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THE CANADA Temperance Advocate.

No. I.

MAY, 1835.

VOL. I.

Selected Articles.

A Complete View of the Principles and Objects of Temperance Societies.

BY THE REV. JOHN EDGAR, PROFESSOR OF DIVINITY, BELFAST.

TEMPERANCE SOCIETIES lay as their foundation two great laws—Christian charity and self-preservation. They neither propose to employ a means of reformation superior to the Gospel, nor different from it, but merely to put into practical operation principles which the Gospel has taught. There is no account, it is true, of their establishment in the New Testament, more than of the establishment of Bible or Missionary Societies; but all the principles on which they are founded, and which they teach, are to be found there. Their object is to produce a great change on public opinion and practice; their instrument for effecting this is not coercion in any form, but simply the truth spoken in love. Knowing that prevention is better than cure, their desire is to cut off the sources of drunkenness, and these sources they conceive are found in the opinions and practices of the temperate. Believing the community to labour under gross deception respecting the properties of intoxicating liquors, they are anxious to elicit discussion, and to disseminate truth. It is their object also to awaken public attention to the incalculable and increasing evils of intemperance, under which our country groans, and to the imperative calls upon every man to employ the means with which God has furnished him for the destruction of a plague before which all that is noble and good in our land is fading away. Past years have furnished delightful evidence that union is strength; and this principle they are desirous of turning to good account, by directing against intemperance the concentrated influence both of the precept and example of temperate men. Temperance Societies are societies of the temperate—united, not on the ground of a common principle, but of a common practice—abstaining from the use of distilled spirits, and discountenancing the causes and practices of intemperance. A general view of the principles and objects of these societies I now lay before you.

The Gospel is emphatically the "law of liberty"—the liberty of doing what love makes delightful. It is most consistent with such liberty to make every sacrifice consistent with health and duty, rather than cast a stumbling-block in the way of a brother. The Christian has the highest warrant for the use of animal food; yet he cheerfully foregoes his right when the exercise of it would hurt the conscience of a brother, would excite prejudice against religion, or, by the power of example, would induce a brother to sin. "It is good," says the unerring oracle, "neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." The Christian is not forbidden the use of wine, as the Nazarite of old; he does not consider the use of

wine to be sinful; yet, when he finds that his use of wine throws a temptation in his brother's way, and affords an apology for excess—when he finds that intemperate opinions and practices prevail to an alarming extent, and that so many stumble, and are offended, and made weak—then he suits his conduct to existing circumstances: his language is—"All things are lawful for me, but all things are not expedient; and I will not use, while the world stands, that whereby I make my brother to offend."

The apostle Paul would have commended his brother Timothy for acting on this good and wholesome rule of Christian charity, had not the infirm state of his health required the medicinal virtue of a small portion of wine. Paul, therefore, exhorts him, in the spirit of medical prescription, "to use no longer water," as his only drink, according to his former practice, but to use a little wine for his stomach's sake and his often infirmities.

Though, therefore, a certain use of wine is allowed in Scripture, yet every man is not only at perfect liberty to refrain from its use when he pleases, but there are circumstances in which abstinence from it is highly commendable, and consistent with the noblest principles of Christianity. There is nothing wrong in abstinence from any particular kind of meat or of drink. While an all-bountiful God has furnished us with a rich variety of articles of food, he has laid us under no necessity of using each and all of the different kinds. Some of them we may choose, others refuse, as our taste or our reason dictates. There is no breach of a divine command, no disrespect shown to the good creatures of God, in making a choice among the different articles of meat or of drink. Every man is exercising such choice, freely, every day, for the sake of his health or his appetite; and no one counts it wrong. Should either blame, then, or ridicule be attached to him who abstains for the sake of his conscience? "Has any man a right to compel me to drink wine, or to quote, in justification of his tyrannical conduct, 'Every creature of God is good, and nothing to be refused?'" I have just as good a right not to drink as another has to drink; and Temperance Societies will deserve the praise of all good men if, in the midst of a host of compulsory customs and courtesies, they should be able to do no more than establish the right of refusing.

In establishing such a right, they will be doing no dishonour to Him who, though the Creator of the vine, commanded the Nazarites to abstain from all that it produces, and who highly commended the descendants of Rechab for evidencing, by abstinence from wine, their obedience to the wise injunction of Jonadab their father. No sincere Christian can consider abstinence from wine to be sinful, after having reflected on the language of Christ respecting John the Baptist: "Among them," said he, "that are born of women, there hath not risen a greater than John," and yet "John came neither eating bread nor drinking wine." To command to abstain is anti-Christian—

to abstain is an exercise of Christian liberty.

We require not to be told, then, of the allusions made in Scripture to the use of wine. We know them; but we know, too, that the usual beverage of the Jews was water, and that the Jews were deservedly considered a temperate people. No member of a Temperance Society asserts that it is sinful to drink wine—he has no desire to affix a stigma to its moderate use; all that he contends for is that what is perfectly lawful may, under peculiar circumstances, become inexpedient; in the midst of unbounded intemperance, he is anxious to draw, between his own practice and that of the multitude, a clearly defined line of separation; and being most desirous not only to shun all appearance of evil, but to mark, in the strongest manner, his abhorrence of intemperance in all its stages, he evidences by his practice his conviction that the state and taste of society have been grievously vitiated—he withdraws himself from all connection with those opinions and practices by which, in the present depraved state of society, the use of intoxicating liquor is made essential to health and social intercourse, and from which, as the most prolific of all sources, springs the overwhelming drunkenness of our day.

Such a course of conduct would be most justifiable and proper, even with respect to the wine usually spoken of in Scripture. It may be laid down as a general position that all vinous countries are temperate. France, with all its infidelity, sets a noble example of temperance. But, suppose that in such a country as France wine should be so horribly abused as to become the bane and curse of the country, then the truly Christian spirit would call for extraordinary means of reformation suited to extraordinary exigencies; and to avoid every apology for excess, as well as to stamp evil practices with the strongest reprobation, would abstain from that which caused stumbling and offence, and weakness. The mere circumstance of the article abused being a good creature of God would present no objection to such a course of conduct; for an article good in itself may be so prostituted as to render its use by an enlightened conscientious mind wholly inexpedient. The meat offered in sacrifice to idols was not changed in its nature by being presented to that which, as a mere creature of imagination, "is nothing in the world"—it did not cease from being a good creature of God; and yet the primitive Christians did not hesitate to abstain from it, on account of its having been prostituted to base purposes. It would be easy to find similar illustrations in a multitude of cases, where the wise and conscientious abstain from things indifferent, solely because they have been abused.

The state of society with us, however, is wholly different from what it is in vinous countries—from what it was in the temperate Judea. By the use of ardent spirits—a powerfully intoxicating stimulus—a false taste has been created, which loathes the light weak wines of the east, and which is gradually exalting the strength of all intoxicating liquors to that false standard which ardent spirits

have created. What would the simple fermented juice of the grape be to a population like ours, swallowing down such huge masses of liquid fire? Even our best wines are mixed with undiluted distilled spirits; and yet such is the depraved taste of the great majority of our people that even for them they have no relish. Even with them the process of intoxication is too slow, excitement rises too feebly and gradually; and, therefore, among the bulk of the population, wines and all weak intoxicating liquors are in small demand. Strength, not flavour, is the recommendation to every man whose object is to get drunk.

The argument founded on Christian charity for abstinence from wine, as the simple juice of the grape, receives much additional strength when applied to a liquor mixed as our wines are with another substance of a most dangerous and inflammatory intoxicating property. Against the use of this substance—against *distilled spirits* as a necessary or luxury of life—Temperance Societies lift up their solemn protest.

(To be continued.)

THE PLEASURE BOAT.

To illustrate the fearfully rapid and fatal progress of him who tastes ardent spirits, from the verge to the bottom of the gulf of intemperance, I will relate what took place some twenty years ago, near the western coast of Norway. So far as my knowledge extends, it has not before appeared in print. We have all heard of that tremendous whirlpool usually called "the Maelstrom," and by sailors, "the Navel of the Sea." It is but a few leagues from the western shore of the kingdom already mentioned. The water near it is kept in the most fearful commotion. In its ships of the heaviest burden are, in an instant, shivered to atoms. The whale itself is sometimes overcome by the power of its suction, and dashed to pieces in its vortex. Its suction affects the water to a considerable distance round. And those who are so unfortunate as to come within the circle of its influence can never make an effort so powerful as to escape. They are generally drawn into its funnel and perish.

On the shore, nearly opposite to this whirlpool, one fine afternoon in the month of July, a party of young ladies and gentlemen agreed to take an excursion, that evening, in a pleasure boat. They were not much accustomed to "the dangers of the sea." The young men could not ply the oars as many others. But they supposed there could be no danger. All nature seemed to smile. The sunbeam briskly played on the bosom of the ocean. Calmness had thrown its oily wind on the billow, and it slept. The water presenting a smooth unruffled surface, seemed a sea of glass. The most timorous would scarcely have suspected that danger, in its most terrific form, was lurking just beneath the surface.

The evening came. The young people assembled on the beach. The mellow moon-beam would tremble for a moment and then sleep on the calm, unagitated breast of the ocean. The pleasure-boat was unmoored. The party gaily entered. The boat was moved from the shore. It was soon under way. It was rapidly propelled by those at the oars. But they soon discovered that it would skim gently over the bosom of the deep, when the motion produced by the oars had ceased. They allowed the boat to glide gently along. They felt no danger. All was thoughtless hilarity. The motion of the vessel in which they sailed became gradually, but to them insensibly more rapid.

They were moved by the influence of the whirlpool. Their motion was rotary. They soon came round almost to the same spot from which they had sailed. At this critical moment, the only one in which it was possible for them to be saved, a number of persons on shore, who knew their danger, discovered them and instantly gave the alarm. They entreated those in the boat to make one desperate effort and drive it ashore if possible. When they talked of danger, the party of pleasure laughed at their fears, and passed along without making one attempt to deliver themselves from impending ruin. The boat moved on, the rapidity of its motion continually increasing, and the circle around which it was drawn by the rotary movement of the water becoming smaller. It soon appeared a second time to those on the land. Again they manifested their anxiety for the safety of those whose danger they saw, but who, if delivered, must be delivered by their own exertions; for those on shore, even if they launched another boat and rushed into the very jaws of peril, could not save them, while they were determined to remain inactive, and be carried by the accelerated velocity of the water round this mouth of the sea, ready to swallow at once both them and their boat. They still moved along in merriment. Peals of laughter were often heard. Sneers were the only thanks given to those who would, with delight have saved them. For a time they continued to move round in all their thoughtlessness. Presently, however, they began to hear the tremendous roar of the vortex below. It sounded like the hoarse unsteady bellowsings of the all-devouring earthquake, or like the distant sea in a storm. By this time, the boat ever and anon would quiver like an aspen leaf, and then shoot like lightning through the new covered sea. Solemnity now began to banish mirth from the countenances of those in the pleasure boat. They half suspected that danger was near. Soon they felt it. When they came again in sight of land, their cries of distress would have pierced a heart of stone. "O! help for mercy's sake," was now the exclamation of despair. A thick black cloud, as if to add horror to the scene of distress, at this moment shrouded the heavens in darkness. The oars were plied with every nerve. They snapped, and their fragments were hurried into the yawning abyss. The boat, now trembling, now tossed, now whirled suddenly round, now lashed by the spray, was presently thrown with violence into the jaws of death, opened wide to receive it and the immortals whom it carried.

Thus perished the pleasure boat and all who sailed in it. And thus perish thousands in the vortex of dissipation, who at first smoothly sailed around its utmost verge, who were scarcely, as they supposed, within the sphere of its influence, and who would laugh at those who could be so faithful as to warn them of their danger. We ask the young, and especially young men, to lay up in the storehouse of their memory the account of the pleasure boat and its destruction. Let them remember and improve it when sinful pleasure beckons them to its soul-killing bower, and especially when any one offers them the cup which contains a single drop of the fiery death, spirituous liquors. It may, perhaps, save some, may it save many, may it save all who read it, from a drunkard's untimely death, from filling a drunkard's grave.—*Cold Water Man*, pages 70-74.

A HOGSHEAD OF RUM!—Could the history of one rum-hogshead, the destination and effects of every drop it contains, be

plainly told, and strongly brought home to his heart, much would be done, we are persuaded, to induce the seller to give up his trade. And such a thing might be easily done. As the hogshead is set up in the dram-shop, and made ready for sale, imagination might easily picture its works of destruction. There would be the generous-hearted sailor purchasing madness and disgrace with his hard earnings; there the miserable mechanic, leaving his starving family, his sorrowing wife, and half-clad children, and getting credit for rum, where he could not get it for bread; and there the little child, sent by its brutal mother to buy the destroyer of her body and soul. These would be visible scenes, but these would feebly represent the whole misery. There are things that the pencil cannot draw. The broken heart, the deep hate, the burning revenge, the going out of the intellect, the crushing of all good and generous feelings, the moral desolation of the soul; these cannot be made evident to the eye of man—but they may be imagined. A slight acquaintance with the annals of intemperance, a few visits to the house or the death-bed of the drunkard, will but too soon lead us to associate all that is dreadful with the distillery and the rum-hogshead.—*Chr. Ex.*

SHORT SERMON.

The following pithy sermon from a *pithy text* has been published in England, and has met with a very extensive circulation in that country:—

"*Be sober, grave, temperate.*"—Titus, ii. 9.

1. There are three companions with whom you should always keep on good terms:

- 1st, Your wife,
- 2d, Your stomach,
- 3d, Your conscience.

2. If you wish to enjoy peace, long life and happiness, preserve them by temperance. Intemperance produces:

- 1st, Domestic misery,
- 2d, Premature death,
- 3d, Infidelity.

To make these three points clear, I refer you:

1st. To the Newgate Callender, the Old Bailey Chronicle, and the Police Reports.

2d. To the hospitals, lunatic asylums and workhouse, and

3d. To the past experience of what you have seen, read and suffered, in mind, body and estate.

READER DECIDE!

Which will you choose—Temperance, with happiness and long life; or Intemperance, with misery and premature death?

Effects of Spirit Drinking.

Under this head we purpose to give, from time to time, a brief account of the murders, suicides, assaults, riots, accidents by land and water, scenes of misery and wretchedness, &c. that result from the use of intoxicating liquors—for the purpose of rousing the attention of the public to the dreadful and widely extended evils that arise from the manufacture, sale and use of these maddening poisons; and we shall feel obliged to any individual who will furnish us with well authenticated statements of facts under this head. As we are not in possession of any such domestic facts at the present time, we shall extract a few from the March number of the Albany Temperance Recorder:—

Leads to Murder.

1. A man named Watkins murdered a man named Case, at Ballston. Watkins was under the influence of liquor, having just left a bar.

2. John Carlin, executed at Jamaica for the murder of his wife, confessed on the gallows that he was drunk when he committed the deed.

3. A man named Crandall, at Lyme, Connecticut, ripped open the belly of a man named Odle. Both were drunk.

4. David Sherman, of Norwich, Connecticut, killed his wife and child in her arms with an axe. He was intoxicated, and on the gallows attributed the whole to liquor.

5. Thomas Sparks, First-street, Philadelphia, struck his wife, (who had an infant in her arms) with a club, and repeated his blows until she was dead; he was drunk. When the dead body was found, the infant was trying to obtain nourishment from her breast.

6. James M. Hardy, on board the ship Boston, in a fit of intoxication, stabbed two of his mess-mates while in their berths—they died in fifteen minutes. He stabbed the mate of the ship in the side, but not fatal.

7. A man named Toland stabbed a man in Philadelphia, corner of First and Market-street, and caused his death. Both drunk.

8. Justice Hummiston, of Hamden, a drunkard, killed his wife by beating.

9. A man named Shaw was shot by his father-in-law, named Larabee, in Clintonville, N. Y. Intemperance was the cause.

10. Thomas Hearty, of Troy, killed his wife with an axe. He was a drunkard.

11. A man named Wallis, a man of property, a drunkard, shot a man dead named Thomas, at Washington, N. C.

12. John Ferris, of Norfolk, Va., while intoxicated, killed his mother-in-law, Catherine Ryan, by stabbing her with a dagger.

13. John Brown, of South Kingston, intemperate; shot his wife with his pistol, and ran to a mill-pond and drowned himself.

Leads to Attempts to Murder.

14. A man named Atwell, at Lyme, Conn., when drunk, struck at his wife with a club, hit an infant on the head, who was in her arms, and which was not expected to survive.

15. Benj. Harper, of Milton, Pa., under the influence of liquor, attempted to murder his wife while she was confined to her bed. Her fear gave her strength and she fled, but became a maniac. Harper was found dead the next morning.

16. James M'Gaw, at Brewer, Maine, threw down an old man 75 years of age, jumped on him so as to break in his ribs, and his life is despaired of. M'Gaw was intoxicated.

17. Richard Henry, of Boston, attempted to kill his wife with a hatchet—struck her several times on the head and on the shoulders, and then jumped into a cistern, but was rescued and committed to prison.

Leads to Suicides, Accidents and Deaths.

18. Daniel Jerome, at Sandy Creek, in a drunken fit, drove his family out of doors, set fire to his house, and was burned with it.

19. Jacob Stever, a labourer, in Bell-Air, Md., entered a house in a state of intoxication, fell into the fire, and when found his head was burnt to a cinder.

20. Alanson Powel of Fairport, when intoxicated, threw himself into the canal and was drowned.

21. A man named Holmes, in a drunken fit, stabbed himself nine times with a shoe knife, and soon died.

22. David Odle cut his own throat in a state of intoxication, at Montreal, and soon died.

23. William Brown, of Vevay, Indiana, drove his family from his house, set his house on fire, seated himself with a jug of whiskey, and was consumed with it.

24. Jason Andrews broke into the distillery of H. Keyes, in Conneaut, Ohio, forced the bung from a barrel, and drank himself to death.

25. Henry Hutchings, in the sugar refinery in Duane-street, N. Y., being drunk, fell into a boiling vat of sugar.

26. Dennis M'Carthy, N.Y., intoxicated, jumped from a three story window.

27. Ruggles Hill, of Williamsburgh, intoxicated, killed himself by hanging.

28. Thomas Sewel, in a fit of intoxication, jumped from the steamboat *War Avery*, directly before the wheels, and was drowned.

29. Ann Brown, of Belleville, N. J., died at 37, Orange-street, N.Y. Verdict of the jury, death by intoxication.

30. Ellen Roberts, aged 17, found in the river, foot of Delancy-street, N.Y.; had been in a state of intoxication for several days.

31. Ludlow Squier, of Glen, intemperate, and had abandoned his family, committed suicide by hanging.

32. Elihu Horton, of Perry, committed suicide by hanging. Verdict of the jury, "intemperance."

33. William Stevens, of Phelps, in a fit of delirium tremens, drowned himself in the floom of a saw-mill.

Destroys Natural Affection.

34. James Hoduit, of New York, convicted of getting his wife drunk, abusing her and her child, and compelling her to prostitute herself for money.

35. A man named Powel, in New York, beat his wife and infant in her arms so cruelly that their lives were despaired of.

36. Jacob Insley, of Belvidere, N. J., when drunk, forced his daughter, aged 15, to submit to dishonour. He continued his incestuous intercourse for two years, threatening her with instant death if she betrayed him. The wife and mother was driven from the house, although sick, and her death hastened.

37. Robert Collins, of New York, convicted of beating and abusing his wife and children; his wife testified that he never abused them when he was sober.

Numbers 2, 4, 5, 8, 9, 10, 12, 13, 14, 15, 17, 18, 23 and 31 give additional and melancholy proof under this head.

Leads to crimes of various kinds.

At Cooperstown, N.Y., Lorenzo Mills and Huldah Lee, his sister, convicted of incest and arson in firing a barn; James M'Donald convicted of burglary in breaking open a distillery. All acknowledged that intemperance led them to their crimes.

39. Ransom Compton, a keeper of a grocery near Rochester, decoyed an artless country girl, an orphan, into his store, induced her to drink until she was intoxicated, and then he, with six or eight others, committed acts of brutality too horrid to be named; She was found on the bank of the canal next morning, nearly dead.

PROGRESS OF

The Temperance Reform.

UPPER CANADA.—The following is an extract of a letter, dated 11th April, 1835, received from Perth, ordering twenty copies of the Temperance Advocate:—

"The Temperance cause is gaining strength here every day; our society is prospering beyond all our former expectations, and, certainly, the effects which it has already produced are neither few nor unfelt among us."

A quarterly meeting of the Perth Temperance Society was held in the Court-house, in the month of March, the Rev. J. C. Wilson in the chair; when the names of 35 new members were added to the Society, making the present number of members on the list 339. This Society was organised in January, 1832; and although, says their last report, "opposition and lukewarmness to the cause have been operating here, as in other places, with considerable virulence and effect—yet, year after year, the number of members has been steadily increasing, and the influence of the society extending even to many of those who still seem to regard it with no favourable eye.

"It is an undeniable fact, and very few will refuse to acknowledge it, that the existence and efforts of a Temperance Society in this place, have been widely productive, throughout the whole settlement, of many salutary effects, and it is hoped that, by the blessing of God, these effects will be still more powerfully and extensively experienced, for many days hence, till intemperance and all its evils have entirely disappeared.

"The following observations, contained in the society's first general report, are again recommended to the attention of the members. As nothing (it is there remarked) under the blessing of God can contribute more to the success of any undertaking, than the wisdom, and zeal, and activity of the persons engaged in it, let the members of this society see to it that they walk circumspectly, and not as fools, but in wisdom towards them that are without, and give none occasion to the adversary to speak reproachfully.

"And let them beware of thinking that their warfare is accomplished, when it is only well begun. They have reason to rejoice and express their thankfulness to God for the success with which their feeble efforts have already been crowned; still, however, they face but a small proportion of the population among whom they dwell. Let the goodness of their cause, and the success they have met with, and

the thought of the difficulties yet to overcome, urge them forward to greater exertion in the Temperance cause, with prayer unto Him who is able and willing to establish the work of their hands. Now that they have girt on their armour, and gone up to the help of the Lord against the mighty, let them even remember that the warfare admits of no relaxation or repose, let them gird themselves like men, and think not of giving up the conflict, nor of turning their backs upon the enemy, till they see their country completely delivered from the grasp of her merciless destroyer, and hear Temperance proclaiming her long wished for triumphs to the end of the earth.

And let the adversaries of Temperance Societies pause, and seriously consider whose side they are on; let them refrain from their opposition, and let these things alone; for if this council, or this work be of men, it will come to nought, but if it be of God, they cannot overthrow it—lest haply they be found ever to fight against God.

"And let those who stand upon neutral ground remember the saying of the Lord, "he that is not with me is against me"—let them consider the fate of those who will not help the Lord. "Curse ye Meraz," (said the angel of the Lord) "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

To the Editor of the TEMPERANCE ADVOCATE.

SIR,—During a recent journey to Upper Canada, I saw many things regarding the progress of the Temperance Reform, which I have no doubt will prove encouraging and gratifying to its friends. One thing I was particularly struck with, namely, the strict sobriety of the stage-drivers from Montreal to Toronto. I never saw one of them the least under the influence of ardent spirits, nor did I see them taste any kind of liquor during the journey, except one, who was asked by a passenger if he would take any thing, when he took a glass of wine with sugar in it. The stage proprietors certainly deserve the thanks of the travelling community for employing none but sober and steady individuals; and it says not a little in favour of the drivers, who resist a temptation placed before them at the end of every five or ten miles. I was also pleased to see that, although the brandy and gin decanters were on the tables at the different taverns, where the persons at the table might help themselves without costing them any thing more than they would pay for their

dinner, that only a very few helped themselves. This was remarkably the case at a large hotel in Toronto, where 30 to 40 dined every day while I was there—a considerable number, however, drank wine. The commissioners appointed to superintend the excavation of the St. Lawrence Canal passed a resolution that no ardent spirits should be allowed to the workmen, and that none should be allowed to be sold on or near the works; this latter resolution, however, I was sorry to see, is infringed on, for I saw one man at Osnabruck scarcely able to stand from the effects of strong drink. The commissioners and contractors, however, I dare say, are not to blame; for, with all their vigilance they cannot prevent it. I was also gratified to hear that, in the district around Brockville, there are about 3000 members connected with Temperance Societies, and that the cause is gaining ground in that quarter. From all that I could learn and see, the principles of the Temperance Reform are gaining ground throughout the province, although Temperance Societies are in many places in a languishing state, more I believe from the want of energy and zeal in their conductors, than the impossibility of 'going ahead'—anticipating with pleasure the time when public opinion will be so strong that ardent spirits shall be banished from society, and be found only in the possession of the chemist or druggist.

I remain,

Sir,

Your's, &c.

LOWER CANADA.—"A convention for the county of Missisquoi was fully attended at Durham, February 25. The resolutions adopted,* and the addresses delivered, were such as to do honour to the intelligence and virtue of the population of that part of the province, and give high promise for the future, as far as Temperance is concerned. They passed the following resolution:—

"Resolved, That it is the opinion of this meeting, that the spirit of Temperance forbids the use of wine as a social drink, as well as all other intoxicating liquors."

The Buckingham Temperance Society was formed in August, 1832, among a population and under circumstances affording but slight prospects of success. The settlement was new, and composed, like other new settlements,

* We would thank the Secretary of the Convention for a copy of the Resolutions passed on that occasion.—EDITOR.

of inhabitants by no means predisposed to regard with favour an enterprise at variance with the deeply cherished notions of themselves and their fathers and their fathers' fathers. It came, indeed, with strong appeals to the interest and the welfare, "the business and the bosoms" of the people; but, from the novelty of its object and its argument, it could expect but little encouragement from those who had never learned to appreciate the excellence of the one or the force of the other. It found men wedded to a habit of either moderate or excessive drinking, without having reflected upon the consequences to themselves personally, or its influence upon others. In the two principal establishments in the township, employing, in the lumbering business and other pursuits connected with it, nearly one hundred and fifty men, it was supposed that business could not be conducted without the aid of ardent spirits. It was considered indispensably necessary to protect against cold and heat, and afford strength for the performance of the severe labour required of men engaged in the shanties and at the mills.

It was, therefore, difficult at first to obtain signatures to a constitution formed upon the basis of total abstinence. The subject was, however, presented to the consideration of the inhabitants; and in the course of the first eighteen months of the society's existence, about eighty names were added to its list of members. The number has since increased, until now it exceeds one hundred and twenty. During the past summer and autumn, large and extensive operations were conducted by both the establishments mentioned, without the aid of spirituous liquor; and the riot and confusion and drunkenness, which frequently and disastrously prevailed in previous years, disappeared.

A saw mill, sixty-six feet long by fifty feet wide, consisting of between nine and ten thousand feet of square timber, was framed and raised and enclosed without the presence of a single drop of ardent spirits; add to this a very heavy wall, supporting the mill upon three sides, and in some places twenty feet high and of great thickness—all which was accomplished without rum or other strong drink.

During the same season, a large log slide, about 1600 feet in length, was commenced upon the river at the high falls above this place, for the purpose of supplying the mills here with some logs. This fall is more than one hundred and thirty feet high, and there was done upon the slide probably more than five thousand days' work, and all this too without

ardent spirits. And it is beyond all controversy that more labour was performed, and better performed, than would have been done with the liberal or even moderate use of that article.

It is also to be remarked, that during the whole of these extensive operations no lives were lost, no limbs were broken, and no serious accident is known to have occurred.

The society is flourishing, and more than forty members have been added to it within the last month. The interest felt in its success is deep and apparently increasing, and the little band, which, less than two years ago, began its work of benevolence under great discouragements, and almost against all hope, will, we believe, yet draw to its ranks the greater portion of our population.

Buckingham, Feb. 20, 1834.

Extracts from the 7th Report of the American Temperance Society.

UNITED STATES.—The report states there are now more than 7,000 Temperance Societies in the United States, embracing about 1,250,000 members; more than 3,000 distilleries have stopped, and more than 7,000 merchants have ceased to sell the poison; more than 1,000 vessels are afloat on the ocean, in which ardent spirit is not used; and so great has been the increase of safety to property and life, that an Insurance Company in Boston has agreed to return 5 per cent on the premium of every vessel navigated without ardent spirit. More than 10,000 drunkards have within five years ceased to use intoxicating drink. More than 4,500,000 copies of various Temperance publications have been issued the past year by the New York State Temperance Society, and vast numbers by other Temperance Societies and individuals throughout the union.

In many parts of the Union the number of licences to dealers have been reduced considerably; for instance, in the county of Suffolk the number has been reduced from 613 to 314; in Hampshire county, from 83 to 8; in Plymouth and Bristol counties, and in numerous towns, no licences are given, and in many of them ardent spirit is not sold, but in some of them, men who love the poison have to send to Boston for it.

NOVA-SCOTIA.—A simultaneous Temperance meeting was held at Halifax on the 26th February last—the Rev. Mr. Knight, Wesleyan Missionary, Vice-President, in the chair. The building was crowded to excess. Several interesting addresses were given by

ministers of different denominations and private gentlemen. Judge Marshall and Serjeant Benson, of the 96th regiment, also addressed the meeting. The Secretary, in moving the last resolution, stated that the cause of Temperance was rapidly advancing in the community, nearly 100 having been added to the list during the past year. The Youth's Society was also on the increase, and a very interesting society of 100 members had recently been formed in the 96th regiment. Before the meeting separated 20 names were added to the society's list. "A feeling of satisfaction seemed to pervade all present; and we feel assured that a fresh impetus has been given to the Temperance cause."

The past year, (says the 4th report of the Truro Temperance Society) has been fraught with the most important improvements in the management of the good cause in this province, and it has received an impetus, which, with the Divine blessing, promises fair to overcome all opposition, and carry it on to a happy consummation. "The press has become fairly enlisted in this service, and is diffusing Temperance principles and promoting Temperance practices throughout the province. By acquainting the various societies with each other's movements, it enables them to act in concert, and to bring the force of their concentrated influence to bear upon the common cause." Conventions have been held in various parts of the province, in which men eminent for piety, for talents, for intelligence and enterprise, men of all creeds and denominations, have harmoniously concurred in adopting measures for the promotion of the cause. The Governor, in reply to an address from the delegates assembled at Halifax, soliciting his co-operation, was pleased, in the most flattering terms, to express his approbation of their "praiseworthy exertions and example," and to pledge his best exertions in giving every support to the societies from which they were delegated—thus lending the influence of his name, alike illustrious in war and honoured in peace, to cheer onward in their march the band of patriots and philanthropists who had combined their energies to repel the invasion of their country's insidious foe, and the great destroyer of the happiness and lives of their fellow-men.

The legislature of the country have bestowed much careful investigation on the laws designed to regulate the traffic in ardent spirits, and although no decided measures as yet have been adopted; yet they are assured that eve-

ry expedient will be resorted to, to diminish the traffic in the legalised poison. Grand jurors and magistrates in various parts of the country have exercised their privilege to reduce or discontinue licenses to sell intoxicating drink. At two subsequent monthly meetings, held in the extremes of the two villages, 47 members added their names to the society's list.

The report, in conclusion, says, "All these your committee view as most auspicious circumstances; and hailing them as an earnest of still better things to come, they would urge your society to thank God and take courage."

Original Articles.

PRINCIPLES OF TEMPERANCE SOCIETIES.

At the commencement of our paper, it is proper that we should give a statement of the grounds on which we rest the necessity of our enterprise, and its claims to the attention and support of the community.

The following concise enumeration of facts and principles will, therefore, contain the reasons which have led to the establishment of the paper, and the topics which its discussions will embrace:—

I. We believe that the use of ardent spirits is *not necessary*—

As an *ordinary article of diet*,
Neither in cases of *exposure to heat*,
" " " *to cold*,
" " " *to wet*,
" " " *to severe fatigue*

II. We believe that the use of ardent spirits is *pernicious*:

1st. To the *body*—originating and aggravating countless diseases.

2d. To the *morals*—being the cause to which nearly all the crimes in the community can be traced.

3d. To *comfort*—being the occasion of nearly all pauperism and beggary.

III. We believe that the use of alcoholic drinks is alarmingly *prevalent*.

4th. *Entire abstinence* from alcoholic drinks is demanded by a due regard to one's own welfare and the best interests of society.

5th. We believe that *Temperance Societies*, founded on the pledge of such abstinence, are admirably adapted to advance the Temperance Reformation

These propositions, with their appropriate discussion and proof, will constitute the sole topics of this paper.

If these propositions are true, then the paper we now offer to the public is absolutely demanded for the welfare of the

community, and presents a just claim for the patronage of every friend to morality and happiness. That they are true, we trust our pages will present most satisfactory and undeniable proof.

That any adequate discussion of such numerous and sweeping statements can be offered in a single article, or even in a single paper, will not be expected. They shall, however, in due order be fully and candidly examined. At present, our observations will be confined to the *first topic*, just named—

That the use of ardent spirits is *not necessary*.

1. *Ardent spirits are not necessary as an ordinary article of diet.*

From many sources of evidence, which prove the correctness of this position, we shall only produce the following testimony of some of the first physicians of Great Britain and America:

ENGLAND.

Manchester.—"Being of opinion that the habitual use of intoxicating liquors is not only unnecessary, but pernicious, we have great satisfaction in seconding the views of the society, by stating our conviction, that nothing would tend more to diminish disease and improve the health of the community than abstinence from inebriating liquors, to the use of which so great a portion of the existing misery and immorality of the lower orders amongst the working classes is attributable."—Signed by 17 of the first physicians and surgeons, amongst whom we may mention E. Carbutt, M.D., J. Hull, M.D., J. P. Ray, M.D., E. Lyon, M.D.

Nottingham.—"We, the undersigned, hereby declare, that ardent spirits are the source of numerous diseases, and formidable accidents, and that the abuse of them is injurious to the health of the community, and shorten very materially the duration of life; and further, that the entire disuse of them, except for medicinal purposes, would very much tend to preserve the health and vigour of body and mind."—Signed by 26 physicians and surgeons, amongst whom are A. Manson, M.D., F.R.S.E., G. Cox, M.D., A. Blake, M.D., G. Howitt, M.D.

York.—"We, the undersigned, declare our conviction, that ardent spirits are to persons in health unnecessary, and, almost without exception, pernicious; that their habitual use lays the foundation of many dangerous and affecting maladies, tending at the same time to frustrate the means of recovery; and that their disuse, except for purposes strictly medical, would great-

ly contribute to the health, morals and comfort of the community."—Signed by 24 physicians and surgeons, among whom are Stephen Beckwith, M.D., Thomas Simpson, M.D., Baldwin Wake, M.D.

At Worcester.—A similar declaration was signed by 32. The *Lincoln* by 22. The *Leeds* by 47. The *Gloucester* by 15. The *Derby* by 19. The *Cheltenham* by 26. The *Bradford* by 13. The *Brigh-ton* by 42; and by the physicians and surgeons of numerous other towns throughout England.

SCOTLAND.

Edinburgh.—"We, the undersigned, do hereby declare our conviction that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty and misery in this place; and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community." This was signed by 4 professors of the medical faculty in the University, 11 members of the Royal College of Physicians, and by 34 other medical practitioners—77 in all.

The *Berwick-upon-Tweed* was signed by 11. The *Kilmarnock* by 8. The *Leith* by 8. These last state it as their conviction, "that the use of spirits predisposes to that alarming malady the *Cholera Morbus*."

The physicians and surgeons of several other towns in Scotland have signed similar declarations.

IRELAND.

Dublin.—"We, the undersigned, hereby declare that, in our opinion, nothing would tend so much to the improvement of the health of the community as an entire disuse of ardent spirits, which we consider as the most productive cause of the diseases, and consequently poverty and wretchedness, of the working classes of Dublin." Signed by 48 physicians and surgeons, amongst whom are; Alexander Jackson, M.D., State Physician; John Crampton, M.D., Prof. Mat. Medicine; S. Wilmot, Prof. Surgery; Philip Crampton, Surgeon General; J. Cheyne, M.D., Physician General; A. Colles, Prof. of Surgery; F. Barker, M.D., Prof. Chm. T.C.D.; John O'Brien, M.D., Vice President King's and Queen's College; Henry Marsh, M.D., Prof. Med. Bac. College of Surgeons.

UNITED STATES.

The physicians of Boston, to the number of 75, signed a declaration, stating it as their conviction, "that men in health

are never benefited by the use of ardent spirits," &c.; but, on the contrary, that the use of them is a frequent cause of *disease* and *death*." Similar declarations have been signed by nearly 2,000 physicians and surgeons of the first respectability in different parts of the union.

LOWER CANADA.

Montreal.—"We, the undersigned physicians of the city of Montreal are *unanimously* of opinion, that *ardent spirits* cannot be regarded as a necessary, suitable, or *nourishing* article of diet; but, on the contrary, are to be considered as the *fruitful source* of numerous and formidable diseases, and the *principal cause* of the poverty, crime and misery which abounds in this city; that the *entire disuse* of them, except under medical direction, would *materially* tend to *improve* the health, *amend* and *augment* the comfort of the community."—Signed by W. Robertson, M.D., J. Stephenson, M.D., G. J. Vallée, M.D., B. Berthelet, M.D., John Racey, M.D., A. F. Holmes, M.D., Henry M'Dowall, J. B. Lebourdais, P. Buchanan, Surgeon, M. M'ulloch, E. B. O'Callaghan, J. R. Spooner, Henry Porter, C. Bloomfield, P. Brosseau, Henry Munro, Surgeon, F. Cushing, M.D., Jas. B. Johnston, M.D., Thos. Walter Jones, M.D., J. H. Ferris, M.D., Jos. Breadon, Surgeon.

(To be continued.)

Extract of a LETTER from the Roman Catholic Bishop of Kildare and Leighlin, to Dr. HARVEY, Secretary of the Dublin Temperance Society.

CARLOW, March 8, 1830.

DEAR SIR,—I am greatly indebted to the committee of the Dublin Temperance Society, for the very beautiful copy of the pamphlets published for them, which you have had the goodness, in a most obliging manner, to convey to me. Will you be pleased to offer for me to the respected gentlemen forming the committee, my best thanks; and to accept for yourself, not my acknowledgements only of the marks of your attention which I have received, but what you seem to set some value upon—the expression of my full and entire approval of the good work you are promoting, and of my earnest hope that it may proceed and prosper to the utmost extent of your desires.

The Society may calculate on my zealous co-operation with them, in seeking to check, if not to put an end to the intemperate use of ardent spirits; for how could I, or any Clergyman employed in sowing

the Gospel-seed, be truly solicitous for its growth and increase, unless we be anxious also to prepare the ground wherein it is sown? To us, above all others, it should be a subject of gratulation and thanksgiving to find numerous bodies of intelligent, virtuous, and influential men, united, as the Temperance Societies are, in a league of brotherly love, against a vice, which at this day is the greatest obstacle to the propagation, in Ireland, of Gospel truth and of pure and undefiled Religion.

Clergymen, of whatsoever 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 own 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 into the bones of a man, and is transmitted with his blood 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 the most absorbing vice—*excessive drinking*

I am not competent to judge—I do not stop to inquire—whether the means employed by the Temperance Societies are those of all others best calculated to promote the end in view—most probably they are the very best of all the means which are 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 unmingled with any evil—their excellence and perfection are their only reputed faults; but certainly we who believe that "the kingdom of heaven is taken 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 this world: the imputed fault of the too great rigour or perfection of your rules is a mark of their wisdom, and a presage of their future efficacy.

What you want is *publicity*. Few persons could read your admirable little tracts and not be more or less reformed: they have increased and sharpened even my habitual horror of drunkenness. Would to God, that the PRESS, with its mighty power, could be engaged to give to your publications the place which is sometimes allotted in its pages to extracts of those light and frivolous works, which are impairing the character and vitiating the literature of our age. The introduction of many of your pamphlets into those establishments which supply books to country schools would be another easy mode of propagating widely much useful knowledge, free from every taint. But I have trespassed exceedingly on your time, and, with great respect, have the honour to be, my dear Sir,

Your faithful humble servant,

In Christ,

† J. DOYLE.

Notices.

Those individuals to whom this number is sent, who have not yet subscribed, and who intend to do so, will please let us know before next month.

All subscriptions must be paid in advance and postage paid when sent by mail.

We hope the friends of the cause in the Upper and Lower Provinces will use their best exertions to promote the circulation of the TEMPERANCE ADVOCATE; and we respectfully request all such to act as Agents, and forward us the names of Subscribers as soon as possible.

We also request, that Reports of Temperance Societies and Meetings, statements of the progress of the cause in the two Provinces, and *short articles* for insertion, may be forwarded to us free of expense.

Advertisements of Temperance Taverns, Hotels, Groceries, &c., will be inserted on the same terms as other journals.

Poetry.

ON INTEMPERANCE.

O THAT my head were waters, and mine eyes
Fountains, from which incessant tears might flow—
That I might mourn my country's miseries,
Her children whom Intemperance has laid low!

His name is Legion. Numerous ills we find,
That from this source derived beset life's path;
Dire penury, disgrace, a wounded mind,
Disease, insanity, a hopeless death.

Whence are the sorrows? whence the bitter woes
That parents, spouses, hapless children, feel?
Their soul-distracting grief no stranger knows,
Weeping o'er wounds they lack the power to heal.

Whose are the babblings? Whose the speech im-
pure.

Unnamed by Christians? Whose the jest profane?
Whose the degrading wish, their revels o'er,
To riot in the giddy joys again?

Whose are the causeless wounds, the groundless
strife?

Who, 'gainst his friend, the murd'rous weapon
draws?

Who in one horrid moment forfeits life,
A victim to his country's outraged laws?

To whom does redness of the eyes belong?
Trembling delirium, pain, death premature?
To them who at the wine continue long;
Whom poisoned draughts to swift destruction lure.

By Heaven admonished, O beware, beware!
For who can dwell with everlasting pain?
The Scriptures of unerring truth declare,
No drunkard shall eternal life attain.

Great God! may this black demon, with his train,
From their usurped dominion straight be hurled;
Hasten of Temp'rance the auspicious reign,
And sweep the moral pestilence from the world.

Temp. Record, Glasgow.

Miscellaneous.

*List of the Members of the Executive Com-
mittee of the Lower Canada Provincial Tem-
perance Convention.*

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British and Foreign Temperance Society.

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The Right Rev. Lord Bishop of Bath and Wells.
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Advertisements.

WHOLESALE AND RETAIL GENERAL BOOK & STATIONARY DEPOT,

No. 197, St. Paul Street.

WILLIAM GREIG respectfully intimates
to the inhabitants of this City and of Up-
per and Lower Canada generally, that he has com-
menced business as a BOOKSELLER & STA-
TIONER; and hopes, by keeping a good assort-
ment of every thing in the line, at moderate prices,
by steady attention to business and strict integrity
in dealing, to secure a share of public patronage
and support.

W. G., from the arrangements he has made in
Great Britain and the United States, will be en-
abled to supply, at moderate prices, all the new
Theological and Literary publications of the day.
Works adapted for Sabbath School Libraries and
Presents to Children, School Books of every kind,
Plain and Fancy Stationary, Account Books and
Blank Books of every description. Temperance
Publications and Tracts for Sale at very low prices.

Periodicals from Great Britain obtained to or-
der every Spring and Fall, and from the United
States once a month.

May 1, 1835.

TEMPERANCE GROCERY,

Main Street, St. Lawrence Suburbs, corner of
Lagauchetiere Street.

THE Public are respectfully informed that the
Subscriber has established a TEMPER-
ANCE GROCERY in the above described pre-
mises; where he will keep on hand a choice and
extensive stock of Teas, Coffee, Sugars, Foreign
Fruits, Glass, Crockery, Brownware, and every ar-
ticle in the Grocery Line, with the exception of in-
toxicating Liquors; and hopes, by punctuality and
attention, to merit a share of public patronage.

May 1, 1835.

WILLIAM ADDY.

THE Subscriber begs to intimate having RE-
MOVED his Office to St. Joseph Street, in
the Building next to the New Store of Messrs. A.
& J. Cuivillier; where he offers himself for the
transaction of COMMERCIAL & SHIPPING
AGENCY and the general business of an AC-
COUNTANT.

May 1, 1835.

JAMES COURT.

THE CANADA TEMPERANCE ADVOCATE is published monthly, under the super-
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ecutive Committee of the Provincial Temperance
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vance*; and when sent by mail, 6s. 3d., postage
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