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# THE Canada Temperance Advocate.

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

[WHEN GRATIS PLEASE CIRCULATE.]

No. 2.

MONTREAL, JUNE, 1837.

Vol. III.

## THE YOUNG CRIMINAL; OR, THE DANGER OF EXPOSURE TO TEMPTATION.

THE STORY OF HENRY WILLIAMS.—A TRUE HISTORY.

*Henry.* What building is that in the picture, Mother?

*Mother.* It is a representation of a Jail, a place where they shut up persons who have done wrong.

*Harriet.* There are three men—two leading one. Are they going to shut him up?—What has he done?

*Mother.* Those two with sticks in their hands, are officers of Justice, and they are taking the other one to prison. I will tell you his history.—His name is Henry Williams. His father and mother are very respectable people, and he is



their only child. They sent Henry to school and gave him a very good education. Many a time have I seen him with his new clean clothes on, and his little basket in his hand, marching along to school, whistling and singing as he went, and little thinking that he should one day be led off to jail and locked up in a dark room, with iron bars across the window. Henry went to school most of the time till he was fifteen years old, and few boys could spell or read or write or cypher better than Henry.

When Henry was in his sixteenth year, Henry's father wanted him to go and learn a trade. Henry consented, and the day was agreed upon when he was to go and live with a Mr. Wilson, a cabinet maker; for Henry and he did not like to work out in the sun. A week or two before Henry was to go to Mr. Wilson's, he saw in a newspaper an advertisement of a Mr. Jamieson, saying that he was in want of a trusty young man to assist him in his tavern. Henry then took it into his head that he should rather keep tavern than to make tables and bureaus, and so he teased his father till he persuaded him to go and see Mr. Jamieson, who lived in the next village, only a few miles distant from Mr. Williams. Mr. Jamieson very readily consented to take Henry as his bar-keeper, and so in a few days you might have seen him running about waiting on travellers who stopped at the tavern, or standing in the bar mixing up liquor for those who came there to drink. Henry liked his new place very well; for though at times he had business enough, yet at other times he had nothing to do, unless it was to sit before the fire and smoke a cigar and whittle a little pine stick.

Almost every evening, a good many men would come to the tavern to drink and smoke and talk; for, unhappily, in that village there were a good many tipplers who loved to spend their leisure hours, and they contrived to have a great many, in lounging at the tavern. Henry first learned to smoke, then he learned to drink a little; for when he made a sling or a julap he must taste it to see if it was sweet enough and then strong enough, and by degrees he got so that he drank a bitter now and then, besides drinking a good many wines in a day and evening with those who called for liquor at the bar. After he had learned to smoke and drink, he learned to swear, for most of those who spent their evenings at the tavern, would swear very hard, and Mr. Jamieson himself was not very moral. The truth was, poor Henry had fallen into a school of vice, and he found plenty of able instructors. After smoking, drinking and swearing, came gambling and Sabbath breaking. Mr. Jamieson, in a year or two, to save, as he said, the credit of his house, dismissed him from his service.

*Henry.* What did he do now, Mother?  
*Mother.* Well, he went home to his poor afflicted father and mother. But he had become so habituated to a life of indolence, and accustomed to vicious practices, that he could not stay at home. So he wandered away and hired out to another tavern keeper to take care of horses, and do the drudgery about the house. He now drank very hard, and was so often intoxicated, that the man he lived with told him one Saturday night, he must leave his house the next Monday morning. But on Sabbath night, Henry went to the stable and took a very fine horse, saddle and bridle, belonging to a traveller who was staying over Sabbath at the tavern, and went off. In the morning the traveller missed his horse, and as Henry was no where to be found, it was very naturally concluded that he had stolen him. Pursuit was made in various directions, and before Monday night they caught him with his stolen horse, and on Tuesday they brought him back, and there they are leading him to jail.

## Canada Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened." Rom. xiv. 21.—*Macnight's Translation.*

MONTREAL, JUNE, 1837.

REVIEW OF CONTROVERSIES.—We promised in our last to take some notice of the controversies that have been carried on in some of the public prints in this city last winter on the subject of Temperance Societies, and we now proceed to redeem it. It appears to us, how-

ever, that the only controversy which deserves any notice, is that which Mr. McGinn and Mr. Driscoll have conducted, the former in opposition to these Societies, and the latter in support of them. For though another controversy was carried on for some time in the *Herald*, in which a person signing himself Mathew Charles, took the side of our opponents, yet his opposition appears too contemptible to deserve notice. Mr. Charles has made the following strange assertions amongst others:—that the Apostle Paul, (we quote from memory) apart from his inspiration, was a *rash man*; that he, Mr. C. drinks *immoderately whenever he pleases*; and he candidly

admits that the public is acquainted with his eccentricities! These things not only render reply unnecessary, but make it a matter of doubt whether Mr. C. is to be considered as a fully responsible being.

Mr. McGinn had long given notice of his intention to deliver a course of Lectures against Temperance Societies. At last, towards the close of the winter, he announced a series of letters in the *Montreal Transcript*, instead of his lectures. He was immediately opposed by Mr. Driscoll, *Advocate*, but Mr. M'G. refused to dispute with him till he had finished the series. After a few letters Mr. Driscoll discontinued his opposition, for what reason we know not; but if he does not resume it, when his opponent will consent to "stand," we see not how he can extricate himself from the charge, either of designing to betray the cause of Temperance, or of being more versatile in his purposes than he ought to be. Another opponent has, in the meantime, come forth against Mr. McGinn, signing himself W. Portch, Carpenter.

As Mr. M'G. is, therefore, in other hands already, it might be considered unfair to step betwixt him and his opponents. We shall not, therefore, enter into a formal examination of all that he has advanced, but confine ourselves to a few remarks.

The object of Mr. McGinn is to prove that the use of intoxicating drink is a *religious duty*. "I have already shown," he says in his ninth letter, "that *positive duty* must give way to this *new expediency*," meaning thereby that the law of expediency, on which the cause of Temperance rests, sets aside "positive duty." To prove this he quotes Deut. xiv. 26., and refers to the marriage in Cana! Every person who reads his Bible is aware that there is a class of passages which speak of wine and strong drink with *approbation*, and a second with *disapprobation*. Now he who would find out the real sense of the Bible on this question must not confine his attention to one of the classes only, but must *compare them both*, and find out a mode of interpretation which will reconcile them. Mr. McGinn has not done so, and we are, therefore, entitled to conclude, even without examination, that his explanation cannot be right, or right only by chance. Let us illustrate this by the following comparison, which, though objectionable in one respect, is perfectly fair, as far as concerns the purpose for which we employ it. If a merchant were to make out a statement of his affairs, for the purpose of knowing his profit or loss, and were to omit entirely one side of his accounts, and bring forward only that which was in his favour, we would know, without

examination, that the conclusion at which he arrived could not be correct. But Mr. M'G. has acted in a somewhat similar manner, in inquiring whether the Bible favours Temperance Societies or not. Of this he seems himself to be aware, for, *after having proved*, as he asserts again and again, that the principles of the Temperance Reform are contrary to the word of God, he begins to examine those texts of Scripture by which they have been defended, that is, to inquire whether the Bible does not favour them after all.

It is not our design therefore to take notice of any of his letters (with one exception) until he comes to reply to those passages of scripture, which have been urged in defence of our principles. The foregoing illustration will show, that Mr. M'G. ought to have examined these passages *before he formed his conclusion*. Instead of doing this, he has committed the very childish error of first deciding, and then examining the matter. These letters contain many things that are in themselves perfectly unexceptionable, but, as they have no connection with the question in dispute, we are at a loss to know for what purpose they have been introduced, except it be to lead the minds of his readers away from the subject. They contain also much positive and dogmatical assertion, much violent, abusive declamation, gross misrepresentation, of which we shall immediately notice an instance; and, what is weakest, and perhaps worst of all, the point to be proved is constantly *taken for granted*. For example, he brings an argument against us from the *perfection of the divine law*; but in this he is most palpably guilty of begging the question, for he ought first to have proved that the divine law is against us. This, however, he has not done, even by his own acknowledgment, for he uses this argument before he has even looked at the passages of Scripture which forbid the use of wine, or approve of abstinence from it. The perfection of the divine law is a point which we hold, both theoretically and practically, as firmly as himself; but it devolves upon him to show how that law can be perfect which made abstinence from wine such an excellent and commendable practice in former times, (see Prov. 20. 1; Prov. 23. 29—35; Jer. 35. 14. 18; Rom. 14. 2.) and, as he tells us, makes it a most wicked and unscriptural practice now. Had Mr. M'G. attacked the following positions—that the intemperance which at present abounds, and is acknowledged by all, arises out of the drinking usages, so fashionable and prevalent in society—that, until these usages are given up, it is vain to expect any diminution of their effects, and that to oppose them by public association is the most effectual way of putting them down—he would have acted at least

like an *honest* reasoner, for he would have kept by the question.

The misrepresentation to which we alluded respects the use of wine at the Lord's supper. Mr. McGinn devotes a whole letter to this subject, in which he gives his readers to understand that the Temperance Societies in the United States, or, at least, a large body of their members, are opposed to the use of *wine* in that ordinance; and, in another letter, he charges the Montreal Society for the promotion of Temperance with having "met with delegates from places where this measure (laying aside the wine cup, &c.) is either wholly or partially adopted." Will the public believe that all this is entirely a fabrication of Mr. McGinn's? We never heard of these delegates. We know of no "place" in Upper or Lower Canada, where "this measure is either partially or wholly adopted," or where there is any desire to do so. The object of those discussions which were agitated, a short time ago, amongst the Temperance Societies in the United States, on the use of wine in the celebration of the last supper, was not to lay aside wine, but TO GET WINE! It was argued that as the *fruit of the vine* was used by the Saviour when he instituted the ordinance, the same thing ought to be used by the church still, and that what is now generally sold under the name of wine, is *not wine*, but a *compound* of wine and other substances. Those who raised the discussion did not speak against the "wine cup" at the communion table because it contained *wine*, but because what it contained was *not wine*; and they proposed to substitute, not water, but wine in its stead. We have heard of only *one individual* who maintains that water alone ought to be used on that occasion; but it would be as unfair to charge Temperance Societies generally with holding his opinions, as to charge the opponents of Temperance Societies generally with holding Mr. McGinn's.

Our chief design in taking any notice of Mr. McG.'s letters, was to examine his explanation of the text which he tells us, is "gibbeted" from month to month at the head of this *Advocate*; but as this article has already extended so far beyond what we contemplated at the commencement, we must defer the remainder of it till next month. In the meantime to give our readers at a distance some idea of his unfair, dogmatical, and violent strain of writing, we extract the first paragraph:—

"After the new plan for moral reformation had filled the minds of a few fanatical innovators with its fancied excellence, and began to excite some attention in the world, the question first pressed itself on them whether their little bantering should adorn the Christian church, or enforce its peculiar obligations on considerations of a civil nature. Many and formidable were the objections which

presented themselves on either side; but when zeal is once fired, its votaries cannot remain inactive for any length of time. The projectors of abstinence therefore boldly declared that the word of God enjoined total abstinence in spirit, if not in the letter—that the use of wine was uniformly spoken of in Scripture with disapprobation—while abstinence was spoken of with approbation:—and in support of this fallacious assertion, many parts of the sacred records were strained and mutilated, and very many rendered entirely nugatory."

We have received an excellent Essay on the Wine and Strong Drink of Scripture, written by the Rev. A. O. Hubbard, Melbourne; but we regret that its length is such as to preclude the idea of publishing it in the *Advocate*. We hope the author will abridge it for the use of our readers.

### *Selected for the Advocate.*

#### A SERMON ON MALT.

Mr. Dodd was a gentleman living within a few miles of Cambridge, and had been preaching against Drunkenness for some time. This affronted some of the Cambridge scholars, who thought he reflected on them. As they were on a journey one day, they met Mr. Dodd; and when they saw him at a distance, they said one to another, "Here is father Dodd coming, we will ask him to preach us a Sermon." So, meeting him, they complimented him with, "Your servant, Sir." He replied, "Yours, Gentleman."

They said, "we have a favour to ask, which must be granted." He asked what it was: they replied, it was to preach them a Sermon from a text they should choose; adding, "We hear you have been preaching against drunkenness for this half year past;" asking him if it was not so? He answered it was, "and if you please," said he, to "appoint the time and place, I will preach you a Sermon." They told him the time was present, and the place that "hollow tree," pointing to one near them. The good man said it was an imposition, for that he ought to have a little consideration before preaching; but they said if he refused they would put him into a tree. He then went into it, asking them what was to be his text? They told him the word was M A L T. He then began as follows:—

"Beloved, let me crave your attention. I am a little man, come at a short warning, to preach a Sermon, from a small subject, to a thin congregation, and in an unworthy pulpit.

Beloved, my text is MALT. I cannot divide it into syllables, it being only one; I must therefore divide it into Letters, which I find in my text to be four: M A L T.

M, my beloved, is Moral; A, is Allegorical; L, is Literal; T, is Theological. The MORAL is set forth to teach drunkards good manners; therefore, M, my masters; A, all of you; L, listen; T, to my text.

The ALLEGORICAL is when one thing is spoken and another meant: the spoken is MALT, the thing meant is the OIL OF MALT, which you rustics make M, your

ment; A, your apparel; L, your liberty; T, your trust.

The *LITERAL* according to the Letter. M, much; A, ale; L, little; T, thrift.

The *THEOLOGICAL* is according to the effect it works, and those I find to be of two kinds; the first in this world; and secondly, in the world to come. The effect it works in the world are, in some M, mischief and murder; A, adultery; L, in all looseness of life; and in some T, treason. Secondly, in the world to come: M, misery; A, anguish; L, lamentation; T, torment. And so much for this time and text.

First, I shall prove, by way of reflection: M, my masters; A, all of you; L, leave off; T, tipping.

Secondly by way of communication; M, my masters; A, all of you; L, look for; T, torment.

Thirdly, by way of caution, take this: A drunkard is the annoyance of modesty—the spoiler of civility—the destroyer of nature and reason—the brewer's agent—the alchouse benefactor—his wife's sorrow—his children's trouble—his own shame—his neighbour's scoff—a walking swill tub—the picture of a beast—and the monster of a man.

#### THE SHOEMAKER AND THE WINE MERCHANT.

A poor man who was a shoemaker, took a shop in one of the boulevards of Paris. As he was industrious, expeditious and punctual, his customers rapidly increased, and he began to gain property. After the lapse of a few months, a wine merchant opened a shop next door

to the shoemaker's; and the latter, to be on good terms with his neighbour, took occasion to step in, from time to time, and take a drink of wine. Soon he perceived a dangerous habit was forming; and he discontinued his visits to the vintners for some days. The wine-merchant took occasion to enquire the reason. "I have no money," was the reply. "O no matter," said the other, "come in and drink." The shoemaker accepted the invitation, till at last so considerable a bill was run up, that his best clothes were pawned for payment. A festival drew near, and he of the awl asked him of the glass to lend him his clothes but for that day. He was refused. Much chagrined, the shoemaker cast about for some plan of revenge for the insult. The wine-merchant had a hen with a fine brood of chickens; and they used often to venture near the door of the shoemaker's shop. He procured some bread, and scattering it upon the floor, enticed the hen, with her chickens, to enter. Then, catching them, he stripped off all their feathers, and turned them loose to go to their owner. Enraged at the enormous cruelty, the merchant makes complaint, and seeks redress. "Friend," said the shoemaker, "you have no occasion for complaint. I have only done that to your fowls which you did to me. You enticed me into your shop; you stripped me of my clothes, and left me destitute. What I have done to fowls you did to a fellow-man. On the charge of cruelty we are equal, though the baits we used were different." Do to others as you would they should do to you, is a maxim, which if always remembered and ob-

served, would prevent most of the heart-burnings and contentions among men.—*Toronto Record.*

#### A PARODY.

The annexed from the Salem *Observer*, is a happy parody upon Brutus's Address to the Romans. It bears an appropriate caption—"A Toper's Address to his Pot Companions."

*Topers, Drunkards and Swiggers.*—Here me for my own sake, and lay aside your tankards, that you may hear; believe me for your welfare, and have respect for your welfare, that you may believe; censure me in your sober moments, and be sober that you may better judge. If there be around this table, any dear lover of ardent spirits, to him I say that Stingo's love of ardent spirits was no less than his. If then that lover demand why Stings rose against ardent spirits, this is my answer; not that I loved ardent spirits less, but that I loved health and a sound constitution more. Had you rather that ardent spirits were ruling, and die a rum burnt knave, than that ardent spirits were contemned, to have a stout, hardy, honest yeoman? As ardent spirits were pleasant, I tasted them; as they were exhilarating, I sipped them; as they recruited my spirits, I drank them; but as they were ruinous I spurned them. There are tastes for their pleasantness, sips for their exhilaration, drams for their recruiting power; but banishment, and detestation for their ruinous tendency. Who is here so brutal as would be a drunkard? If any, gulp—hiccup—reel—for him have I offended. Who is here so foolish as would be a swaggerer? If any, brawl, for him have I offended.—Who is here so mad as will not mind his health? If any, let fever speak his burning rage—for him have I offended. I pause for a reply. Then none have I offended. I have done no more to ardent spirits than you should to Stingo. The act of their banishment is recorded on the private pages of Stingo's Journal, their usefulness not extenuated wherein they were worthy; nor the injurious tendency enforced for which they were banished.

#### Progress of the Temperance Reform.

##### LOWER CANADA.

FRANKTOWN.—A letter from this place informs us that "the work of the Temperance Society has prospered so well, that there is actually very little more to do for it in these parts; and for some time past it has been very difficult to get more than five or six to meet, so little does there appear for them to do when they are met." How few places can tell such a tale! Yet, if intemperance is so completely rooted out of Franktown, as to leave nothing further to be done there, we fear it will still be found in the neighbouring settlements.

Extract from the fourth Annual Report of the Buckingham Temperance Society, March 12, 1836.

We regret to find that the cause of Temperance has not been making so much progress in Buckingham, during the last twelve-month, as might have been expected. Several new places have

been opened for the sale of spirituous liquors—several relapses have taken place—and the Committee find no room for congratulating the Society on the aspect of its affairs. We are glad, however, to perceive, that the Committee decidedly ascribe this, in a great measure, to the old pledge.

"When we consider that our pledge permits the use of wine, beer, &c., and the facility with which such liquor can now be obtained, and the consequent temptation held out to the wavering, it cannot appear surprising that our numbers have materially decreased. Your Committee, on a review of the several cases which have come under their notice, feel convinced that, had every thing which can intoxicatingly been excluded from the Society, few, if any, relapses, would have occurred. And it feels warranted in asserting, that unless stronger measures be adopted, we will not only never regain our former standing as a Society, but will still continue to decrease in numbers, and become an easy conquest to our opponents."

## UPPER CANADA.

FOX POINT, CLARENCE.—We have received a letter from Mr. Edwards, Secretary of this Society, dated 26th April, from which we extract the following pleasing account of the good which has resulted from its operations:—

"It may be gratifying to the friends of Temperance to hear, that the Temperance Reform has been attended with very salutary effect in these parts. Previous to the formation of the Society (now nearly seven years) no *Rainings* or *Logging Boes* were carried on with ardent spirits; and it was considered as an indispensable; but we now find that we can not only do all this without it, but a great deal more can be accomplished in the same time. Such is the hold that the Temperance principles have taken of the greater part of the people here, that, were they called on to assist where spirits were given, a direct refusal would be the sure answer. It is truly gratifying to observe, that many of our young men have gone yearly trips to Quebec, and notwithstanding all temptations to the contrary, have successfully resisted and kept their pledge inviolate. We have also a number of elderly people, who had been long in the habit of making a moderate but regular use of spirits, on the supposition that it was necessary to aid them in getting through their work; but who now discover that they are better, stronger, and more comfortable, in regard to bodily health, than when in the daily use of them, and feel very thankful for the introduction of the Temperance Society. We have evidently done a great deal of good; but how much evil it may have prevented, cannot be known.

"There are from twenty to thirty families connected with our Society, who laid out yearly from £1 10s. to £3, and who now have that sum to spare for other and more useful purposes."

PERTH, U. C.—The following letter, from the zealous Secretary of this Society, has been received. We recommend the suggestion at the close to the Committees of Societies generally. We had not heard of the attack made upon us in the *Christian Examiner*. It is pleasing to find that its wrath, weaker even than Priam's arrow, fell to the ground so long before it reached us.

"My chief object in writing you at present is to request that fifty copies, instead of forty-six, of the *Temperance Advocate*, may be sent to my address for next year. I hoped to have been able to order a larger number, but I have not as yet succeeded to obtain so many subscribers as I expected. I perceive objection is arising from a quarter from which we might naturally look for help. The *Christian Examiner* has commenced with a somewhat hot, though very weak and injudicious attack against the advocates of Temperance—a most unfortunate step, I think, in as far as the popularity or usefulness of the Magazine is concerned. It is perhaps worth mentioning, that that article in the *Examiner* has secured, to my knowledge, a considerable number of subscribers to the *Advocate*, who had otherwise intended to subscribe for the *Examiner* alone, but will not countenance it now.

"We have been making considerable progress this winter in this part of the country, in the Temperance cause; but we have still a great deal to do, and the great of many has unfortunately waxed very cold.

"In four of the principal stores in this village there is no intoxicating liquor sold; and in these very large quantities were wont to be bought. It is true the taverns are about as numerous as ever, but the quantity of alcohol used in them must be greatly diminished, as it is very rarely, compared with former times, that any body is seen drunk.

"There is one subject to which I wish to call your attention particularly. As Secretary of the District Society here, I find great difficulty in making out an Annual Report, in consequence of the imperfect information furnished by some of the local Societies, as to what is doing within their respective bounds; and particularly as to the number of deaths, accidents, &c., which take place from the use of intoxicating drink. And I have been thinking that if the Secretaries of the different Societies would take the trouble to note down in a book kept for the purpose, such things when they take place, they would be much aided, at the end of every year, to furnish such information, and might greatly assist in advancing the cause, by bringing before the public such striking facts as were worthy of being noticed. I would therefore suggest to you the propriety of giving a hint, in next number of the *Advocate*, to the Secretaries of Societies, to this effect."

## FOREIGN.

## BRITISH AND FOREIGN TEMPERANCE SOCIETY.

A meeting in aid of this Society was held, February 14, in the Egyptian Hall, at the Mansion-house, London. The Right Hon. the Lord Mayor was warmly greeted on his arrival to take the chair. The platform was well filled by members of the Temperance and Total Abstinence Societies.

The Chairman was happy, as the first magistrate in the city of London, to meet so numerous and respectable an audience in the Egyptian Hall, for the purpose of promoting the interests of an institution of which he had long been a member, and which he firmly believed would prove most beneficial to society generally, and to the working classes in particular. He had, both in the justice room adjoining, and at Guildhall, frequent opportunities of noticing the crime, the poverty, the misery, the ruin, induced by habits of intemperance; and could not but hail with pleasure any efforts to check so dreadful an evil.

The Secretary read letters from the Bishop of London, Dr. Lushington, Captain Sir E. Parry, &c. expressive of their attachment to the Society, and their inability to attend the meeting. The note from the Bishop was accompanied by an additional donation of £10.

The Hon. and Rev. W. B. NOEL was much cheered. He adverted to the enormous expenditure connected with the practice of intemperance, both in the money actually used for the consumption of ardent spirits, and in the architectural grandeur of the places devoted to its sale,—the only grandeur of that description which mocked the feelings, and pained the eyes, of every reflecting observer. Fifty millions were said to be expended annually in ardent spirits; but, if it were only half that sum, how profitably might it be employed to give food, clothing, education, and comfort, to the families by whom it was expended; expended not, as was pretended, to support a sinking frame, or to increase the amount of happiness, but to induce sickness, poverty, and despair; to prompt to idleness and to crime; to turn the husband and the parent into a tyrant, whose return to his home was dreaded; and, in many instances, to bring on premature death. Mr. Noel then dwelt at some length on the pernicious effects resulting from the use of ardent spirits to seamen, and chiefly to those employed in the merchant service; noticing, also, the danger which had arisen from the intercourse of such men with the natives of various nations, at the Missionary stations. He insisted that it was the duty of all who truly loved their fellow men, to set an example of abstinence from all intoxicating—from all ardent spirits. (This evident "slip of the tongue," was noticed in a moment by the friends of the total abstinence principle, who met it by bursts of laughter and sarcastic cheers, which appeared greatly to disconcert the Hon. and Rev. speaker.) He resumed by saying, that, if he asked them to *obtain from all intoxicating liquors*, he should, perhaps, be asking them too much, (hear, and cries of "No, no!") that doctrine, he conceived, should be preached to the *drunkard*. (Cries of "Bah! bah!" from some gentlemen on the platform.) That was his opinion: "every creature of God," he read in the Bible, "was good, if it was sanctified by the word of God and by prayer." (Hisses and applause.) He begged to remark, that he was expressing his individual opinion; he was not pledging the Society. He was quite prepared to meet those gentlemen, whose benevolent character, and whose excellent and praiseworthy zeal, chided his sluggishness in that matter. (Hear, hear, and cheers, mingled with disapprobation.) But while he was fully prepared to admit the purity of their motives, he begged to be allowed the privilege of an Englishman; namely, to hold his own opinion, and not only so, for that he could do under the most despotic government, but not only to hold, but to *speak out* his opinion, so long as he did not revile those who differed from him, and who, he again admitted, were going on in a course which was useful, and who certainly ought not to be blamed. (Cheering.) But if any man said, "Address the doctrine of total abstinence to the drunkard, and not to me; for that is a burden which I cannot, which I ought not to endure," his reply would be, "Beyond all question you ought to set an example of Temperance, and to exert yourself in every possible way

to prevent the continuance of the evil." Intoxication was to be put down, not by driving the drunkard from his haunts, but by prevailing upon youth to avoid the formation of the habit. The Hon. and Rev. gentleman was cheered on his resuming his seat, but was evidently much embarrassed from the reception which some of his sentiments met with, so different from that which he generally experiences when advocating the cause of benevolence or religion.

Sir C. S. HUNTER rejoiced to meet his Lordship on that occasion, as the father of the city of London, as he had before rejoiced to follow the Lord Bishop of the diocese, at a meeting of the Society in Exeter Hall. He gave it as his opinion, that the principles of Temperance were spreading in the higher classes; drunkenness was now regarded as a disgrace. As the senior member of the Life Assurance Society, he could not but remark that a wonderful difference had taken place: we seemed to have entered on the age of longevity. Cases of *gout* were now extremely rare. (Laughter and cheers.)

Captain BREXTON, R.N., after hearing his usual testimony to the dreadful calamities which had resulted from the use of intoxicating liquors at sea, urged all present, the ladies especially, to persevere in efforts to discountenance the practice, spite of all ridicule to which they might be exposed.

Rev. Dr. PHILIP, from the Cape of Good Hope, gave a fearful description of the effects produced by intoxicating liquors in those places where he had laboured, as a Missionary, both among the natives and among the resident British. He had, at times, been ready to retire broken-hearted from his work, in consequence of the prevalence of that evil. He, at length, though with doubts as to its success, determined to form a Temperance Society. He began with four members, chiefly of his own family. Once, when preaching on the subject, a woman, at the close of the sermon, stood up and exclaimed, "It's all true! it's all true! it's all true! but put a glass of brandy before me, and if I were to be hanged or dandered the next moment, I should drink it off!" (Hear, hear.) Dr. Philip then adverted to the subject of Total Abstinence, the mention of which drew forth reiterated cheers. He instanced the case of an eminent physician in Scotland, Dr. Gregory. That gentleman was sent for to visit a lady, who was often visited by singular paroxysms of the nerves. The doctor inquired if she was accustomed to take any thing at such times. She replied, "Nothing." "What, nothing at all?" "Why, sometimes I do just take a thimble-full of brandy." The doctor immediately took up his hat and stick, and said, "Madam, good morning; give up your brandy, and you will be well in six weeks; keep to your brandy, and you will be in your grave in six months." The doctor himself set a good example to his patients, for he had long abstained from the use of spirits, of wine, and of all fermented liquors. (Much cheering.) Having next stated his success at the Cape, he urged the importance of uniting the two Societies in one grand effort against intemperance. Why should there be two Societies? Why might not the work be done by one? Why could they not use both pledges? Let them propose both at their meetings, and let the advocates say, "There is the Temperance pledge; those who sign that will do well—there is the Total Abstinence pledge; those who sign that will do better." (Long continued cheering.) The Rev. gentleman concluded his long and powerful address, by urging the success with which he had met in Africa, as an encouragement to them to persevere in the good work of endeavouring to reclaim drunkards, and to preserve the young from contamination.

JAN TZATZOF, the Caffre Chief, then addressed the meeting, through the medium of his interpreter, Mr. Reul. Brandy, he said, was a most deceiving thing; a man thought he purchased the brandy; but, in fact, the brandy purchased him. It made him a slave—enslaved him—led him to every evil work. Having expatiated on the evils of brandy drinking, he expressed his pleasure at seeing so many Christians combined to expose the evil, and put it away from the earth.

Rev. W. H. MEDHURST, from China, drew a fearful picture of the consequences of intemperance in China, resulting from the immoderate use of opium. It enervated and degraded all the mental and physical powers of those who indulged in it; stirred up the worst passions of the human heart, and excited to deeds of frantic fury and destruction. The opium shops he represented as dens of vice, as ante-chambers of hell. Upwards of 20,000 chests of that

villainous drug were smuggled into China, chiefly by Englishmen. He would that he could rouse the English to petition Parliament to forbid the injurious importation. He who sent one case of opium to that country, did more to injure the Missionary cause, than all his contributions and prayers did good. The Chinese often asked how it was that a people who had a religion which was said to be so good, could furnish a product which was so diabolical.

CHOO-TIK-LANG, a native of China, addressed the meeting, through the medium of his interpreter, Mr. Medhurst. He related a story of events which happened about 800 years ago, illustrative of the dreadful consequences of intemperance; and concluded by observing that he had carefully read the Gospel of Jesus Christ, and found it full of very good precepts; but that all their endeavours to spread that religion would be in vain, if they continued to send opium also. How was it that they who used so much of the harmless tea which the Chinese furnished, should send them in return such a dreadful commodity?

J. S. BUCKINGHAM, Esq. M. P., was received with reiterated cheers. He called upon the audience to support the Society as lovers of themselves—of their country—of the entire human race—of their Saviour and their God. He pointed out the fearful inroads which were made upon the capital of the country—upon the produce of human ingenuity and industry, by intemperance; giving it as his decided opinion that not less than one hundred millions sterling were lost to the nation, first by the actual money expended in intoxicating drinks; and next by the illness, crime, and consequent imprisonment and punishment of individuals who used those drinks. So that many valuable projects were obliged to be abandoned for want of funds. The Government, he admitted, ought to do something to check the evil; but, little, however, would be done, till sober constituents sent sober representatives to Parliament. Government ought at least to be free from all participation of any profit which might result from the crime; and he hoped the time would come when they should have a Chancellor of the Exchequer who would be willing to withdraw all fiscal profits from the manufacture and sale of such articles, and then surround the places in which they were sold with such restrictions and police, as should ultimately reduce their numbers, and make those which remained what they were originally intended to be, not dens of iniquity, but houses in which those who were necessarily absent from home might obtain victuals and lodging. Mr. Buckingham stated that he was, both in principle and practice, a member of the Total Abstinence Society—a declaration which was received with hearty and reiterated cheers. He believed that simple solids for food, and simple fluids for drink, were essential to health. The principles of total abstinence had his hearty support and recommendation; but he gave the right hand of fellowship to all the promoters of Temperance, fully believing that nothing but time and the progress of events was wanting to bring them up to the standard of total abstinence. (Cheers and "Hurra!") Meetings must be held; reporters must be employed; tracts must be circulated; the press must be kept in motion; and ultimately, success would be complete.

Rev. J. WILLIAMS, Missionary from the South Sea Islands, bore a cheerful testimony to the advantages of total abstinence from all intoxicating drinks. (Cheers.) He had lived eighteen years in a tropical climate, and had engaged in various severe labours both of body and mind; but he had not drunk any thing stronger than water, and he had rarely known a day's illness. Intemperance was a destructive evil wherever it was introduced; the missions in the South Seas were going on well, till ardent spirits were introduced; then mischief ensued. A Temperance Society had been formed, which was working very well. The natives gave a very significant name to rum; they called it "the spirit which makes a man a fool." (Hear, hear.)

J. S. BUCKINGHAM, Esq. here stated, that he had recently received very pleasing intelligence from America, as to the progress of the temperance cause. The Americans considered that they were somewhat a-head of the English; but felt deeply anxious to render their assistance in the noble effort. Mr. Delavan, a retired merchant, had been making some calculations; and, conceiving it possible, that the principal facts and arguments in favour of Temperance might be condensed in an eight page tract, he had come to the determination of providing £5000 for the purpose of printing

eight millions of copies of such tract; so that one might be left at every house throughout England. (Much cheering.) The only points on which he wished first to be assured were, whether they would be allowed to enter England duty free; and next, whether they would be carefully circulated. As to the latter point, he (Mr. B.) had no hesitation in giving the required assurance. As to the first, he had already conferred with the Chancellor of the Exchequer, and had reason to hope that no difficulty would be thrown in the way.

## INDIA.

On the 13th of June, a meeting was held at Madras, the Lord Bishop in the chair, when a Temperance Society was formed for the Presidency of Fort George. The *Madras Christian Observer* says:—"An animated but most amicable discussion was for some time sustained, on the opinion advanced by the Garrison Chaplain, and ably supported by the Adjutant General, that, by making total abstinence, and not mere temperance, the rule of the institution, hundreds of soldiers would feel obliged to refrain from becoming members. Many, it was alleged, who had become members of Temperance Societies, as at present constituted, had found themselves unable to keep their agreement; and had withdrawn their names, and openly returned to their former excesses, or had played the hypocrite and drank hard in private. The Bishop, the Archdeacon, several other Ministers of the Gospel, and the second member of the Medical Board, gave it as the result of long observation and experience among the troops serving in India, that there is no safety for the soldier except in absolute abstinence."

## IRELAND.

**TEMPERANCE SOCIETY.**—On Friday, the members and friends of the Tandragee Total Abstinence Society held their first tea-party in the school-room. About 100 sat down to tea; among whom were many of the most respectable families in the town and neighbourhood, and many were unavoidably absent, among whom was Charles Hunt, Esq., through the influenza. The room was most tastefully decorated with banners; and the drapery, consisting of the work of the school-girls, had a most pleasing effect. At half-past 7, H. J. Porter, Esq. was moved to the Chair, and very humorously opened the session of the tea-total parliament, with a speech from the throne. He laid down a rule that no speaker should occupy more than 15 minutes at once, but might speak as often as time would permit. The speakers were the Rev. Mr. Hawthorne, Seceding Minister, and Messrs. Hill and Hamilton, Methodist Preachers, both of whom spoke and twice, Mr. M'Curdy, of Halifax, who spoke three times. The meeting did not separate till half-past 10—and even then many thought the evening too short. Twenty-six most respectable names, a majority females, were added to the Society, which now numbers 160 tea-total adult members, including 4 Ministers of different denominations, exclusive of the Juvenile Society, which contains 68 names, and all this in one month. The report read by Mr. Porter gave a very satisfactory account of the meetings held by Mr. M'Curdy on Lord Mandeville's estate, where he has formed 11 Societies, besides the Tandragee Society—and enrolled 250 tea-total members. In addition, Mr. M'C. has held meetings since the 2d January in the following places—namely, Markethill, 2 meetings, 60 members; Armagh, 2 ditto, do. 45; Tynan, 1 do. 39 do.; Bichhill, 1 do. 40 do.; Mulaglass, 1 do. 45 do.; Newry, 1 do. 57 do.; Banbridge, 1 do. 24 do.; Gilford, 1 do. 41 do.; Moyallen, 2 do. 40 do.; Hamilton's Bawn and L'rycughan, 1 each, 22 members; Moira, 1 do, 22 do.—making in all 912 members, including 14 Ministers of different denominations who have signed, besides several who are trying it, and will in a short time give the benefit of their experience to the Societies and the world. We conceive that the success of the Abstinence cause in this district completely sets at rest the question, and refutes the oft-repeated assertion that the people of Ireland were not prepared for tea-totalism. Never in any part of England or America did the principle take so complete hold of the public mind, nor has its progress in any part on record been more rapid. Many who are concerned in the traffic are convinced of its immoral tendency; and we could name some who would gladly be out of it. It behoves the friends of temperance to bestir themselves, and no longer keep ut-

ting the enemy out in small streams at one door, to let him in in torrents at another; and in a form in which the evil is much more difficult to get rid of. The New York State Temperance Society Report states, that "Many distilleries have given place to breweries, the brandy bottle has been replaced by the champagne flask, but drunkenness, pauperism, and crime, continue. The thoroughfares of our cities and great towns are inundated with fermented drinks, and drunkenness is everywhere paralysing our industry, and drying up the sources of our prosperity.—And although we have not succeeded in pulling down distilleries, we have succeeded in raising up breweries, not a few of which are in active operation, preparing a fresh drug for the newly-created appetites of the temperance people. Let us open our eyes to the true state of the country, and no longer try to deceive ourselves, others we cannot deceive—let us, like America, follow the example of England, go at once to the root of the evil, and our country may be saved. The *New York Observer*, just come to hand, states, that "more than 4000 Ministers in America have signed the new pledge," as it is called. Let such an example have its due influence on their brethren at home—let them lead in the path which is the path of duty, and of increased usefulness, and they may be assured, they will find their countrymen ready to follow. We sincerely hope that the work so happily begun in Ulster, will be vigorously followed up, and the regeneration of our country will be accomplished.—*Correspondent of Newry Commercial Telegraph.*

## Miscellaneous.

**PROOF SPIRITS.**—There were distilled in Ireland, during the past year, 11,161,580 gallons of proof spirits; of which, for duties alone, was paid £1,327,309. In England and Scotland there are—say 14,000,000 gallons more; we have some faint proof of spirits, such as they are. There has been duty paid on wines, for "home consumption" in England, during the past year, as follows:—Cape wine, 5,229,41 gallons; French do. 293,63 gallons; Madeira, 154,423 gallons; Portugal, 2,866,015 gallons; Spanish, 1,314,884 gallons; Rhenish, 51,243; Canary, 53,976 gallons; Fayal, 1,906; Sicilian, &c., 380,913 gallons; total of wines, 6,640,533 gallons, for which the duty was £1,690,508. Adding the proof spirits, we have 32,803,113 gallons.

There are 2099 licensed brewers, who consume 16,412,440 bushels of malt. There are 54,551 victuallers, of whom 36,962 brew their own beer. There are 36,536 persons licensed to sell beer to be drank on their own premises; of whom 14,840 brew their own beer, and consume 3,702,417 bushels of malt. Of the 4,118 who do not sell on their premises, 987 brew their own beer, consuming 218,616 bushels of malt. 383 victuallers brewing their own beer, consume 140,380 bushels of malt. In Ireland there are 345 brewers who consume 1,829,587 bushels of malt. How much bread might be made from the same amount of wheat grown on the soil producing this quantity of malt? and how many poor Irishmen might have their hunger stayed, be kept at home, and made comfortable by it?—*Ohio Temperance Advocate.*

**A TEE-TOTALLER AT SEA.**—On the 20th of February arrived at Baltimore, the Brig *Canada*, Captain Robert Hardy, from a voyage round the globe. In 586 days, she ran 63,560 miles, more than twice the distance round the world, and crossed almost all habitable latitudes. She had sixteen hands on board, who used, during the whole time, no intoxicating drinks, and who all returned home without a day's sickness.—*Penn. Tem. Rec.*

**DRUNKENNESS.**—What is it that saps the morals of youth, kills the germ of generous ambition—desolates the domestic hearth—renders families fatherless—digs dishonoured graves?—Drunkenness. What makes a man shunned by the relatives who loved him—contemned by the contemporaries who outstripped him—reviled by the very wretches who betrayed him?—Drunkenness. What fills our asylums with lunatics—our ponds and rivers with suicides—our jails with thieves and murderers—our streets with prostitution? The same destructive vice. He who by precept, whether oral or written, shall succeed in rendering drunkenness detestable, and sobriety an unviolated virtue throughout the land, will confer on the humbler classes of society a boon beyond all price.



Wine, says *Frazier's* (Eng.) Magazine, taken in excess, is the bane of talent. Like fire upon incense, it may cause rich fumes to escape; but the dregs and refuse, when the sacrifice is ended, are little worth. By a long continuance, indeed, in any vicious indulgence, the mind, like the body, is reduced to a state of atrophy; and knowledge, like food, passes through it without adding to its strength. But repeated vinous intoxication soonest unfits a man for either mental or bodily exertion.

**CAPE OF GOOD HOPE.**—Rev. George Champion, a missionary from this country in Africa, in a letter to the Rev. Dr. Edwards, published in the *American Temperance Journal*, gives a deplorable description of the excessive use of spirituous liquors among the natives at Port Natal. Spirits were in high demand, and were sought after with intense eagerness; any thing could be purchased with them. A Temperance Society had been formed at Port Natal, of twenty two members, which exclude wine and other spirituous liquors. Farther from the seaport, at some of the stations, the cause of temperance is well sustained. At Bethelsdorp there is a Temperance Society of some hundreds. Many own themselves to have been saved from the drunkard's grave, who are now consistent members. At Cape Town, the most appalling excesses are every where witnessed among all classes and ages. Wine is the article mostly drunk. "A soldier," says Mr. Champion, "on arriving at the Cape, thanked God that he could now get drunk as a lord on the liquor of a gentleman."

**INDIA.**—The subject of temperance is attracting the attention of the natives as well as of Europeans in India. The late Editor of a newspaper at Bombay, a native, has entered spiritedly into the cause. Taking sundry periodicals on the subject, he roams from street to street says the Bombay paper, and before each liquor shop (here is an example worthy of imitation) he speaks to the people, whether rich or poor, words full of kindness and gentleness, beseeching them to abandon the use of ardent spirits, and pointing out their pernicious effects.

**ANOTHER DISTILLERY OVERBOARD.**—The Distillery at Haverhill, Ms., erected probably as long ago as the days of the Revolution, and repaired some dozen years since, has been purchased by two gentlemen of that place, to be made use of for a much better purpose. We are glad to see this blot upon that beautiful and flourishing village, stricken out. Has the temperance reform no effect? The famous Deacon Stone's Distillery, at Salem, is up for sale. It is said the Deacon finds bad sledding.

A correspondent in a neighbouring town says:—"Three of our members have been voted out of the Society, since its formation, because they would not adhere to its rules." This is right—this is consistent. Let all be dropped who cannot maintain sufficient decision of character to keep their pledge. But with all such we would part "more in sorrow than in anger." The writer adds: "Four members have been dismissed by request, because they wanted to drink a little (as they said) occasionally." Ah! this *little* is the plague we want to kill. He is the entering wedge of all the mischief. Drive him off, and we shall blow up all the drunkards in the country.

**SPONTANEOUS COMBUSTION.**—The *Dictionnaire de Medecine* enumerates nineteen cases of the spontaneous combustion of the human body, produced by the excessive use of alcoholic liquors—between the years 1692 and 1829—mostly very old persons, and all females except three. When Kittredge published his first address, which electrified the nation, (says the *Journal of the American Union*) his introduction of a case of combustion was almost universally regretted. It was so new, and appeared so incredible, that scarcely any one was found ready to believe or sustain it, while every moderate or immoderate drinker of alcohol, from Georgia to Maine, and every manufacturer and vender of intoxicating drinks, laid hold of it as effectual to counteract and destroy all the influence which that most thrilling address was calculated to produce. But now these cases have multiplied so much, and been so well attested, that few are disposed to call them in question.

## A CURE FOR THE CHOLERA.

(Or a free translation of *Homer's*, *Ode* xiii, Book I, ('Integer vito austeriorque purus') by a Member of the Temperance Society.

From the *Glasgow College Album*.

The man who keeps his stomach pure, and tipples not at whiskey toddy, In spite of cholera walks secure—no spasms prey upon his body.

No need has he of Daun or Barry—of flannel belt or spirit bath.† Or poison from the apothecary,† to drive contagion from his path.

He cares not though he breathes the air of Newcastle all choleric, ‡ Or lives in artist village, where no hospital § contains the sick.

For instance, —without shield, or lance, to drive the malady away; Snugging the praise of Temperance;—not long ago I took my way,

To some dark alleys where the poor, with cholera were all diseased, And sought to expedite their cure ¶ —yet strange to say, I was not seized.

A miracle like this, not even the army-surgeon Dr. Daun, \*\* In Bengal or Madras had seen, or where the Nile's dark waters yawn.

Place me in some contagious town, †† in which no soup-shop ‡‡ ever appear; Where Parliament sends no doctors down — and where no Board of Health is near.

Of Temperance I'll warble still, though 'mong th' infected collieries, ††† And loudly chaunt the saving skill of Temperance Societies.

P. L.

• "Non eget Mauri jaculis nec arcu."

† "Nec venenatis sagittis."

‡ "Sive per Syrtis iter oritur." "Estuosa Syrtis" is here admirably rendered into "Choleric Newcastle."

§ "Per in-hospitalium Castrorum." — We have seldom seen so happy a translation as is here given of the word "in-hospitalium."

¶ "Cum meam cauto La legen."

\*\* "Curi expeditus."

†† "Quale portentum neque militaris Daunius," &c. It is impossible to imagine any thing more felicitous, than this translation of "militaris Daunius," as "the army surgeon, Dr. Daun."

††† — "pigris sub nulla campis arbor aetiva recreatur aura."

†††† "In terra domibus negata."

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