

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / Parts of pages are cut off.
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADA TEMPERANCE ADVOCATE.

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

No. 8.

MONTREAL, DECEMBER, 1836.

VOL. II.

Selected Articles.

Extracts from "Artificial Drowning Usages in North Britain."

Drinking in Cotton Factories

In the cotton mills, when a spinner changes his wheels, or gets new wheels, he pays five shillings; to watch the other spinners add sixpence a piece, and the whole, and sometimes much more, is spent in whiskey.

When a calico printer changes his colour, that is, leaves one department of work for another, he pays a fine in drink. Till very lately, from apprentice boys to the printfields, there was extorted the enormous sum of seven pounds sterling each, which, being put into a fund, when it amounted to about fifty pounds, was spent in a debauch, and a whole district, including man, woman, and child, was, for a fortnight, overspread with drunkenness, sickness, riot, and crime. Sometime ago, at a particular printfield, a Temperance Society having been formed, an *entry drink* soon after occurred; at the meeting held to arrange its proceedings, the Temperance members objected; much indignation and reproach ensued; the Temperance men continued firm, and argued the point at length, and they were finally permitted to receive their own share of the entry-money, to spend it as they pleased: they disbursed it in Temperance Tracts. By the next occasion of the disposal of entries, the cause of Temperance had improved: after a short debate, a majority carried the following resolution, "No drink, but a Mechanics' Library!" And at the present date, it is believed, that the former employment of entry-money is now almost universally abrogated in the Scottish printfields, and a fund instituted for widows and unemployed workmen. Previous to this change, however, at some printfields, to prevent drink being introduced at work hours, a guard was placed on the gate. A spectator once observed the following ingenious scheme, to lodge a small quantity of whiskey within premises, which were well garrisoned against it. Standing by the mill-lead, which was uncommonly deep and rapid, he saw at a short distance a little girl fasten a stone to the end of a string, and throw it across the stream to another girl, who disengaged the stone, and tied the cord round a bottle, which was thus drawn by the other safely through the water, and concealed beneath her garment; she then turned to the left, where might be seen a scout standing at the door of the women's apartment, holding up a stick with a white rag at the end of it; she remained stock still for some time, but the instant the white rag was lowered, and a red one displayed in its place, the depositary made a bolt, and accomplished the lodgment of her cargo in the women's room, at the critical moment when the overseer had gone to another part of the work. At the same place, a spirit-dealer's account against some iris was found amou

Drink as a Compliment.

The *tasting* by young country females at market's, fairs, and sacraments, is most deleterious; and the national character of that class, from this circumstance alone, is on the high road to ruin. The absolute necessity of treating females in the same manner, in steamboat jaunts, is lamentable; both sexes are in this way reduced to a most awkward dilemma; for a girl cannot refuse a glass from her admirer, because this is the authorized universal mark of respect and kindness; and as little can the best intentioned young man decline to offer it, because he would thus fail in courtesy to her on whom he wishes to bestow preeminent honour. Some youths have been known to defer their entrance into a Temperance Society till after their marriage, lest failure in the usual compliments should be misconstrued, and create a coldness with their future wives. A young man lately withdrew his name from a Temperance Society, unable to endure the taunts he would sustain, and the risk of offence he would give, in refusing to *taste* and drink healths at his marriage; after this was over, however, he rejoined the Society. On the greater part of the Continent of Europe, it is almost never, generally speaking, that a young woman drinks ardent spirits. In the case of a betrothed girl, if her intended husband should witness such an unusual breach of good morals, it might possibly lead to a rupture, without any fear of an action of breach of promise of marriage on behalf of the female. But how fatal is the difference in our boasted country; a young man is forced to offer liquid fire to his sweetheart, and she is no less obliged to receive it. "How is it possible to court a lass without whiskey?" was somewhat of the reply of a young peasant when pressed to join a Temperance Association. So that as whiskey is the instrument of courtesy in this country, a girl necessarily conceives herself neglected by deficiency of her lover in the usual treat of this wretched poison.

Drinking at Funerals.

On the event of a decease, every one gets a glass who comes within the door, until the funeral, and for six weeks after it. An undertaker charges more for his workmen on account of the want of work he must sustain from the mad profusion of fambles on these occasions.—The ordinary drinking on a funeral day is too well known to need further notice. In a large town in the West of Scotland, it was lately the custom to invite some hundreds of the inhabitants to funerals; to admit them all within the house, at great expense and trouble, when the family was by no means in a state to be harassed with wholesale preparations, or it may be, well provided, by the demise of a father, for extra expense. People seemed to forget, that to those who have long hung in tortured suspense over the deceitful revolutions of a death-bed, repose and quiet is absolutely necessary; and that after vigils of protracted sleeplessness and anguish, it may be dangerous, with unstrung

of unconcerned spectators into the inner sanctuary of domestic woe. Regardless of these considerations, however, multitudes were introduced; all the large rooms crowded, and sometimes a neighbour's apartments put into requisition; liquor and bread were handed round: for although in other countries they weep and fast, in this merry land, the chief part of our external mourning for the dead, consists in hearty eating and drinking.

This method of conducting burials, though an intolerable nuisance, was submitted to for many years, because it was the custom. As, however, the practice came within the range of drinking usages, an individual interested in the abolition of these, adopted means for a general change, which proved quite successful, in as far as the drink, expense, and invasion of health, and peace of families were concerned. The alteration was finally received with much favour and approbation by all ranks, and has been acted upon ever since. The first part of the reform-process, was a series of reiterated conversations with a wide range of individuals successively, upon the inconvenience and evils of the then method of interment, and the necessity of a change. As the doctrine of "Anti-usage" was at that date obscure and unknown, it took about eighteen months to convince a suitable number of inhabitants, that it was possible to attempt an alteration with a prospect of success. When matters were ripe a select meeting was called; some of the parties were influential, but the number was not above six and thirty; they all agreed, and signed a resolution, that when it should please Divine Providence to bring death into any of their families, they should resolutely adopt the new plan. The subscription paper was carried round, and more individuals attached their names; but in the meantime the usage power was broken; the whole community prepared themselves to abandon it. In one week's time (notwithstanding some wavering, especially of female relations) the new plan was adopted throughout, and fairly superseded the former ceremony. Besides the direct advantage obtained at the funeral itself, the change in some measure has altered the preliminary and posterior whiskey service we have before noticed.

An important corollary may be deduced from this relation, viz.—That when an artificial drinking usage is burdensome and pernicious, it does not require all the inhabitants of a district to sign obligations, or join *directly* for its abrogation: a very few determined persons, by combining together, will demolish a usage. In the case mentioned, thirty-six individuals changed a practice that, on account of the sensitiveness of men touching all matters connected with dead relatives, was thought to be quite inveterate and unalterable, and that over a community of thirty thousand inhabitants. I am most anxious that members of Temperance Societies should ever bear this principle in mind, when they are affected by despondency in contemplating the multitude of usages, and the multitude of persons

gation. All the artificial drinking usages are burdensome; they are in the nature of taxes; the inhabitants generally yearn to be quit of them, if they dared.

A Good Example.

A merchant who was in the habit of selling a considerable quantity of liquor, a Portuguese by birth, but who had settled on the Eastern Shore of Maryland, related the following account of his own experience:—

I went to a temperance meeting; the speaker said a good many things which hurt me very much. I felt angry with him, and would not go any more for some time; but a short time after, while I was absent from home, one of my neighbours sold a man a gallon of rum, he got drunk upon it, went home, and killed his wife. When I returned, I said to myself, what if I had sold this man the rum! No, but I did not sell it. But something said, but if you had been at home you might have sold it to him. I said to myself, I will sell off what I have very cheap, and then I will sell no more.—But something said, you may sell to some other man, and he may kill somebody—that won't do. Then I will send it back to Baltimore to the merchant I got it of—but something said that won't do. He may sell it to somebody who may get drunk and kill somebody also; that won't do. I heard soon after of a temperance meeting, I went there; I almost run, I jumped over the heads of the people; I said put my name down. Somebody said, Mr.——, what will you do with your liquor: Oh, I said, that is settled. So early the next morning I turned all the liquors out and pulled out the spicket, and said, from the earth you came, and to the earth you must go back.—*Maryland Temperance Herald.*

Wiser Today than Yesterday.

The frank and manly acknowledgment of an error, while it disarms censure, restores our self-respect, and we often make atonement to ourselves and others at the same time. An eminent clergyman, the president of a literary institution, in one of the southern States, lately rose before a large audience, and stated that he had hitherto withheld his name from the temperance society, simply because, inasmuch as he had not led, he would not consent to follow the example of others; but he stated that a certain degree of disquiet which he felt would allow him to persist no longer. Doubtless he returned home at peace with himself, as he was by this act of ingenuousness, greatly elevated in the estimation of others.—*Am. Temp. Paper.*

What one Glass of Rum Did.

It, since the only merchant in a

spirits, gave a glass of liquor to his negro man. The negro became excited by the liquor, and being displeased with his master, took the horrible revenge of murdering him. Thus one glass of liquor was the direct means of destroying two human beings, and of cutting them off from life and usefulness.—*Am. Temp. Recorder.*

Another.

A few weeks ago, two men went to the grocery or tavern, and clubbed for something to drink. Having drank and paid for the liquor, there were two cents to be received in change. The one said one cent belonged to him, and the other denied that it did. From words, they came to blows, and in the strife, one of them received a mortal wound. The survivor was arrested, and will expiate his crime upon the gallows, or in the state prison. In these two instances, ardent spirits in less quantity than a pint, costing no less than 12 cents, was the immediate cause of the destruction of four individuals; and of plunging at least two families into wretchedness and ruin, and unavailing grief. The consequences arising from that small quantity of liquor, will run on, in all probability, for one, two or three generations, and perhaps they will not cease to be felt till even the fourth shall have gone down to its kindred dust. The stains of vice, of guilt, are deep, very deep, and years are required to efface them.—*Id.*

Mournful Incident.

The whole catalogue of the dreadful casualties originating from ardent spirits, long and mournful as it is—cannot furnish a more melancholy, more heart-rending case, than occurred in this city last week. A labouring man was expected home to dinner, and among other things prepared for him, was his usual glass of rum. His only child, a fine little girl about three years old, unperceived by those around, got possession of the glass and swallowed the content—never thinking, in her childish innocence, but that she might take with impunity what she had seen her father delight to drink so often. As the rum was nearly undiluted, she shortly became insensible, and remained so until relieved by medical aid. This relief was but temporary. In the night she was seized with spasms, so violent that all farther medical assistance proved of no avail, and in twelve hours she died, the innocent victim of her father's vice.

What a subject is here for the reflection of a drinking parent. The father was not an intemperate man,—was only a “moderate drinker,”—“he worked hard and needed his glass at dinner to support his strength—and one glass will never injure any one.”

fully evident; true it did not kill the father, but the innocent little girl who would do as father did, drank, and was dead. The venom of the serpent's tooth is not more mortal to the child than the draught of health and pleasure which the father sips. Should ever again the miserable parent raise the cursed glass to his lips, will he not see reflected on its surface the image of his darling child, and hear the well remembered voice whisper in his ear,—“Oh father, you never said it was poison?”

The fact speaks more than words.—*Boston Mercantile Journal.*

QUANTITY OF GRAIN USED IN BREWERIES AND DISTILLERIES.—The excise returns of malt consumed by the London Brewers ending October, 1855, was 5,620,264 bushels. We saw it stated a few weeks ago in a New York paper, that two distilleries on Long Island alone used the enormous quantity of 150,000 bushels of wheat in a year for the production of spirituous liquors. It certainly is a question for political economists, whether restrictions should not be laid on the immense consumption of grain for such purposes. We have now in our country a great scarcity of wheat and rye, and already importations from the Baltic and other places are making to supply the deficiency—burdened of course with freight and charges;—these causes alone must operate to raise the price of flour considerably above the current means of the poorer classes, without at all allowing for the great number of distilleries throughout the country, the owners of which will bid high for grain, and thereby exercise a very important influence in still further increasing the market price.—*Athenæum and Visiter.*

On some False Pleas for Drinking Spirits

“Ardent Spirits are said to be necessary in very cold weather. This is far from being true; for the temporary warmth they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little gingerbread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather.”—*Dr. Rash.*

The seamen, sent annually by the Russian Government to winter at Spitzbergen, as one means of avoiding the fatal effects of the excessive cold, abstain entirely from spirituous liquors. In the 1st. vol. of “Memoirs of the Literary and Philosophical Society of Manchester” is a valuable paper by Dr. Aikin, entitled,—“Remarks on the dif-

some attempts to pass Winter in high Northern Latitudes." The inference, deduced from the comparison of a variety of cases, is, that those who drank vinous or spirituous liquors died;—those who drank water only, were preserved. "Convinced as I am," says the judicious and very estimable author, "that art never made so fatal a present to mankind as the invention of distilling spirituous liquors, and that they are seldom or never a necessary, but almost always a pernicious article in the diet of men in health, I cannot but look with peculiar satisfaction on the confirmation this opinion receives by the events in these narratives." As to those who maintain the necessity of drinking spirits in cold and moist climates, such as some parts of Scotland and Ireland, it is enough to reply, that the use of these liquors was unknown till about three hundred years ago. How did all the Northern nations of Europe and America subsist, before the invention of distilled spirits had yet reached them?

In Scotland we often hear whiskey recommended as the least noxious spirit. But is it noxious at all? Then why should we drink it? There is, however, no ground for this preference of whiskey to other spirituous liquors. "They are all poisons, and are nearly alike deleterious."—*Dr. Lettsom.*

"Of all the baneful compositions prepared with ardent spirit, shrub is perhaps the least so, if diluted with a proper quantity of water, because a very large proportion, possibly nearly one-half of the liquor, becomes in reality a kind of mucilage, (which is nutritious) by means of the sugar and fruit contained in it."—*Sanford's Practical Remarks on Wines and Spirits.*

Another plea for drinking drams is, that they are necessary to assist digestion after certain kinds of food, such as fish. If so, avoid those kinds of food. The fact, however is, that the stomach of a temperate and healthy person requires nothing whatever to promote the digestion of any reasonable meal; and that the swallowing of spirits contributes to promote digestion in any circumstances, appears by no means certain.

"The substances received into the stomach, that prove most hurtful to its operations, are intoxicating or fermented liquors. In order to observe the first effect of these liquors when of considerable strength, I caused an equal quantity of the same food to be given to two young dogs of the same litter. Immediately after feeding, three drachms of spirit of wine of commerce, mixed with a single drachm of water, were poured down the throat of one of the animals. In five hours both were opened within a very few minutes of each other. The animal, to which the spirit was given, had its stomach

nearly twice as full as its fellow. The bits of flesh were as angular as immediately after they were cut by the knife, at the time of feeding: they were also as firm in their substance. In the other dog, these angles were rounded off, and the pieces throughout much softer. Strong liquors are equally productive of indigestion in man. Many hours, and even a whole night after a debauch in wine, it is common enough to reject a part or the whole dinner undigested."—*Beddoe's Hygein Essay.*

The Effects of the Habit of Drinking Spirits upon the Teeth.

The following remarks concerning the effects of spirituous liquors upon the teeth, are the more deserving of attention, because they come from the late Mr. Fox, a most eminent dentist, as well as an enlightened philanthropist.

"When people have habituated themselves to the use of spirituous liquors, the injurious effects upon the teeth are more apparent. The teeth acquire a very stained and foul appearance; the gums, being more or less inflamed, are covered with a slimy mucus, and are often liable to bleed; the breath also becomes very offensive. And as the regular passing of the spirituous liquors over the tender skin of the mouth creates a constant degree of inflammation, the heat of the mouth is greatly increased. This state of the mouth is also kept up by the increased heat of the stomach, and when, by the debilitating effects of spirits upon that organ, indigestion is produced, the teeth very rapidly fall into a state of decay.

"General Norton, the Mohawk Chief, who was in this country a few years ago, was asked by a professional gentleman concerning the state of the teeth amongst the Indians. His reply was decisive upon this subject. 'When the Indians are in their own settlements, living upon the produce of the chase, and drinking water, their teeth always look clean and white. But when they go into the United States and get spirituous liquors, their teeth look dirty and yellow; and I have often heard, that they were frequently afflicted with the tooth-ache, and obliged to have their teeth drawn.'"—Published by Basil Montague, Esq. in "Inquiries into the Effects of Fermented Liquors," London, Johnson & Co. 1814.

Opposition to Temperance conquered by Prayer.

There may be, and doubtless are, many cases similar to the following; and with the hope of drawing them forth as evidence that the cause of Temperance is owned and blessed of God, and that more of the honour and glory of this offspring of Heaven may be His and not ours, you will allow me to state:—

In the town where I am now residing, lived a good Deacon, who, a few months since, (conscientiously I believe,) opposed any active effort in the cause of Temperance. He kept a little spirit, sometimes drank a little, and sometimes supplied his neighbours with it. I often conversed with him on the necessity of becoming a member of that society which has done so much towards preparing men's minds for the blessings of the Gospel. I spent several evenings in bringing forward every argument I could to convince him he stood in the way of the conversion of sinners. He would weep—he trembled. He was wretched—in body and mind. His wife—his child—his friends—pleaded; but all in vain. Never has a case of this kind weighed so heavily on my heart. It gave me many unhappy hours. I saw the sun of his influence in the church fast declining. I heard him sobbing a request to withdraw from the situation he held. I was afraid I had gone too far in urging him upon this duty. I resolved to close my lips on the subject and make his case a matter of secret prayer. I did, and others did, and God wrought the work we were so anxious to effect, and to God be all the glory. Unsolicited he requested the pledge, signed it, abandoned spirit from his house, became a happier and more useful member of the church of Christ, and has, I trust, by his firmness and example been indirectly the means of inducing a promising young man, his son, (for whose character and safety I trembled) to become with him a follower of that which is good and temperate. Will not this encourage us to pray more for those whose minds we cannot reach, and into whose hearts we have hitherto been unable to pour conviction.—*Newchampshire Observer.*

From the Temperance Record.

Licensed Taverns, &c. in the City of Toronto and Liberties.

There have been granted, by the Mayor and Aldermen, (in whom the power is vested by a Provincial Statute,) since the 5th day of January last, certificates to enable persons to obtain Licences for keeping taverns, and to retail wines, and spirituous liquors, viz:—

To 1st class houses.....	6
To 2d do do	26
To 3d do do	85

117

Licences granted to persons to enable them to sell beer, cider, &c. pursuant to a city law..... 32

Licences granted to shop-keepers, to enable them to sell wines and spirituous liquors, in any quantity over a quart, and not be drunk on the premises..... 31

NOTE.—To the above, may be added, upon good authority, that there are about twenty shop-keepers vending, who have not taken out licence; as also, upwards of one hundred and seventy low tippling and gambling houses where

spirits are sold in defiance of the law, the same not being licensed; so that, upon a moderate calculation, it may be stated as a fact, that there are upwards of three hundred and sixty houses in the city where potent spirits are sold, and, in most cases, where they are openly drunk, and that to a very great extent.

Original Articles.

Value of the Old Pledge.

A dialogue to the following effect took place between an advocate of Temperance and a journeyman tinsmith, in this city a few days ago.

D.—Well John, how goes Temperance? You signed the pledge I think last winter?

JOHN.—Yes, sir, and I have kept it faithfully, but I mean to give it up as soon as the year is out.

D.—Why so? You are the first that I ever heard of, who wished to draw back after he had kept the pledge faithfully for a while. What are your reasons?

JOHN.—Why I was told I would be healthier, and richer, and more comfortable, now I find it was just as well in all these respects before, as I am now. And my wife, who pressed me to join the Society at first, will tell you the same thing. My master too, told me I would be so much richer, and I am just as poor as I was this time last year.

D.—That is singular. You will at least have saved all the money you used to give for drink, unless you lay it out in some other foolish way?

JOHN.—Well, it all goes. And then I am laughed at in every company about not doing as others do?

D.—If you are convinced your conduct is right, you need not care who laughs. If ridicule could have turned me I should have turned back long ago; I have come through probably more of it than ever you will have to come through, yet I don't think of turning back. But are you sure you kept the pledge?

JOHN.—I could take my oath of it, I have never had spirituous liquors within my lips since, but once, that I took some brandy, thinking it was wine; but I did not swallow it?

D.—Oh, then you drink wine and I suppose beer too?

JOHN.—Certainly; there is nothing in the pledge against them, if one don't get drunk, and I have never been drunk since I joined?

D.—This accounts for your finding no benefit from joining the Society; I do not wonder that you are as poor as you were before, and that your wife should be careless whether you continued or not?

JOHN.—Why, my master who belongs to the Society does the same as I do, and a great number of others.

D.—I know it, and I am sorry for it. It is a mere mockery of Temperance Societies for beer and wine drinkers to belong to them. Beer and wine will cost as much money, and cause intoxication as well as spirits, and therefore should be equally excluded. No one can judge of the advantages to be derived from total abstinence, until he practices it. Practice total abstinence for a month, and take my word for it, you will not say it has done you no good. Till you try that, you cannot say whether Temperance Societies do good or not—and if you are not willing to try that, I must say, I consider it no great matter whether a man who drinks beer and wine, add brandy to the list or not.

BOSTON.—An Irish Temperance Society has been formed in Boston under the happiest auspices. They have published an excellent address to their countrymen in the United States and the Canadas, which we shall notice at greater length in our next number. At present we solicit the attention of our readers to the following

Letter of Dr Doyle,

Roman Catholic Bishop of Kildare and Leighlin.

We subjoin, in conclusion, the following letter from Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, to the Secretary of the Dublin Temperance Society, as his views on this subject are as well suited to the meridian of Boston as Dublin.

SIR,—I shall do all I can to aid your society, for how can any clergyman engaged in sowing the Gospel seed, be truly solicitous for its growth and increase, unless we be anxious to prepare the ground in which it is sown? Temperance Societies are in a league of brotherly love against a vice, which at this day is the greatest obstacle to the propagation of Gospel truth, and of pure and undefiled religion.

“Clergymen, of whatever creed, labour to enforce the divine morality of the Gospel; they often complain, and justly, that their labours in the pulpit are not seconded abroad by heads of families, even by those whose lives are blameless; but here are societies whose active members are cordially united, without danger of jealousy or division, in seeking to stem a torrent of iniquity, which, like the mountain flood, is gradually covering this portion of the Lord's vineyard. No person whose attention is directed to public morals, can fail to see, and almost touch the evils of drunkenness. Disease, poverty, crime, and even death in its most ignominious shape, grow naturally and quickly out of drunkenness. This vice enters like oil in the bones of a man, and is transmitted as an inheritance of woe to his children; it wastes his property, enfeebles his

mind, breaks down his frame, exposes his soul to almost certain perdition, and ruins his posterity; how, therefore, can any clergyman who labours to establish the kingdom of God in the hearts of the people, fail to rejoice when he sees good men of all classes come forward zealously and disinterestedly, to assist him in turning away their less fortunate brethren from this most absorbing vice, *that root of all evil in Ireland—excessive drinking!* I call it the root of all evil, for verily, I don't know any vice that has not its origin in drunkenness, or does not receive increase from it.

“I am not competent to judge—I do not stop to inquire whether the means employed by Temperance Societies are those of all others best calculated to promote the end in view—most probably they are the very best of all means at present practicable—but even if they were not, and if these societies did not present to us, as a proof of their efficacy, a great portion of the American people, and not a few of our own, reclaimed from drunkenness, yet, in my opinion, they deserve, on their own merits, our best support; for your rules are good—they are unmix'd with evil—their excellence and perfection are their only reputed faults; but certainly, we who believe that “the kingdom of heaven is taken away by violence, and that the violent bear it away,” should not lightly reject a mode of reforming public morals, whose only imputed fault, is, that it offers violence to passion or guilt, or proposes to men the perfection of living soberly and justly in the world.”

Letter to the Editor

WHAT CAN BE DONE?

Mr. Editor,—Through your paper, I wish to lay before the public a brief statement on a very important subject.

The subject of intemperance has attracted the notice of many on both sides of the Atlantic. A petition, signed by the Chief Justice of Montreal and most of the ministers of religion in that city has been forwarded, praying our beloved Sovereign to recommend to the Legislature to take the subject under their most serious consideration, and adopt such measures as they may think best calculated to check the great and growing evil of intemperance. It appears on the best ground that, fifty thousand lives and more than fifty millions of pounds are annually lost in the British Empire in consequence of intemperance. Should the Cholera, or some foreign enemy destroy the same number of lives and the same amount of property, would not all the nation be alarmed? And would not every possible effort be made to put a stop to such an evil? And are not all called upon to make every possible effort to check the progress of intemperance in Canada; for here, as well as in other parts of the Empire, it is making the most alarming ravages. What can be done? The answer is plain.

Let no more intoxicating liquid be made, or if made, let none be sold except for medicinal purposes. This we all admit, would put a stop to

the evil; but what is called the moderate use of it will never effect the cure.

Let public lectures be given frequently, and Temperance tracts be circulated. Temperance agents and advocates must hold discussions, urging both publicly and privately the importance of strict Temperance.

Let Ministers of the Gospel and all the teachers of Schools address those under their care upon this interesting subject. And, should ministers and teachers sign the pledge, no doubt, many of those under their care would do likewise.

Should any say this is too strict and going too far—in reply, it may be said that, Paul taught to abstain from eating flesh, drinking wine, and doing any thing which might make a brother offend. If Christ and the Apostles made great sacrifices for the public good, shall not all great themselves Christians strive to imitate them?

That God Almighty may assist all in taking up their cross and following Christ, is the prayer of

A CHRISTIAN PATRIOT.

November 5, 1836.

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.—*Mark Knight's Translation.*

MONTREAL, DECEMBER, 1836.

Temperance Soiree.

Some Scotchmen connected with the Temperance Society here, desirous of testifying their attachment to their native country by celebrating the festival of St. Andrew, and being prevented from taking any part in that celebration as conducted by the St. Andrew's Society of Montreal, on account of its inconsistency with Temperance principles, determined this year to have a celebration of their own, which should be more favourable to the sacred cause of Temperance and rational enjoyment. Accordingly they resolved to have a Temperance Soiree, on the 30th of November—the day that Scotchmen claim as their own, above all the rest in the Calendar. This meeting, the first of the kind, we believe, that has taken place on this side the Atlantic, has gone off with the greatest eclat. We have stopt the publication of the *Advocate*, that we might be able to present our readers with an account of it this month—we proceed, therefore, to lay it before them.

When we entered the large hall of the Mansion-House in which the meeting was held, the scene which presented itself was of the most dazzling description. The room

was beautifully decorated—a large transparency, filled with Temperance mottoes and representations, was placed behind the chair. It was executed, we understand, by Mr. Duncan, and produced a fine effect. It was surmounted with evergreens, tastefully arranged, and the windows along the whole length of the hall were also adorned with garlands of evergreen, interspersed with Temperance rules and maxims, printed on large sheets of different colours. These decorations reflected high credit on the judgment of Messrs. Fraser and Morton, to whose care they were committed. The floor was crowded with beauty and fashion, the greater part of whom wore appropriate badges. As we were contemplating the gay throng, the band suddenly struck up the stirring tune of "*The Highland March.*" The very floors seemed to tremble under the effect of their instruments, and we will venture to say that every Scotchman felt his heart beat quicker. A full choir of singers was likewise placed on the right of the chair, under the direction of Mr. Fitts, who performed several pieces with great taste and effect, one of which, a parody on "*Auld Lang Syne,*" we have transferred to our columns, as it was prepared for the occasion, by a member of the Committee.

Tea was handed round at seven o'clock, the band in the mean time performing some appropriate airs. At the conclusion of this repast the Rev. W. Taylor was called to the Chair, and made an address to the company, which was received with rapturous applause. After stating that the Soiree was a new kind of meeting to the population of this place, he said, it might be expected that he should make some remarks respecting its nature and design, as they differed from other public meetings. With this view he submitted the following observations:—

It is natural to suppose that when society was in a state of barbarism, or just emerging from it, men, being destitute of intellectual resources, would feel it difficult to fill up the time allotted for a public meeting with entertainment from this quarter. Hence, to prevent the time from hanging heavy on their hands they would feel themselves necessitated to introduce feasting, and drinking, and dancing, and card playing, and such like expences. These things, therefore, however fashionable they may be at the present day, are to be regarded as relics of barbarism—evidences of a barren state of the intellect, and the company that resort to them virtual-

ly acknowledge that they could not keep up the interest of a public meeting for a few hours without some auxiliary of the kind. Such is the power of custom, that these things have remained after the age of barbarism has passed away, and so tenaciously are they held, that for their sake every thing of an instructive and intellectual kind is almost wholly excluded from the public meeting. So that instead of improving the manners and the character of a people as they ought to do, public meetings have been so viciously conducted as in most cases to prove highly injurious to both. Benevolent men, deploring the evil consequences arising from them, and the health and time which were wasted in attending them, endeavoured to bring about a reform, by introducing meetings of a different kind, which have been called Soirees. Feasting, and drinking, and dancing, and playing at games, all of which put a veto on profitable conversation, have been excluded, and in their stead have been introduced conversations and discussions on any profitable or interesting subject, the reading of essays, making short addresses, recitations, &c. exhibiting scientific experiments and illustrations, &c.—all of which are so mixed with some harmless amusement as to prevent the meeting from assuming the appearance of a lecture room. The design of these meetings then is twofold—to correct public sentiment, by showing that men can enjoy themselves in a public company without resorting to such expedients as feasting and drinking intoxicating liquors; and to reform public morals, by preventing the evil consequences attending meetings where these expedients are resorted to.

After thus stating the nature and objects of the Soiree, as distinguished from other meetings, and showing how much more it deserved public countenance and support, he referred more particularly to the object of the present meeting. He viewed it as connected with the *Anniversary of Saint Andrew*, styled the tutelary Saint of Scotland, and the progress of the Temperance Reformation. Under the former of these heads, he led his hearers back to their native land, and delighted them by recalling the pleasing associations connected with it. Under the second, he ridiculed very successfully, the absurdity of pretending to honour our country by having a set feast for the purpose, to be washed down with a larger than usual quantity of "wine and other poisonous liquids." The following very appropriate extract from a late work of J. Dunlop, Esq. was here read:—

"It will be found difficult to answer the pointed demand of a foreigner, with regard to the peculiar virtue which is conceived as attached to drinking a person's health; and whether precisely the same courteous sentiment might not be as well brought out by

dancing, eating, or swimming, for the same purpose.* Perhaps the custom originated in the practice of offering libations at feasts to the gods, or to chiefs; or of pledging in ancient feudal times, when at a mingled feast of friends and foes, one guaranteed his neighbour's throat while drinking. Barbarous usages should cease with barbarous ages. At a time when the commons of France seemed drawing to a taste for ardent spirits, Louis XIV. had the good sense to perceive the effect that the drinking of healths, and other complimentary modes among the higher circles, produced upon the nation at large, and he disused the custom in his own case, and abrogated the former wine courtesies at his Court. The Church of Scotland, wisely remarking the dangerous tendency of "health-drinking," forbids the ceremony among its members: 'tis a pity that this prudent and Christian caution should every where be rebelled against. A great authority in this Church, Mr. Durham, observes, that "it is an uncouth and strange thing, and even unnatural, that neither a man's appetite, nor his health, nor the time of the day, nor his ordinary diet, shall be the reason or occasion of a man's drinking, or the rule whereby to try the convenient when or season of it: but whenever a man shall make such and such a bargain with me, or pay me for, or get payment from me of such and such things, that must be the rule of my eating and drinking! wh t beast would be thus dealt with? There is a drinking of healths—by this means forcing, tempting, or occasioning, drinking in others; this is one of the highest provocations to drunkenness. What can be the use of drinking healths? It was a notable saying of a great man, solicited to drink the King's health, 'By your leave, I will pray for the King's health, and drink for my own.' This practice will probably be found to have arisen from heathen idolaters, who used libations to Jovi, Baccho, &c.: it is certain there is no vestige for it in Christianity, nor any reason for it.†

"The system of toasts at public feasts is naughty: it would be difficult to discover the real connection that exists between wishing prosperity to a cause or an individual, and simultaneously swallowing wine, but it is not difficult to perceive, that an eloquent speech, or pathetic appeal, is in fact vitiated and degraded by adding a glass of punch to its conclusion. Perhaps the public will require, in this country, to be further indoctrinated into the mysteries and consequences of drinking usage, before they will submit to any direct invasion of the glorious British privilege of giving toasts at civic dinners. A few words in passing, however, may be thrown out on this topic. In connecting a sentiment, or expression of goodwill, of admiration or adherence, with liquor, a certain force is used on all the company, unfavourable to temperance and moral liberty. When gentlemen affirm, that now-a-days they are not required by convivial law to swallow bumpers, perhaps it would be fitting they should consider,

* See tour of a German Prince.

† Act of General Assembly, 13th June, 1646, No. XI.

‡ The Rev. Mr. Durham on the Tea Commandments.

that although incipient civilization on this point has begun to emancipate the upper ranks from such servitude, yet that large masses of the inhabitants are still enthralled on occasions, public and private, to "bumpers, true bumpers, real bumpers" of liquid fire; and *no heel tops*. Surely it is possible to make a speech at a public feast—to panegyricize a given character or system—to convey the most useful views of moral, political or literary truth—to breathe most hearty wishes for the welfare of any scheme or individual—without confirming all that has been said, and clenching it, by the unmeaning ceremony of swallowing a mouthful of liquor. Dispassionately considered, a declamation on the conduct of public affairs, with a glass of punch tugged to its end, is a combination nearly akin to the burlesque, and infuses a taint of doggerel into what might otherwise be a sublime appeal to the passions or the reason."

The reverend gentleman then concluded by offering, as Chairman of the meeting, and in the name of all Scotchmen present, their fraternal respect and esteem, to all their brethren of different countries attending the meeting—Englishmen—Irishmen—Americans and Canadians—although this was not accompanied with the usual bumper, yet the applause which followed seemed to testify that it was as sincerely received.

After the Chairman's address a hymn was sung by the choir; and the meeting then listened to an "Eulogy on Eminent Scotchmen," read by J. Dougall, Esq. This paper was one of great excellence, it contained many passages whose eloquence was of a high order—it gave just and original views of the character of many of the eminent men of Scotland, and was well fitted to lead the audience to imitate their virtues. We could not help thinking that it was a much more rational way of spending a Saint Andrew's celebration, to have our attention directed to the good and the great of our native land, than to spend it in riotous feasting. We give the following extract from this paper, not because it is the best passage which might be selected, but because it is the only one which alludes directly to the subject of Temperance:—

"The only other living Scotchmen whom I shall take leave to notice, are John Dunlop of Greenock, and William Collins of Glasgow,—men of practical philanthropy, who have struggled against almost incredible difficulties to arouse the nation to a sense of its danger, from the all prevailing custom of using intoxicating drinks. I spoke of the education which Scotchmen received, and the beneficial effects which it produced, but I

regret to say, that these effects were very often destroyed, by another sort of education which they received, namely, that of using and relishing intoxicating drinks. Yes, my friends, till recently this was part of the education of all classes in Scotland—and before this baneful custom we have often seen the brightest genius fall, and the most eminent virtues succumb. What is it that causes so many intelligent and well educated Scotchmen to run in foreign lands a short career of dissipation, ruin, and death, but the cure which was taken to initiate them into habits of drinking at home? When the men whom I named began their labours, the curse of intemperance hung above every class of the community; for usage and custom rendered it imperative on all classes to partake, upon almost every occasion, of a deadly, though slowly operating poison, till the chains of habit, prejudice, and appetite, were so firmly bound around the whole frame of society, that even such men as Dunlop and Collins must have shrunk from the task of breaking them, had they not been sustained by the Grace which is from on high. But thanks to the God whom they serve. Some links of the chain have been detached, and the whole mass must ere long fall to the ground, and leave our beloved country to run her race of benevolence, happiness, and glory, free and unfettered."

It was intended that the Rev. Mr. Bosworth should next address the meeting, but the lateness of the hour prevented his address from being received. Fruit was then handed round, the band playing in the meantime, and the meeting was dismissed after a few remarks from the Chair.

This was the most splendid meeting we have ever witnessed in Montreal—it must be regarded as a complete triumph to the cause of temperate and rational enjoyment. The object contemplated by those gentlemen with whom the meeting originated, has been completely accomplished, that is, it has been proved to the satisfaction of all, that men can enjoy themselves at a public meeting without the excitement of intoxicating liquors. To every person present, and there could not be fewer, we think, than 250, the evening was one of unmingled gratification—satisfaction and delight beamed in every countenance. We hope that a salutary influence will emanate from it,—that it will prevent the recurrence of public dinners, and will lead our citizens to celebrate their anniversaries in a manner which all will admit to be both more rational, and more conducive to morality, and which is now proved to be attended with greater enjoyment.

PROGRESS OF The Temperance Reform.

Foreign

SWEDEN.—The following is a translation of an editorial article in the *Aftonbladet*, published at Stockholm, of the 21st of June. It shows with what interest and respect the exertions made in this country in the cause of Temperance, are regarded in Europe.—*N. Y. Commercial Advertiser.*

"An interesting proof of that spirit of philanthropy which in the United States of America embraces so many of the dearest and most important objects of human exertion, is afforded by a mission to Europe, on behalf of the Temperance and other societies in America, in order to give impetus to the cause of Temperance, and to obtain information respecting the present state of that cause in the different countries of our continent. An American gentleman, Mr. Baird, from Philadelphia, equally distinguished by his literary acquirements, and by his excellent character, having with his family spent some months at Paris, has undertaken this journey with the view alluded to above. Mr. Baird has lately made a short stay at this place, after having visited London, Hamburg, and Copenhagen, and by the American Charge d'Affairs at our court, Mr. Hughes, he has had the honour of being introduced to His Majesty the King, and to his Royal Highness the Crown Prince, both which august persons testified their interest and sympathy for the object of Mr. Baird's mission. On this occasion Mr. Baird had the honour of delivering to His Majesty and to his Royal Highness, copies of a work published by him at Paris this year, entitled *Histoire des Societes de Temperance des Etats Unis d'Amerique*, and His Majesty was pleased to express a wish to see a work so well calculated to convey an idea of the greatness and importance of the moral reform brought by the Temperance Societies, translated into our language. As a testimonial of his sympathy for that great and good cause, towards which the best energies of Mr. Baird are directed, His Majesty presented him with a large medal of gold, having His Majesty's likeness on one side, and on the other this inscription—*Illis quorum seruere labores.*"

England.

ACCOUNT OF THE LIVERPOOL FESTIVAL.

The *Preston Temperance Advocate* for September, contains reports from many of the Societies in the North of England. We extract some of the more important statements.

LIVERPOOL.—It is truly gratifying to find that the tee-total cause at Liverpool is making rapid progress. A six days' festival was held, commencing on Tuesday, July 18th, during which, not less than 500 members were added. On Wednesday, a tea-party was held, upon a scale exceeding in magnitude all that has ever been attempted in that department. The great room, where tea was provided, was fitted up in a style of elegance surpassing anything we could have imagined. The platform, and the orchestra for the band, were most tastefully decorated, and did great credit to the conception of Mr. Metcalf, upholsterer, London-road. The beams and

ted with evergreens and appropriate mottoes. The tables were laid out with tea equipage, interspersed with flower-pots filled with roses, &c. These, with the evergreens, were given by our highly esteemed friends, John Cropper, Jun., Esq., and James Spence, Esq. The tables were arranged by Mesdames, Jones, Stanley, Booth, and fifty other ladies, who presided at the tea-tables in a most praiseworthy manner. When the parties sat down, in number about 2,500, a most imposing sight presented itself. Wealth, beauty, and intelligence were present; and a great number of reformed characters, respectably clad, with their smiling partners, added no little interest to the scene, which was beyond the power of language to describe. Previous to the tea party, was the procession. At one o'clock it moved from the Queen's-square, in the following order: The Youth's Society, with various banners; the Warrington Tee-Total Band, which, from the number of the tunes played, and the superiority of the music, did very great credit to tee-totalism; then followed the gentlemen of the town and neighbourhood, among whom were John Cropper, Jr. Esq., W. Kay, Esq., T. Sands, Esq., J. S. Spence, Esq., George Miller, Esq., and Mr. T. B. Hayward, Rev. F. Beardsall, Manchester; Hawkes, Nantwich; Akins, Prescott; and Messrs. Pollard, Holker, &c. &c. These were followed by the committee of management; then the members, three a-breast.—After these, another branch of the society preceded by a band and headed by John Finch, Esq., and Messrs. Cowper, Muted, Cole, and other gentlemen; afterwards the members. Then followed the club of Rechabites, in uniform, with badges and wands. A great variety of banners, bearing various devices and mottoes, waved in the air; and the whole procession assumed one of the most interesting and imposing sights which the inhabitants of Liverpool ever beheld. On Monday and Tuesday evenings, meetings were held in the Music Hall, Mr. T. B. Hayward, and J. Spence, Esq., severally occupying the chair. In addition to the interesting addresses of the Rev. J. Barker, and Mr. R. Holker, many reformed characters delivered most impressive statements. On the Wednesday, J. Cropper, Jr. Esq., being called to the chair, it was suggested by Mr. T. B. Hayward to the chairman, that it would be impossible for the friends at either end of the room to hear the speakers from the platform. After a little consultation, arrangements were made for the assembly to divide itself into three parts. Two vice-chairmen were then appointed, with suitable speakers, to address the audience at each end of the room. The public may form some idea of the size of the room

date three thousand persons, and for three distinct meetings to be held, without interruption, at the same time. It was observed at one time, that an Englishman, a Welchman, and a Scotchman, were addressing the meeting at the same moment. Once or twice, a little interruption took place, but it was merely the effect of sympathy and good feeling. The cheering in one part of the room was extraordinary; it seemed to electrify the assembly; and as if all had received the shock, they united in giving utterance to their unbounded joy. Such a delightful meeting, perhaps, never was convened before; and we believe the remembrance of it will be one of the last expiring impressions made on the minds of many present. The Thursday and Friday nights' meetings were held in the Music Hall; addressed by the Rev. F. Beardsall, Mr. Follard, and others, W. Kay, Esq., in the chair; and on Saturday evening, the meeting was held in a large room in Lime-street, kindly granted by the directors of the railway.

This week's festival has brought the cause of tee-totalism before the public in such a manner, as to produce a strong impression in its favour. Few places possess the means of forwarding the good cause like Liverpool, and it is hoped that the impetus now given will be beneficially felt all around.

Canada.

LETTER FROM A CORRESPONDENT AT HULL.

HULL, Nov. 15, 1836.

DEAR SIR,—I embrace the present opportunity of giving you an account of the progress that Temperance is making in the neighborhood in which we reside. Our Report given in, in February last, was very brief, as we could not furnish material likely to make a lengthened statement in any degree interesting. Since that period, however, a very pleasing change has taken place relative to the Temperance cause—our old members are more firmly established, more alive to their duty, and evincing greater zeal in promoting their principles—some who stood aloof, choosing to remain neutral, are now openly decided—others who spoke evil of this way, and did much to impede our progress, are now making common cause against the common enemy. As might be expected, the happiest results have followed; the Society, once feeble and struggling with opposition, is gaining a consistency of character that has already rendered respectable and promises it continued and increasing prosperity. The causes of this change it may be well to mention, were the adoption of the tee-total pledge and the circulation of your very useful paper—both were instrumental and necessary in effecting the change. The paper without the pledge, or the pledge without the paper, would equally have failed of success. Not that we were ignorant what course to pursue, the path of duty was already very plain: but we all know, that the mind may have discernment enough to discover what is right, and not have consistency enough to put it in execution. Tee-totalism, we knew well, was the only refuge, the only antidote against the inroads of intemperance—yet not till induced by the per-

gress of the good cause, might here be introduced, one or two, however, may suffice for the present. One individual, exerting some degree of influence in this place, was formerly a faithful friend of the "bottle," and opposed to our little society; since we adopted the "sweeping measure," he has joined our ranks, and is on our list of *Comites*; he is now an advocate for that cause, which, by his example, he labored to destroy—his zeal in the cause indeed is very commendable. An acquaintance whom he was anxious to convert to the tea-total system, promised to embrace it, provided he would give up the use of tobacco, no easy thing to a man accustomed to the use of it for twenty-five years—he said, however, he would try, and being successful in renouncing the bad habit, his friend's name also stands upon the Temperance list.

Another society, similar in character to ours, has been formed on the Gattineau River, distant from us nearly nine miles. Since the first arrival of the *Temperance Advocate*, we have always been in the habit of sending a few to that neighbourhood. These have been gratefully received, and been the happy means of exciting a spirit of enquiry, and a strong desire for the establishment of a Temperance Society among themselves. Accordingly, in June last, a society was formed, consisting of eight members only, now they number twenty-nine; and, considering the population, and the opposition they meet with, they are doing extremely well. They are desirous of procuring a regular supply of *Temperance Advocates*. A contribution has been raised for this purpose, and the money inclosed is the amount collected. It is not much, but they certainly merit the praise of "having done what they could." The settlement is poor, being yet in its infancy. As for ourselves, we are not able to do much, we shall send, however, now and again, what remittances we can, for the papers we receive. To conclude, I may safely say that, whether we look backward on the past, around us on the present, or forward to the future, we have every reason to thank God, and take courage.

Wishing you and the cause every success,
I remain, yours, &c.

GARDNER CHURCH.

Mr. James Court, }
Montreal. }

Varieties.

VIRTUES OF PORTER.—A man who had been quaffing porter till he was completely drunk, hiccupped out that porter was both *meat* and *drink*. Soon after, going home, he tumbled into a ditch, on which, a companion who was passing him observed, that it was not only *meat* and *drink*, but *washing* and *lodging* also.

RESULT OF TEMPERANCE.—It is stated that the registers of the society of quakers in London show that one half of them live to the age of 47 years, whilst one half of the general population of that city die before they are 3 years of age. One in ten among the quakers arrive at the age of 30, but among the mass, only one in 40. If this statement is true, of which we have no doubt, it offers a strong argument for temperance, not merely abstinence from ardent spirits, but temperance in all things. The temperance of the quakers in enjoyment of all exciting sensual pleasures, and their almost universal equanimity of temper is well known, and to it may further be attributed their extraordinary longevity.

in the following anecdote, reported to have lately happened in Glasgow. On a reduction in the price of whiskey, its votaries, rejoicing at the circumstance, indulged in extra quantities. One man, oppressed with this sense-destroying liquor, fell insensible into the gutter of the street. A dog, commiserating his condition and situation, seized the collar of his coat, struggled until it removed the head of the drunkard from the gutter to the curb-stone, and apparently enjoyed the success of the effort to better the man's position; whilst he, the human brute, lay cursing his disturber, by calling him a thief! What answer can be given to the question, as to which was the superior animal of the two—THAT DOG, OR THAT DRUNKARD; but that the former was the more reasonable animal?

DEATH BY GIN-DRINKING.—On Tuesday night James East, a coachman in the employ of Mr. Kerrison, a proprietor of stage coaches on the Clapton-road, met his death in the following manner:—He was in a half-drunken state in the tap at the Crooked Billet Inn, Clapton, and a pint of gin having been supplied to the company on his account, he at first demurred to the payment, but afterwards said that if he had to pay he would also drink. He accordingly took up the pint of gin and drank it off. The momentary frenzy which the ardent spirit created was speedily followed by a state of insensibility, and he expired in a few hours afterwards in his employer's stables adjoining. He had been for several years known as one of the smartest coachmen on that road.—*Globe*.

An inquisition was held on Wednesday, before Mr. Payne, at the Horse and Cart, Water-lane, Fleet-street, on the body of Sarah Ann Moscati, a child three years old, belonging to poor parents. The child, it appeared, on Friday morning, being left in the room by itself, got hold of half a quartern of gin that had been sent for by the mother, and was brought in in a cup and placed on the table. The child swallowed the whole of the gin and was soon after seized with vomiting; then came a heavy sleep, followed by convulsive fits. Mr. Bradford, surgeon, of Fleet-street, was sent for, and prescribed what he thought necessary, but it proved unavailing, and the child died on the Sunday evening. It was a very weak child. The mother excused herself for sending for gin so early in the morning, by saying she wanted to get change for a sovereign. The Coroner remarked it was a pity she had not sent for tea, sugar, or some useful article. Verdict—Accidental death.—*Globe*.

We are informed by Sir Henry Spelman that, "in the reign of King Edward the Third only three taverns were allowed in London; one in Chepe, one in Walbroke, and the other in Lombard-street."

Facts justify the conclusion, that alcohol has within the last thirty years, cut off, in the United States, more than thirty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, "Thou shalt not kill," into the presence of their Maker. (See Permanent Documents American Temperance Society, pp. 28, 203, 206, 405, &c.)

NOT HALF ENOUGH.—An Irishman being asked how much is enough, said, a pint is enough, but two pints are not half enough.—The man who drinks no alcohol, never thirsts for it—he who drinks, desires more. How preposterous the attempt to quench thirst by a limited quantity of a habit-forming desire for

WHAT IS MODERATION? (i. e. moderate drinking.) It is somewhere, replied a shrewd fellow, betwixt a glass and a barrel.—*Preston Advocate*.

A JOINT CONCERN.—A tradesman in the West Indies, advertises for sale, best London wine—and Coffin furniture.—*Id.*

Portry.

Auld Lang Syne.

TUNE—"Should auld acquaintance"
SUNG AT THE TEMPERANCE SOIRÉE, ST. ANDREW'S
DAY, 1836.

Should auld acquaintance be forgot
And never brought to mind,
Should auld acquaintance be forgot
And days of lang syne.

CHORUS.

For auld lang syne my dear,
For auld lang syne;
Our hearts o'erflow w' kinness yet
For auld lang syne.

Though distant from our native land,
We mind her mountains blue,
Her heathery hills and primrose glens,
Her gowans wet with dew.

We need not fill the madd'ning bowl,
Nor drink the sparkling wine;
We feel our hearts o'erflow with love,
At thoughts of lang syne.

Can we not grasp a brother's hand;
Or, greet a welcome guest,
Without a fiery draught to curse
The day we honour best.

Yet, still amidst our festive joys,
We sadly call to mind;
That oft we drank the drunkard's drink,
In days of lang syne.

And though that drink we taste no more,
Yet thousands drink it still,
Haste then, and let us bring them too,
Our happy ranks to fill.

Here's welcome to the friends we love,
From lands wher'er they come,
And hail to thee Columbia's land
Where Temp'rance has her home.

Here's fond regrets for friends we've lost,
And loved one's left behind,
Though far away, our hearts are near,
When thinking on lang syne.

Original.

Hymn.

Thou author of Temp'rance appear,
And over our meetings preside;
Be concord and unity here,
Be discord forever destroyed.

Our Temperance efforts now bless,
And thousands of drunkards release;
Raise men from the lowest abyss,
And fill them with comfort and peace.

Domestic enjoyments will flow,
And blessings unnumber'd abound;
The fruits of sweet abstinence grow,
Diffusing their fragrance around.