-three new members joined the Society on the occasion, making the whole number over 1800.

We expect a report of the proceedings of our friends in Quebec for the next number. Several temperance meetings have been held in that city during the past month, at one of which a Young Men's Society was formed.

TEMPERANCE AMONGST THE FRENCH CANADIANS.—For some time past the worthy Curé of Beauport, has laboured not only to inspire his parishioners with a taste for Temperate habits, but to enlist them in the sacred and patriotic crusade which is already carried on by other apostles of Temperance in different parts of the world. His zealous efforts had been so far successful that the society of Beauport counted 100 members, when on Sunday, the 2d August, the interesting spectacle was beheld of 250 persons presenting themselves to take the pledge and be admitted into the society.

It would be difficult to calculate the immense good which is effected by those who range themselves under the Temperance banner. It is not themselves and families alone who are benefited—their example and exhortations will gradually spread Temperance principles around them, and the large sums expended for poisonous drinks may be employed in the education of youth—we shall then see Schools erected in place of Taverns.

We can cite three parishes in the district of Quebec which show that education keeps pace with Temperance. First, Beauport, where since Temperance has flourished, six Schools, attended by

289 children, have sprung up. Second, St Gervais, where there is also a Temperance Society and twelve Schools—and third, l'Isle Verte, which has always been famous for the Temperance of its inhabitants and where education prospers.

The reason is plain. We know by careful calculations that the money expended for intoxicating drinks in each parish may be estimated, on the average at £1500 per annum. Let this sum be economized and even a part of it will be enough to support education without in any respect diminishing the comfort of the people or taking away from them any thing that is necessary or useful.

It is with Temperance however as it is with all other social improvements—it needs the aid of public opinion, and the best means of turning that opinion into the desired channel is association. Let those then who desire the happiness—the regeneration of their country hasten to form Temperance Societies after the example of Beauport and St. Gervais, and they will merit the title of benefactors of their race.—*Le Canadien*, 12th August.

Messrs. Dufresne and Beaumont, Curés of St. Gervais and St. Jean, District of Quebec, have established Temperance Societies in their respective parishes, one of which numbers three hundred members, and the other upwards of one hundred. We hope soon to announce many similar Societies.

We have received a very interesting communication from St. John's, respecting the progress of temperance principles in the 71st Regt. The Society in that Regiment now consists of 1 officer, 1 Band Master, 1 colour sergeant, 2 sergeants, 10 corporals, 66 privates and 12 women—in all 93; who take about 50 copies of the *Advocate* amongst them.

This great amount of good has been effected chiefly through the instrumentality of one benevolent officer and two active and zealous sergeants, whose example will we hope be extensively imitated in the army.

It is the intention of the Committee of the Montreal Society to forward this and all future numbers of the *Advocate* to all Editors of newspapers in Canada, without any expectation of receiving their papers in exchange; but with the hope that they may copy, from time to time, items of Temperance intelligence and other interesting extracts from our columns.

MISCELLANEOUS.

PROGRESS IN POTTSVILLE, PA.—1,900 Catholics have taken the pledge in Pottsville. The chief drink there among the colliers has been strong beer, made fiery by whiskey, poisoning the blood and causing men to bloat and fall an easy prey to disease and death.

PHILADELPHIA—GREAT MOVEMENT.—The city of Philadelphia, was marked by a Temperance movement of more than ordinary interest on Sunday last. In the morning, Temperance discourses of an eloquent and appropriate character, were preached at four of our Catholic churches—namely, St. John's, St. Augustine's, St. Joseph's and St. Mary's—and after Vespers, Temperance Societies were formed, when upwards of 1,500 individuals went forward and took the pledge of total abstinence. This is an admirable beginning of a laudable work, the results of which are likely to be of the most salutary kind. In most instances, the clergymen themselves were the first to go forward, when they were followed by ladies and gentlemen, and individuals, indeed, of every class in society. The scenes were gratifying in the highest degree to every benevolent mind. Each member obtains a card, signed by the Pastor of the Church.

Bishop Kenrick, in his diocesan tour through the state, will form temperance societies.—*Phil. Eng.*

AWFUL POWER OF FASHION.—A FACT.—A certain young man belonging to a family of high rank, we do not say where, was taken up by the watch drunk in the street, the night before New Year, (where he would have inevitably frozen to death before morning) was carried home about day break, and presented nearly lifeless to his parents. The father would have dispensed with intox-

leaving liquors that day; but the mother and sisters argued it would not do; they should be sneered at by all their friends as members of the cold water society. A servant was despatched and brought home four bottles of wine and two quarts of brandy. All the wine was drunk, and one-half of the brandy. The remainder was set away; but finding it, the son drank it all before night, and his life was with great difficulty kept in him. The young man well educated and highly talented, waxed worse and worse, yet the mother and daughters say they can never dispense with wine and be in genteel life. They can see their son and brother go to the drunkard's grave, help onward, and be unmoved. O the awful, awful power of fashion; the curse of finding our happiness in smiles of those, who will violate all the laws of their being and make a mock of sin, rather than be on the side of temperance and God.—*American Paper.*

THE METROPOLITAN TEE-TOTALLERS.—(From a correspondent.)—On Whit-Monday the tee-totallers of London appeared, as they really are—*one.* The various auxiliary societies to the British and Foreign Society for the Suppression of Intemperance having met at their respective localities in the vicinity of the metropolis, for the purpose of forming themselves into one line, they proceeded along the principle streets of London, in carriages, on horseback, and on foot, and had a very imposing effect, being accompanied by music (the band of the Scotch fusilier guards) and flags, and banners of various colours and inscriptions. Monday's "demonstration" was certainly an exceedingly good method of unfolding the truth to "ears and eyes polite," and must have warned the buyers and sellers of intoxicating drinks that the demoralising system is doomed speedily, to perish. Upon every unfurled banner—every flower and rosette—every medal—every cheerful countenance were engraved in legible letters and intelligible language that "the ladies and gentlemen at the bar," who deal out their liquid fire, must ere long, change their business. One thing was past doubt, all the teetotallers yesterday were perfectly sober; and, in addition to which they were perfectly awake, perfectly in order, perfectly neat, perfectly cheerful and good-tempered, and perfectly united:—

"Their banners floated on the breeze,

Their music filled the air,

Their ranks were countless as the sands;

Both old and young were there,"

FROM THE JOURNAL OF MR. LAW, AGENT SCOTTISH TEMPERANCE UNION.—*Glasgow, July 17.*—Addressed a very interesting meeting in Spreull's Court. Analysed a glass of the pure juice of the grape; out of the pure juice obtained *pure water*, and two tea spoonful of a *jelly-like substance sweeter than honey*; out of the fermented wine obtained a quarter of a glass of *alcohol*, half a glass of water, and a tea spoonful of solid *matter*, liker *bitter aloes* than the *honey* substance obtained from the juice of the grape. This exposure of the abominable nature of intoxicating wine, seemed to tell powerfully on the audience.

Kilmarnock, July 20, and 22.—I rejoice to make public the delightful fact, that the tee-totallers of Kilmarnock have redeemed their character. They are no longer timid; they are not now terrified to throw their *whole soul* into the abstinence cause. The Sabbath meeting was very large; the audience most respectable, and profoundly attentive. A good impression was produced. I have just returned from the Monday evening meeting,—a splendid gathering. Many went away unable to gain admittance. The principles of abstinence were greedily swallowed by the listening multitude. Kilmarnock is awake. The members of Committee are of the right stamp,—hard working fellows. Including the Catholics, Kilmarnock can now boast of 700 tee-totallers. Let the friends go on as they have begun, acting on the motto of the noble Carey, of missionary renown, "Expect great things, attempt great things," and a glorious triumph and victory is theirs.

A paragraph has been going the rounds of the papers about a remarkably quick passage made by the Barque Ritchie, belonging to Pollock Gilmour & Co. The following extract from the Scottish Temperance Journal will explain the matter, and we hail the information contained in it with no little satisfaction, as afford-

ing one of the most remarkable of the many signs of the times which indicate on all hands, a speedy termination to the reign of Alcohol.

TRIUMPH OF TEE-TOTALISM IN THE MERCHANT SERVICE.

PORT-GLASGOW, 9th JULY, 1840.

It is with feelings of unmixed pleasure that I have to announce the result of an experiment made by Messrs Pollock, Gilmour & Co. of Glasgow, in provisioning their vessels on the principle of total abstinence from all intoxicating liquors. This respectable and enterprising company have wisely adopted this plan since the spring of this year, and the seamen have been greatly benefited thereby, as they have now a regular supply of coffee and other small stores in place of intoxicating drink. With the former they are nourished and fitted to encounter the difficulties attending their perilous situation, but the latter, while it appeared to afford them strength, ultimately crippled their natural vigour, and by its delusive charms threw them off their guard, and exposed them to many accidents. When these ships were about to sail, many of the masters thought the total abstinence scheme quite impracticable, being deeply prejudiced themselves in favour of drinking usages; they gave utterance to many prophecies about the failure of such an attempt. "You'll never get men to work without it;" "It's all very well for you landmen to talk about stopping our allowance, when you're snugly housed on a cold stormy night; but it's not so with our poor tars, who must brave it out in all weathers;" "I can get men to do so much extra work for a glass of grog;"—with arguments such as these they flattered themselves that in the course of another voyage, they would have it all their own way, for, be it remembered, there is not one of these gentlemen tee-totallers; but their employers knew better; for while the total abstinence scheme insures comfort to the seamen, it no less conduces to the safety of the ships. The result has been so far highly satisfactory. The whole of their vessels have had good runs out to America, and the most of them have arrived home at their various ports of London, Liverpool, Port-Glasgow, &c. much sooner, as a whole, this year than on former occasions; and this is a strong proof of the efficiency of our principles, and of their being alike practicable at sea as on shore.

One of their large ships, the Ritchie, of 916 tons register, Duncan Kerr, commander, has had, perhaps, the most unprecedentedly quick voyage on record. This vessel left the Clyde for Quebec, on the evening of the 6th May, loaded her cargo (upwards of 1200 tons of timber) and arrived at Port-Glasgow, on the 9th July. The passage home from Quebec was made in 16 days. When the Ritchie sailed, she had not a drop of liquor on board of the genus alcohol.—"no, not so much as a glass of small beer;" and the captain bears testimony to the contented and comfortable condition of his crew, who were quite happy without the aid of intoxicating drink, and he considers it as a safe and wise arrangement, that has been productive of much good, both to the owners and the seamen.

A WARNING.—A lady was once requested to visit a poor creature, lying almost in the agonies of death. She found her destitute of every kind of comfort, and fast hastening to her end, worn out by disease, and the picture of everything that was sorrowful. She approached her, and expressed natural sympathy at seeing a fellow-creature in so deplorable a condition. You may judge of her surprise, and the horror she must have felt, when she heard a hoarse weak voice addressing her,—"*Madam it was you that made me what I am!*" Surprise was excited, and inquiry prosecuted. The case was, in the poor woman's own language, simply this:—"I was living in habits of industry and comfort, when it was proposed to me to come and wash in your family. The first time I came, spirits were offered me. I had never tasted them before; but the other women took them, and I thought it wrong not to take what they did. I consented; I drank the spirits. From that moment the habit was formed, and formed so strongly, that I was never able to escape from it. It led, in the usual course, to increased intemperance. My family went to ruin; my husband left the house, which was no longer made comfortable; the children were deprived of all the comforts to which they had been accustomed; poverty came, and with poverty, sickness." There was that woman dying, a miserable wreck of all that might have

been held in respect in her condition of life; and she became so from that habit, which had crept on without observation, and crept on from a false idea of liberality, in giving spirits to those employed in this way.—*Rev. Chancellor Kalkes.*

SYDNEY TEE-TOTAL SOCIETY.—The members of this society held a public meeting in the School of Arts on Friday. Several speakers addressed the auditory, some of whom were enabled to speak confidently, from their own experience, of the benefits arising from abstaining from all kinds of intoxicating drinks. The room was crowded. At the close of the meeting, 15 signed the pledge. The total number of members is now upwards of 600. The committee is composed principally of working men; and it is to working men that they principally address themselves.—*Sidney Herald, January 6.*

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.*

TESTIMONY OF A BREWER.—I will tell you what convinced me; as your procession was going through the streets, I saw a poor woman at the door of a cellar, her eyes streaming with tears, and her hands lifted up to heaven, exclaiming, "God bless them! God bless them! they have saved my son."

It is stated, that in the city of London, there are annually 30,000 charges of drunkenness entered on the public books, and it is computed that 4,000,000 of pounds sterling are expended every year for gin only. In 14 gin-shops, 269,438 entries of men, women and children were made in one week.

GOOD OUT OF EVIL.—An Irishman was taken before a magistrate for having, while drunk, knocked down in the streets a minister of religion. The prisoner was fully convicted of the offence, but, at the urgent intercession of the reverend gentleman whom he had injured, was liberated on signing the tee-total pledge for a month. At the expiration of the month, he called at the house of the divine, and, being introduced, expressed his gratitude for the effects of the pledge he had submitted to, and concluded with expressing the utmost sorrow at not having met and knocked down his reverence thirty years before!

The Committee of the MONTREAL TEMPERANCE SOCIETY have received invoices of two cases Temperance Tracts, and one case Temperance Medals, which have arrived in the river. When they are landed one case of the Tracts and some of the Medals will be forwarded to Mr. CHRISTIE, Hardware merchant Toronto, Secretary of the Temperance Society of that city; in order that Societies in the Home, Gore, Beek and New-Castle Districts may be supplied without sending to Montreal. A supply will also be sent to Mr. A. R. CHRISTIE, Niagara, for that District, and to SMITH MOORE & Co., London, and J. & J. DOUGALL, Amherstburgh, for the western part of the province. All other parts of Upper and Lower Canada may be supplied from Montreal.

In order to accommodate Societies and individual purchasers, the Tracts have been divided into parcels of different sizes, each parcel containing an excellent assortment; the smallest sized parcels laid down here, cost, at the bookseller's trade price, 3s. 4d.; parcels containing double the quantity 6s. 8d., and parcels containing twice as much again 13s. 4d.; at which rates orders accompanied by the money will be fulfilled. Of course some slight advance on these prices will be laid on those sold at Toronto and other places, to cover the expence of carriage.

The Medals which are very neat will be sold at the following rates, viz:—small size 2s. 9d. per doz.; large do. 5s. 6d.; and extra size 7s. per doz.

LICENSE LAW.

BY THE REV. JOHN PIERPONT.

"For so much gold, we license thee,"
So say our laws, "a draught to sell,
That binds the strong, enslaves the free,
And opens wide the gates of hell;
For public good requires that some,
Since many die, should live by Rum."

Ye civic fathers! while the foes
Of this destroyer seize their swords,
And heaven's own hail is in the blows
They're dealing, will ye cut the cords
That round the falling fiend they draw,
And o'er him hold your shield of Law.

And will ye give to man a bill
Divorcing him from heaven's high sway,
And while God says, "Thou shalt not kill,"
Say ye, "For gold ye may, ye may?"
Compare the body with the soul!
Compare the bullet with the bow!

In which is felt the fiercer blast
Of the destroying angel's breath?
Which binds its victim the more fast?
Which kills him with the deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotten dead,
The God-contemning Tuscan tied;
Till by the way, or on the bed,
The poor corpse-carrier dropped and died:
Lashed hand to hand, and face to face,
In fatal and in loathe embrace.

Less cutting, think ye, is the thing,
That to a breathing corpse for life,
Lashes, in torture loathed and long,
The drunkard's child, the drunkard's wife?
To clasp that clay, to breathe that breath,
And no escape? O THAT is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your sons will live,
If ye for fish a serpent give?

Oh, holy God! let light divine
Break forth more broad from above,
Till we conform our laws to thine,
The perfect law of Truth and Love:
For truth and love alone can save
Thy children from a hopeless grave.

The following remittances for the *Canada Temperance Advocate* have been received, by mail, during the last month, viz:

R. A. Flanders, Hatley, 10s.; A. Adams, Carleton Place, £1;
J. Armstrong, Clarendon, £1 4s.; H. Hutchins, La Chute, £1 15s.;
J. Gamble, Three Rivers, £1 4s.; R. Holden, Belleville, £1 5s.;
A. H. Blake, Picton, 10s.; J. Foss, Eaton, 4s. 3d.; W. Laugh,
Buckingham, 6s. 8d., vol. V., 6s. 8d., vol. VI.; J. M'Ewan,
Gananoque, £1 15s.; G. W. Cameron, Petit Nation, 19s. 4d.;
B. Clarke, Napanee, £1 5s.; D. Matheson, Embro, £1 5s.; J.
Fairbairn, Ramsay, £3; H. Black, St. Thomas, £1 10s.; G.
M'Dougall, Floss, 6s. 8d.; C. B. Knapp, Bytown, vol. V. £3;
W. Wakefield, St. Johns, £1 4s. D. Campbell, St. Armands, 3s.

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