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Canada Temperance Advocate.

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

No. 7.

MONTREAL, NOVEMBER, 1838.

VOL. IV.

ABOUT DRINKING.

From Chambers' Edinburgh Journal.

The people of Great Britain and Ireland form the most drunken nation in the world. No people consume such a large quantity of intoxicating fluids. The nations which rank next to them in regard to drinking, are the Germans, the Norwegians, the Dutch, and a few others in the north of Europe. Latterly, however, the Germans have greatly improved in habits of temperance, and they are now chiefly signalized for their offensive practice of smoking. If we come to comparisons at home, we find that intemperance is much more prevalent in Scotland than England, and that the small Scotch country towns are the worst. It is chiefly the very dregs of the English community who drink spirituous liquors in the form of drams; gin, an abominable compound of vitriol, turpentine, and coarse grain whiskey, is their tippie. Brandy—neat—is the coachman's solace; and in a mixed state, with hot water and sugar, it forms the circulating menstruum at the tables of the middle classes. But there is a large section of the English community, who do not habitually brandify, as it is called. These are of the workman order; they drink nothing worth speaking of except porter and ale, which they meet to soak or muzz over of an evening. Perhaps the term soak should not be used, for they do not generally drink above a pint or so—threepence or fourpence worth of heavy wet, for instance—and sip only a little now and then between intervals of smoking, when they are charging a new pipe, or throwing in a remark, in a sort of half grumble, by way of keeping up the conversation. This is called being sociable of an evening, or having a bit of friendly chat, and can therefore hardly be charged under the same category as intemperance.

In Scotland, whiskey, in all its forms and qualities, meets you at every corner. On every side you turn, you find a place for its disposal. Brandy, rum, gin, and so forth, are scarcely known except to those who have tolerably long purses. The universal tippie is whiskey. Those who have a refined taste, pride themselves on "keeping a good article." This means that they drink fine malt whiskey, which at the utmost costs eleven or twelve shillings a gallon—such whiskey as would bring above a guinea per gallon in England. The inferior order of consumers use a coarse burning stuff, made of grain, which is sold for about six or seven shillings a gallon, or probably threepence a gill. The miserable and ignorant beings who use the last-mentioned kind, most commonly take it in a raw state. Some of them are contented to toss off their glass at the counter, behind a sort of shutter or screen, which stands as a shelter from the accusing gaze of passengers. But these are of a humble grade; perhaps street beggars, porters, coal carters, and such like. The quantity of ardent spirits which some of these individuals consume, is immense. We have frequently, by accidental observation, seen a female meadican visit a whiskey shop nine times in the course of a day, betwixt morning and evening, at each time drinking at least a glass, or the third of a gill of raw whiskey. This series of drams could not have cost less than sixpence; and, therefore, to make no supposition of what was drunk after nightfall, this female must have spent sixpence a-day on whiskey, or about nine pounds a-year; a sum which would afford rather more than three pounds to the state in the shape of excise. This seems a great deal for a common beggar to spend, but we are convinced, from a thousand circumstances, that it is much below what is consumed daily by many individuals in a humble condition of life. We have been told of street porters—who are on the whole a respectable order of men—who seldom drink less than four or five gills in the day—that is, we should suppose, when their means will afford it; we lately heard of one who sometimes takes six gills. Of course, these quantities were not gulped down all at once, or even at twice or thrice. The whole is taken glass by glass, at intervals, when the

"bawbees" drop in as payment for jobs; and when there is a fortunate haul of "white siller," the potation will go the length of a whole gill. Some will think that the Chancellor of the Exchequer should be thankful that these persons possess such insatiable cravings for liquor; but it is "not all gold which glitters;" what the Chancellor receives in one way, he spends in another—look, for one thing, at the armed force necessary to preserve order, and look at the large and expensive machinery for judicial correction. Glancing over an English provincial paper the other day, the following met our eye in a charge to a grand jury at Salford:—"I am sorry, that comparing this year with former years, there has been upon the whole a considerable increase of crime. On looking at the cause, it always leads us to the same universal one of drunkenness, which seems to be the great evil of the day; and until some alterations take place in the temperance habits of the working classes, I am afraid we must expect crime to go on." We hope that the gentleman who delivered this address has not contented himself with simply lamenting the progress of intemperance and crime, but has already looked about for the means of producing the alterations from which he anticipates such advantages to flow.

We have adverted to the number of places for the sale of whiskey in Scotland. We may well call them Legion, for they are many. How such a preposterously large number should be tolerated, has always been to us a perfect mystery. In Glasgow, a few years ago, it was found that there was a public-house for every thirteen families of the whole population. There is one street in Edinburgh, in which two shops out of every three are spirit shops. That, however, is in a thickly populated and great dram-drinking quarter, and is not a fair criterion of the state of affairs. In the portions of the city occupied by the more affluent classes, there are many mean public-houses in the lower floors, which are much resorted to by female domestics, and prove of course most ruinous to their morals, and destructive of the comfort of their employers. It is also curious to observe that, whenever, in the same districts, there chances to be a pretty extensive workshop or factory, or a stable-lane, there a dram-shop is sure to rise, as if labour and intemperance were in this country inseparable.

Among the higher orders of society in Scotland, the practice of deep drinking was formerly very common. It was no unusual thing for a party of gentlemen met at dinner to sit all night, and only disperse when they should have been rising from their beds. A story is told of a Lord of Session in Edinburgh being seen showing a guest out at his own door with a lighted candle in his hand, at eleven o'clock of a Sunday morning, when the good folks were passing to church. Sometimes, in these days, the dinner or supper party were not suffered to have their own will in departing. The door was locked by the host, who, pointing with one hand to the bottles on the table, and with the other to shake-downs in the adjacent apartment, showed what he expected from his guests. These days are luckily gone, and punchbowls have gone with them. If the people be not better than their ancestors, they have certainly a greater sense of decorum. This remark applies to both English and Scotch, for deep drinking and late sitting were half a century ago as much in vogue in the south as in the northern parts of the kingdom. Mr. Walker, in his "Original," mentions, that some sixty or seventy years ago, certain hackney coachmen in London made a good deal of money by going with their vehicles through the streets during the night, in order to take home drunk gentlemen whom they saw staggering about, and who next day paid them liberally for their pains. All this is long since gone.

We are given to understand that there is now little drinking among the middle classes of society in the large Scotch towns, and that what drinking usages remain, are gradually disappearing from among them. When any drinking does take place, it is on a very limited scale in private houses, and this in itself forms a conspicuous

alteration from what was customary in public-house carousals. The case is very different, however, as respects the same order of individuals in the small towns. In these, there is still as much intemperance in liquor as ever, and at the same time an almost universal frequentation of the public-house. Most of the loose cash, or what can be wrung from the ordinary legitimate expenditure, is spent in an evening in company, upon the long-established potations—half nutchkins of toddy. What sums of money, what resources, have been squandered, and are at this very day squandered, in this manner! Old men are dropping off from their wonted haunts, but young men are growing up to take their places in the same public-house parlours which witnessed the festivities of past generations. It would perhaps be wrong to say that in these habits of intemperance the father succeeds the son. The sons of drunkards have seldom any thing left to them wherewith to procure indulgences of any kind. It is chiefly the sons of the careful who fill up the ranks, and they seldom stop till they have dispersed all that was bequeathed to them. The bulk of the houses and small landed heritages—speak it with reverence, “the properties”—of the inhabitants of most Scotch country towns, are melted into toddy once every thirty years, or thereabouts, while in some cases the transmutation is effected twice within that brief period of time—such is the potent dissolving quality of whiskey.

There is, however, nothing to be wondered at in these tipping habits. In the circumstances of the case, the wonder would be if they did not exist. The cause of so much intemperance is, simply, vacancy of mind produced by want of occupation. There is most likely not a particle of natural inclination in the case. All is the result of want of healthful exercise of the mind, or, in other words, harmless excitement. The nightly adjournment with a few companions to a public-house, is a sort of business, something to do, something to stir up the dormant faculties, or as Burns called it, something to “kittle up our notion;” and if that something were to be taken away, and no equivalent given in its stead, a total stagnation of the mind would ensue. Nothing would so effectually tend to eradicate tipping from the small towns, as giving the people of these towns something at once harmless and exciting to think about. What is it that has reformed the habits of the middle classes, including the respectable operatives of the large towns, such as Edinburgh and Glasgow, but the provision which they now possess for healthful mental excitement? During the early part of the day, the provision consists of professional occupation: and during the latter part, it is comprised in the various resources which cultivated society, and scientific, literary, and other refined pursuits, present. The very existence of these ennobling means of recreation in large towns, throws an air of disrepute over habits of low indulgence, and thus, by both positive and negative means, they do good. We do not know of any means which may be so readily adopted for weaning the ignorant, and persons of weak resolutions, from habits of intemperance, as giving them opportunities of attending evening lectures on subjects of a useful and entertaining character. Recreations of this description afford matter for the most agreeable reflection, and what is this but advancement in moral qualifications? How opposite the tendencies produced by rumination on grovelling and sensual gratifications, to those arising from calm reflection on some glorious truth in moral or physical science! The former add to, while the latter subtract from, the sum of human abasement and suffering. Let these things be pressed unremittingly on the consideration of the managers of all kinds of temperance associations, and generally on all who wish well to social improvement.

REFORMATION OF A DRUNKARD.

From the London Temperance Advocate.

A mechanic whose trade was very laborious was much addicted to drinking: he was a husband and a father. Being a good workman he was constantly employed; his wages varied from twenty-five to thirty shillings per week; but he seldom took home more than ten shillings, and sometimes he played at kittles and lost money; so that after paying his weekly score, and the money he had lost, he had nothing left. On such occasions he would go home in a state of intoxication, very ill-tempered at having lost his money, scold his wife and sometimes beat her; then going to bed frequently with his clothes on, for sheer inability to take them off. You may

be sure that his wife and family were very scantily supplied with food and clothing, and that his return home was dreaded. This state of things continued for some years, and a severe trial it was to the faith and patience of his wife, for she was a godly woman, and always strove by meekness and other means to reclaim him. One Saturday night he had lost all his money; he was not drunk, but he was ashamed of his conduct, and he thought the best way to avoid any explanation when he got home would be to appear drunk; accordingly he feigned drunkenness, beat his wife, and staggered away to bed. His wife almost broken-hearted, went weeping, as she had frequently done before, to the Bible, and prayed over it until its promises were applied with power to her soul, and she felt relieved and comforted. She then went to her bedroom: there lay her husband, pretending to be asleep, but in fact, kept awake by the consciousness of having ill used a good wife. She adopted the same course on this occasion as she had on similar occasions; she knelt down by the bedside, and prayed for the man who had beaten her, and whom she thought fast asleep, and unable to pray for himself. In the agony of her mind she prayed aloud; he heard the petition burst from her lips, ‘O God! forgive my husband for all his transgressions against thee, and especially incline his heart to hate this sin of drunkenness, and to love thee.’ This sentence pierced him to the heart. He was convinced by the tremulous tone of her voice, of the sincerity and earnestness of her prayer. He did not let her know that he was awake, but his mind was filled with painful reflections. The fact that she, whom he had so cruelly beaten, could so soon have forgiven him, and have lost the sense of her own sorrows, in the overwhelming anxiety she had expressed for his pardon with God, he did not understand, but it convinced him of his guilt, and fixed in his mind a deep conviction of the worth of his wife.

The next morning was a blessed Sabbath for that family; the good woman was surprised to hear her husband say—‘come, my dear, let us get up;’ for his usual practice was to lie in bed late on the Sabbath morning, to sleep off the effect of the previous evening’s debauch. However, they were soon up, and while he cleansed his shoes, she lighted the fire; but her heart was heavy; for she feared that he was going out for the day, with his wicked companions; still there was a kindness in his manner that led her to hope for the best—and every now and then she caught his eye fixed upon her, and the look seemed to be a look of love. Oh! how her spirit kindled at the thought! it might be, that God had at last heard her prayer, and was now operating on her husband’s mind; swiftly flew the mental aspiration to her heavenly Father, that it might be so; again she caught his eye; it beamed with love; she could not be mistaken!—and yet she feared to speak to him, lest his reply should dash the promised cup of happiness from her lips. But her fears were groundless, the man’s heart was changed; the Spirit of the Living God had breathed upon him, who before had been dead in trespasses and sins, and now he was a living soul; old things had passed away, and all things had become new. Now he stood and gazed with admiration on her whom he had formerly neglected and ill treated; now his heart swelled with emotion too big for utterance; he would have given the world to have told her all he felt, but the recollection of what he had been, pressed upon his heart and sealed his lips. With these feelings they sat down to breakfast; she frequently praying, and earnestly hoping, that it might be unto her according to her heart’s desire; and he, overwhelmed with his own guilt, but humbly purposing to lead a new life for the time to come. Is there ‘joy in heaven over one sinner that repenteth?’ then, surely, the eternal mansions rung with shouts of sovereign grace, when such a brand as this was plucked from the burning fire. But was the joy confined to heaven? Oh no; there was one, at least, on earth, who on that morning had a foretaste of the joys of paradise. Who shall describe the feelings of the wife, when, after a long silence, her husband said, ‘Make haste, my dear, to prepare for chapel, for I will go with you this morning.’ How completely were former sorrows forgotten at that moment; and what a prospect of future felicity opened to her view at the sound of these words! Nor was she disappointed; her husband went with her to chapel that day; he has continued to go with her ever since, and at this very time is one of the most active and useful members of a church not many miles from London.

After reading this narrative, which is strictly true, who shall dare to say that drunkenness is an incurable vice? Oh! broken

hearted wife, whose spirit is bowed down, and whose children look up to thee almost in vain for bread, because of the drunkenness of thy husband, seest thou no gleam of hope for thee, in the preceding history? Hast thou tried all other means to reclaim thy husband, and have they all failed? well, be not dismayed, try prayer to God: go frequently, go continually: go, with all the humble confidence that a child would to a loving parent, and spread thy case before the Lord, and thus going, thou shalt go successfully: there is not only a probability, but a certainty that thy prayer shall be heard and answered.

MILK DAIRIES AND DISTILLERIES.

From the New York Evangelist.

The undersigned, physicians of the city of New York, being requested to express their opinion in relation to the milk of cows, fed chiefly on distillery slops, have no hesitation in stating that they believe such milk to be extremely detrimental to the health, especially of young children, as it not only contains too little nutriment for the purposes of food, but appears to possess unhealthy properties; owing in part, probably, to the confinement of the cows, and the bad air which they consequently have to breathe, as well as the unnatural and pernicious nature of the slops on which they are fed.

John Stearns, Gen., M. D.

James C. Bliss, M. D.

John Torrey, M. D.

C. Ticknor, M. D.

John W. Francis, M. D.

A. D. Clement, M. D.

Albert Smith, M. D.

E. R. Belcher, M. D.

George Leo. Wolfe, M. D.

G. Forrester Barstow, M. D.

Thomas Cock, M. D.

J. Vanderberg, M. D.

Henry G. Dunnel, M. D.

Thomas D. Boyd, M. D.

Charles A. Lee, M. D.

James Stewart, M. D.

Jane A. Washington, M. D.

D. Atkins, M. D.

Abm. L. Cor, M. D.

John Davis, M. D.

David M. Reese, M. D.

A. Sidney Doane, M. D.

Wm. P. Buel, M. D.

E. Mead, M. D.

Albun G. Smith, M. D.

TEMPERANCE AND INFIDELITY.

The Rev. Mr. Clough, Wesleyan Missionary and Secretary to "The Ceylon Temperance Society," writes—

We had about 100 members joined the Society immediately. And measures are now in progress to establish Auxiliary Societies at all the out stations, where they are practicable. Although our Society has been so recently established, we have had the happiness to witness its beneficial effects in numerous instances. I am aware that many object to such good effects, being produced by the simple operation of Temperance Societies, and attribute them rather to religious feeling. But let any candid person take one fact out of many, which has taken place here. In the garrison of Colombo, we have had a large battalion of the Royal Artillery for many years. They always appeared to me to be the most drunken, dissolute body of military men I ever saw in the garrison. For years together, scarcely one of them would ever enter the doors of our chapel. In fact, I considered their case as most hopeless; and their conduct as soldiers was dreadful. Intoxication was nearly the ruin of the corps. When the Temperance Society was established, some twenty-five or thirty of these men joined, some of whom were the most abandoned drunkards in the regiment. They became steady, sober men, and good and orderly soldiers. They soon found their way to chapel. Others followed their example: and what is the fact now? Why, that this battalion of troops is become by far the best and most orderly in the garrison! Our congregations in the fort now often consist chiefly of artillerymen. And what is best of all, several of them have become religious characters, and some have been savingly converted to God! Aye, and another fact must not be lost sight of. We are now building a large chapel in the fort of Colombo; and such an interest have these men taken in it, that they joined together and subscribed £20 among them to this good work; which money, had it not been for the Temperance Society, for the most part would, in all probability, have been expended in that ruinous soul-and-body-killing practice of drinking ardent spirits. A nice young man, belonging to the 58th Regiment, a launch corporal, came to my house one day and put ten

shillings on the table, as a contribution to the chapel. "Cooper," said I, "I fear you cannot really afford to give me so much with your limited pay;" that of a private only. He smiled and said, "Sir, since I gave up drinking spirits, I have saved that ten shillings, every farthing of which would have gone to the *Arrack shop*; and as I am much better, both in body and soul, for having given up the arrack, and as I have no occasion for the money, I beg you will take it for the new chapel." But one of the first men who came to put his name down as a member of the Temperance Society was an old pensioned artillery serjeant, formerly a most terrible drunkard, when a boy of eight or nine years old. He one day, not long since, brought me £20 for the new chapel! I hesitated to take it, thinking it too much for a man in his circumstances. "Take it, sir," said the brave old soldier, "it is not mine, but God's; for had I continued in my former state of life, I should not have had one farthing of that in my hands now. It would all have gone in wickedness and hastened my ruin." I could go on multiplying instances of good being done amongst us, but my paper forbids me, and in fact, my time also.

At your next Temperance Society meeting, tell the friends that every Wesleyan Missionary, both European and native, in Ceylon, has joined the Society; and, that spirits are banished out of both districts.

We extract from the sixth Report of the American Baptist Home Missionary Society, read and accepted at New York, the 27th of April last, the following pertinent testimony on this head:—

"The temperance cause has received their [the missionaries'] hearty support, and nearly all mentioned [116] have delivered addresses. Societies exist in most congregations, usually in connexion with other denominations, as it is found a common foe can more successfully be met and repulsed by a united phalanx. *The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution, as an auxiliary in promoting the spread of the Gospel and the salvation of men.*"

The Rev. Giles Leach, of Sandwich, N. H., in the Home Missionary for August last, states in the same connexion an interesting revival of religion and the progress of temperance in that place. Respecting the latter he says:—

"The temperance cause, I think, has made as good progress in Sandwich, as in any town in the vicinity. I think between 300 and 400 are members of the Society. Neither of our five stores sell it as a drink. Nor is it kept at our public house. There have been two little 'grogeries' in town, and their 'owners' or 'keepers' have persisted against the public sentiment of the town. At a recent town-meeting, a resolution passed almost unanimously, to choose an agent to commence and carry on a prosecution against any who should continue to sell spirituous liquors, contrary to the statutes of the State relating to that subject."

The Rev. J. Spaulding, of Peoria, Ill., under date of 26th March last, in giving an account of a revival of religion in that town, says:—

About five-sixths of the families have an altar for morning and evening worship: and five-sixths of the population are embraced in a Temperance Society, which abstains from all that can intoxicate. No liquor can be purchased within six miles of the town. The building in which that grocery is kept, I have been informed, is rented by a professor of religion: and that a short time since a school was dismissed for the purpose of letting in a grocery. Time will determine whether books or bottles will teach that neighbourhood the best lessons of morality.

MEDITATION FOR A DRUNKARD.

Recommended to be quietly read over, in private, every day, until the total abstinence pledge is signed, and also occasionally afterwards to neighbours and friends:—

It is ordained that I cannot be in both the following conditions; therefore which shall I choose?

First—Enjoying the selfish gratification of muddling my brain with drink, at the enormous cost of decreasing my family, food, clothes, education, house, and comforts:—or,

Second—Enjoying the domestic gratification of seeing my family well housed, fed, clothed, educated, at the trifling cost, and mere

self-privation of abstaining from muddling my brain by any intoxicating liquor whatever. On the one hand there is human and paternal and christian duty; on the other hand, there is mere self, self, self.—And mind! there is *no middle course*. That has been tried long and often enough. Again, therefore, I say, which of the two shall I choose?

The above has had the desired effect upon the very first person to whom it was presented by the writer.

Extract from a Speech of Mr. Stubbin, London.

Let us turn to the Sandwich Islands. There a Society was established on the American principle of neither using *nor giving or offering*. Its constitution, as literally translated by the Rev. C. Stewart, a missionary there, was as follows:—

STYLE, &c.—A Company to put out the drinking of rum—This our thought by which we are alike.

PLEDGE.—1. Not we to drink rum for pleasure—2. Not we to buy rum for property—3. Not we to make rum—*Not we to give drink* of rum to relations, neighbours, or strangers, without the direction of the doctor not drinking—*Not we to give rum to a company during work for their work.*

It is only necessary to observe that rum was almost the only intoxicating liquor with which these simple and otherwise happy islanders were acquainted, and that the effect of parting with rum was equivalent to introducing teetotalism. They had, doubtless, (like other nations) their courtesies and hospitalities, which were intimately connected with it; and against which the fourth section of the pledge was levelled. There existed, also, the same habits as in civilized society, of encouraging, by drink, the labouring part of the community to the performance of their ordinary work, or of bribing them to extra exertion. Yet, with one stroke, they cut them off at once, resolving neither to drink rum themselves, nor to give it to their relations, neighbours, or strangers, except under the direction of a tee-total doctor; nor to give it to their workmen. The result is stated in the 4th American Report in 1831. "Numerous villages, whose inhabitants, a few years ago, were, as a body, often intoxicated for days together, have not now an individual in them who uses any thing that intoxicates;" and drunkenness has since been put an end to—the manufacture, sale, and importation of ardent spirits being prohibited by law. If my countrymen are not too haughty or self-sufficient to take a lesson of improvement from a tribe of uncultivated savages, they might here learn what might be done by a comprehensive remedy unflinchingly applied, and pursued with a single-mindedness and simplicity of purpose, which I am fearful is scarcely to be found in any perfection amidst the refinements and sophistries of civilization.

Letters to the Editor.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

"*Ev'n vain dreams sport not themselves in vain.*"—YOUNG.

SIR,—Some years ago, a certain drunkard, going away on a journey, went to a *grog-shop*, and filled his bottle, which contained about two quarts. His road lay through some clearings which had been recently prepared for burning. As he went, he now and then tasted the contents of his bottle, and soon became so much intoxicated that he could proceed no farther. He lay down on the roadside to sleep; and, as chance, or Providence would have it, he lay down at the side of a pile of brushwood which had just been drawn together in order to be burned. The poison which he had swallowed soon threw him into a profound sleep; but, in a dream, his conscience began to upbraid him for the wicked life which he had led, summoned him to the bar of God, and pronounced over him the irrevocable doom. He dreamed that he was in the *arc of hell*, and it may be conceived therefore that his feelings were not of the most enviable kind.

In the meantime the farmers had set fire to all the brush which lay upon the clearing; and, as the drunkard's dream was proceeding, the fire reached the pile at which he lay. The agony of his mind, together with the roaring of the flames, awoke him; and when he opened his eyes he saw nothing but *fire*! For a moment he thought his dream was a reality; at the same time he made an involuntary

effort to escape, and as he had been lying at the very edge of the clearing, his escape was easily effected; but the impression made upon his mind was indelible; from that day forward he never tasted any intoxicating drink. May all drunkards be led to do the same; for the reality of their condition is terrible enough, without any darker colouring from fancy in a dream. T. O.

THE FIRST FRUIT OF THE DISTILLERY.

B——, September 24, 1838.

SIR,—Not many months since a distillery was erected in the vicinity of ———. Scarcely, however, had it gone into operation when a labourer, a quiet inoffensive man, who resided with his widowed mother in the country during the winter, and who was her only stay and support in her declining years, came into town to resume his labour during the summer. Meeting with a fellow-labourer with whom he had formerly boarded, his friend resolved to comply with the usages on such occasions and give him a treat. He procured an order from his employer, and with his keg they both proceeded to the distillery, where they filled and drank till the clerk told them he thought they had each a pretty good load. They then started for home; but, being filled with the *good creature*, they naturally became very generous in treating all whom they met, and drinking with them, till it was at last with difficulty they reached home. Here, however, the *good creature* changed his nature and became a fury, and the result was the guest was pitched head-long into the street. Stupified with drink, and suffering with pain from internal injury he had received, he crawled to a neighbouring house, where he was kindly received. He was laid in a bed. Next day he complained of pain, but thought it the effect of intoxication. He returned in the evening to the same house, got another beating, was again thrown out, and again received by the hospitable neighbours. His illness now became so alarming that medical aid was procured; but it was in vain; he died next day. An inquest was called, and a post-mortem examination had, when it was clearly shewn the deceased came to his death in consequence of injuries he had received while in a state of intoxication, and a verdict rendered accordingly. But the scene did not end here. Two evenings afterwards, amid the pelting of a storm, I heard a female voice moaning in the street, Oh! my son! Oh! my son! They have murdered my son! I did not need to enquire who she was; her deep sorrow told it well. She had heard the story of her son's melancholy end, and had dragged her aged and weary limbs many miles, through mud and rain, in the vain hope of taking one last, lingering look of him she loved. I could not speak; consolation, could I have offered it, would but have mocked the deep anguish of her soul. I followed in silence her tottering steps to the door whence her son's mangled body, stiff in death, had been last carried out. Could the distiller have stood there one moment, and beheld the agony which he had caused, hard must have been his heart if he had not sorely repented of his doings. The tear trembled in the eyes of more than one of the few that stood around, as her last hope, that of beholding her son, was dashed from her. She could only go to his grave and weep there; but her tears, her sorrows, and complaint, were registered on high; and will be a swift witness against him who kindled those fires, of which this is most natural, though diabolical fruit, and the only fruit which it ever can yield, except that of the gratification of avarice.

AN EYE WITNESS.

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, NOVEMBER, 1838.

There is an account in the *Missionary Herald* of a conversation which took place between a traveller in Persia and one of the inhabitants of the mountainous districts called Koords.

In reply to some questions, the Koord avowed that he and his

tribe lived chiefly by plundering, and confessed that, in the way of their profession, they often killed those whom they plundered.

The Missionary asked why they followed such a bad business.

The Koord said that it was the 'only' business they had learned, and they had no other way of living.

The Missionary advised him to learn some other business as soon as possible, and get a living by honest industry.

The Koord answered that it would be very difficult, and take a long time to get what they wanted by working; but by robbing, they got a great deal of property easily.

Let us only substitute the words rum-selling for plundering, and rum-seller for Koord; and I entreat my friends engaged in the traffic, to say candidly wherein the Koord's business and reasons for following it, differ from their own.

Another point of resemblance occurred in the dialogue. The Koord acknowledged that many of his tribe were killed in following their calling. And we know by experience how many rum-sellers fall into the pit which they dig for others.

Another anecdote suggests itself to my mind. It is stated somewhere by Sir Walter Scott, that the inhabitants of the Orkney Islands, who lived in a great measure by plundering the wrecks of vessels, made great opposition to the establishment of light houses on their coasts. In like manner we see rum-sellers, who live by taking from the people their hard-earned pittance, and giving them a soul-and-body-wasting-poison in return,—we see them, I say, make great opposition to Temperance Societies, which are the light houses to warn people from the bleak and pitiless coast of intemperance. J. D.

A letter from the Western District states that a good meeting has been held a short time ago at Amherstburgh, at which twenty new members joined the Society. There is nothing but teetotalism in this Society.

The Windsor and Sandwich Society has almost broken down, as the chief men who joined it at first have either withdrawn, or yielded to the fashion of society so far as to violate their pledge. A few, however, still maintain a firm stand against the flood of intemperance which is sweeping that interesting portion of the country.

By the request of an individual who pays the expence, the *Advocate* will, from and after this November number, be sent to a considerable number of clergymen of different denominations in the Upper Province; also to all the public Newsrooms, of whose existence he is aware, in both Provinces, as well as to some of the most exalted persons in the country. Those to whom it is directed, are respectfully requested to receive it.

Progress of the Temperance Reform.

CORRESPONDING SOCIETIES.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—If the following notes of a short tour which I lately performed, and in which I endeavoured to promote the great cause which you advocate, can be of any use to you or your readers, they are at your service.

Sept. 17th, La Chute. A meeting of the Society was held this day, but it was very thinly attended. This may be accounted for, perhaps, from the short notice given, yet it will not explain it fully, for I was told to my surprise, that it was the best meeting that had been held for some time. This Society is on the old pledge. I

addressed them in favour of total abstinence, and at the conclusion, a few ladies subscribed the new pledge; thereby taking the lead, as ladies have often been honoured to do, in this, and almost every other department of benevolence. The cause is here at a very low ebb, which I find to be invariably the case, wherever the *total principle* is not adopted.

I was told here of a tavern keeper who had piously given up the practice of selling the poison, in glasses, over the counter; and instead of this, sent his jolly customers to drink it on the gallery at the back of the house. This was selling it to be drunk out of the house, you will observe; and as he did not pay so much for license, in this case, he was able to sell it at a lower price; and, in consequence, intemperance had been considerably increased. Is it not true Sir, that the business of tavern keeping has an injurious effect upon the conscience?

On the road from La Chute to Carillon, I was much pleased at witnessing some ruinous fragments of a dismantled Distillery, Tubs and vats, and casks, and pieces of machinery were to be seen in various directions, but what attracted my attention most, was the skeleton of the worm lying bleaching in the wind. I could not help considering its *serpentine* folds as emblematic of the nature of the liquor which once poured from its throat. May not that piece of machinery, around which its spiral wreaths are coiled, remind us of the poor drunkard, whom the intoxicating drink which it yielded hath been the means of encircling in the folds of a worse serpent, whose sting is eternal death! But its work of destruction hath now ceased. May it rest in peace! and may all similar worms in this province, and throughout the world, be speedily brought to a similar end. A ruined distillery may be considered an evidence that the tide of prosperity is returning, to the agriculture, the commerce, and the moral interests of the community.

Arrived at Carillon in the evening. The excellent refreshments with which I was here furnished, in the tavern at which I stopped, inclined me to form a favourable opinion of the house, but when I entered the bar-room to pay my bill, what a scene presented itself? The dense suffocating smoke reminded me of the state of "darkness visible," and the clamours of intemperance seemed to give the place a nearer resemblance still, to a certain region. After straining my eyes to descry, through the smoke, the confines of the place, I found that it was lined pretty closely, on three sides, by soldiers, French Canadians, and apparently travellers, some of whom were audibly asleep on the floor, and those who were not, were with few exceptions, if any, in a state of maudlin intoxication. The conversation of those who were speaking loudest was disgustingly puerile, now and then filled up with oaths and obscenity. Looking behind the bar, I discovered the tavern keeper seated, eyeing the scene with apparent unconcern, and ready to supply them with more drink as they required it. I could not help thinking, is it right to lend ourselves to be the instruments of thus debasing our fellow-men? It is said in the gospel, "who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing." How does this apply to the business of the tavern keeper? Is this the work in which one would wish to be found employed at the coming of the Son of Man?

18th. Arrived at Grenville about two o'clock in the morning, and after spending several hours, very uncomfortably in a low tavern, the only one that was open to receive us, went on board the Shannon, and sailed for Bytown. As the day was fine, the sail up the Ottawa was remarkably pleasant. Several raftsmen were on board, a class of men who have always appeared to me exceedingly degraded. Two in particular attracted my notice, both by the greater savageness of their appearance, and brutality of their conduct—they seemed to be avoided even by the rest of the raftsmen. Their clothes were ragged, their persons dirty, and the hair of their head and beard exceedingly long. They brought a bottle of rum or whisky with them on board, and I observed that they replenished it once at least, in the course of the voyage, at one of the places where we stopped to take in wood. The rum bottle was a fit accompaniment of so much barbarity, and accounted for it all.

After much delay we arrived at Bytown, a city of which the doings of the shippers remind us, that its moral aspect accords but ill with the picturesque beauty of its local situation. I immediately made preparations for holding a Temperance Meeting, and was

glad to find that Messrs. Knapp and Playter had made arrangements before my arrival. Mr. Moffat kindly granted the use of his school-room. Three meetings were held, the two last of which were attended by crowded audiences. At the conclusion a few subscribed a total abstinence declaration; amongst whom was the Clergyman of the English Church, the Rev. Mr. Strong, whose high character will I trust be the means of advancing the cause greatly in that place, and whose example I could wish to see more extensively imitated. How inconsistent is it for ministers of the gospel to throw the weight of their influence and example on the side of those drinking customs, which are the means of raising up the most powerful obstacles to the success of their labours.

I intended to proceed farther than Bytown, but the non-arrival of a brother, who agreed to accompany me, induced me to return. I can testify that although I have not been able to advance Temperance greatly, in the course of my journey, I have every where seen the necessity for the Temperance movement, arising from the destructive tendency of the practice of drinking; and wherever the effects of that movement have presented themselves, they have been of the most wholesome and happy description.

I am, &c.

A FRIEND.

Extract of a Letter dated Lanark, U. C., October 12, 1838.

Our quarterly meeting has passed off well. We had an appropriate address from the Rev. Mr. Macallister; and a band of young men and women, led by Mr. William Scott, sung Temperance Hymns and Songs, in a manner truly delightful. I have seldom been better pleased. Twenty new members signed for total abstinence, and three for moderation. So you see we are still advancing. We shall try to establish a temperance house in Lanark, and one in Perth. If we succeed, I think numbers will join us, as many cannot be convinced that they can travel without drinking, as long as they have to stop in taverns. I think if we had more tracts and papers we would advance faster. Please forward ten copies of the *Advocate* to my address, besides the six which I already receive, and charge to me.

ARCHIBALD YOUNG, Jun.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

WILLIAM HENRY, October 11, 1838.

SIR,—I am glad to inform you that our Society feel grateful for your condescension in taking notice of us in your *Advocate*. This is the night of the meeting, and I find great pleasure in informing you, that the Society is greatly improving, and the meetings are regularly attended. We have thirteen staunch members, but are badly off for speakers. Friend Ranson is a warm advocate of the abstinence cause. But we hope that many will come forward, and use their efforts in this work of philanthropy and love. The Committee are united and firm, and determined in this good work.

I remain, &c.

JOHN SANDS, Secretary.

ENGLAND.

LETTER FROM CAPT. HUDSON.

LIVERPOOL, August 27, 1838.

James Court, Esq.

MY DEAR BROTHER,—It is with pleasure that I take up my pen to inform you of my welfare. I suppose you would be looking long for me coming out to Montreal this year; but I was disappointed. I am happy to inform you that our cause is going on rapidly at this place. At this time I suppose about 500 are signing the total abstinence pledge weekly. Some meetings that I have attended, as many as 234 have signed; and in Liverpool I am credibly informed there are 35,000 teetotallers. We have had a burial of a brewer's ale this last week. We have likewise had a public discussion on the subject of moderation and total abstinence. Our advocate got the victory. Our opponent signed the pledge the night following, and has now become a staunch advocate for the cause of total abstinence. I hope that the cause is still flourishing with you. I have often wished that I could visit you again, but this year I cannot. I hope that the cause gets on at Three Rivers and Quebec. I should like to hear from these places. I think

there is a general move all over England among the teetotallers. I read of hundreds signing. I still say, Praise the Lord for all His goodness to me. Since I left you I still enjoy perfect health with all my teetotalism; and I think I am growing stouter every day, and I feel I am getting on for a better world. I cannot inform you whether I shall ever come out to Canada any more, as it is most likely I shall be stopping on shore next year. I have two or three good offers from different Societies to engage in the glorious work among our sea-faring brethren. Since I have come to Liverpool we have started a Marine Society, called the Liverpool Marine Total Abstinence Society; although we have only been started two weeks, we have nearly two hundred sailors joined. Thus, you perceive, we are still going on. Mr. Sims is still with me; he is very well indeed; he desires, with myself, to be remembered to you all at Montreal. Remember me kindly to all the friends you know for me, and tell them to stand fast in the good cause; and in a public meeting remember me to them, and inform them that I am still a Teetotaler to the back bone, and still intend, by the help of God, to continue until I die.

I remain, yours respectfully,

H. HUDSON,

On board of the Brig Union.

P. S.—We have received the publications regularly, and hope you will continue them, thanking you for your kindness.

SCOTLAND.

We have received two numbers of *The West of Scotland Temperance Standard*, published in Paisley, from which we learn that the cause of Total Abstinence is making rapid progress in that land of steady habits. We extract the following items, which we doubt not will be gratifying to the readers of this journal.

PAISLEY.—There is a large Society here, which holds meetings every week, in different parts of the city. There appears to be a select meeting held every Saturday evening. The number of members is not numerous, but we may judge of the strength of the Society from the fact that it publishes a monthly paper, and sends Speakers to hold meetings in the neighbouring villages. There are three Temperance houses in Paisley.

GLASGOW.—There is a Society here of 6000 members. They employ a City Agent. The Society held their usual weekly meeting on Tuesday, in Mr. Pullar's Chapel, Albion Street. The church was well attended, and several gentlemen addressed the meeting on the evils of intemperance. Mr. Inglis, in the course of a long speech, condemned the system of distilling as being sinful and unchristian. Mr. A. McKeller, a mechanic, said that he knew, from ten years' experience, the evils of whisky drinking to be great. It clothed the wife and family in wretchedness, and drew tears from those whom a man in his sober senses would scorn to see shedding tears. Mr. McK. concluded a long and effective speech by exhorting those who had already joined the Society to persevere in the good work they had so nobly begun, and expressed a hope that he would see the day when the hydra-headed monster of intemperance would hide its diminished head, and the heralds of temperance proclaim "peace on earth and good will to man." There are nine Temperance houses in Glasgow.

GREENOCK.—The Society here is evidently strong, but the numbers are not given. The Company have purchased a lot of ground, value £100, with the intention of building a Hall, fitted to contain 800 or 1000 persons, with Library, Museum, Laboratory, and Committee-Rooms—the building to be commenced as soon as possible. Meetings are held only once a fortnight, probably on account of the want of accommodations. One Temperance house in Greenock.

KIRKCALDY.—The indefatigable advocate of the Total Abstinence cause—the Rev. R. G. Mason—has lately paid a visit to this place, and, as usual, has succeeded in raising a considerable amount of excitement on the subject. He delivered not less than four lectures—all of which were characterized by his well-known eloquence and ability. At these meetings 160 names were received, and the Society now numbers 400 members.

KILMARNOCK.—From a Letter in the *Glasgow Mirror* we perceive that a Total Abstinence Society was instituted here on the 8th December, 1837. The Society now consists of forty-eight mem-

bers, eight of whom are reformed drunkards. The Society have been favoured with a lecture from Mr. W. G. Moncrieff, of Glasgow, another from Mr. Reid of the same city, and with a Sermon from the Rev. Mr. Brewster, of the Abbey Church, Paisley.

JOHNSTONE.—At this place two public meetings have been held, by speakers from Paisley; but it appears there is not much interest taken in the cause there yet—the reason may be, that there are fifty public houses in the village, and only one Temperance house.

ELDERSLIE.—In this village the Total Abstinence cause is making rapid progress. About 200 of the inhabitants have now joined the Society. The publicans are complaining most piteously of the *dullness of trade*. One has abandoned the traffic, and is about to open his house as a Temperance Coffee House. *Social Meetings* are regularly held in the Schoolhouse on the Saturday evenings, which are invariably well attended. Several pieces of original Temperance Poetry have been “said or sung” at these meetings. On the evening of Thursday the 15th ult., a Public Meeting of the inhabitants was held in the Schoolhouse, when Mr. Brough from Paisley delivered an address on the Duty and Advantages of abstaining from intoxicating liquors. The meeting was crowded to excess by an auditory who listened to the various statements of the speaker with much attention.

HOUSTOUN.—A Public Meeting of the inhabitants of this village was held in Mr. Stevenson’s Schoolroom on the evening of Friday the 9th March. The Meeting was “a bumper”—many being obliged to go away without obtaining admittance. During the whole evening, individuals might be seen at the windows endeavouring to see what was going on, or catch an occasional sentence of the speeches. Addresses were delivered by a deputation from the Paisley Total Abstinence Society, consisting of Messrs. James and Alexander Fergus, Mr. James Winning, and Mr. William Brough. At the conclusion of the Meeting persons entertaining objections to the Total Abstinence system were invited to come forward and state these objections, but the invitation was not accepted. It was then stated that signatures would be received to the Society’s pledge, on which one of the speakers cried out, “a distinguished honour is just about to be conferred on some person, viz. that of being the *first tee totaller* in Houstoun.—Who is the honoured individual?” “Here am I!” exclaimed a voice in the midst of the Meeting, and forward came Mr. Daniel M’Dougall, Druggist, whose name was accordingly the first that was admitted to the pledge. Thirteen signatures were obtained in all, and Mr. M’Dougall was appointed Convener. Since the Meeting the cause has made astonishing progress—the *latest intelligence* being to the effect that upwards of 70 individuals have subscribed the pledge. A Committee and Office-bearers have also been appointed.

NEILSON.—Since the Public Meeting reported in last *Standard* as having been held here, the Total Abstinence cause has made considerable progress. A Meeting of the Subscribers to the pledge has been held at which Rules were adopted, Office-bearers appointed, and other measures taken for the promotion of the Society’s great object—the suppression of Intemperance. A Public Meeting was also held in Mr. Gardiner’s Schoolroom, on the evening of Wednesday the 26th ult., at which several friends from Glasgow delivered addresses on behalf of the Society. The number of members will now amount to about 100.

BEITH.—Sometime ago the Temperance Society of this town, in addition to the pledge of abstinence from Distilled Spirits, adopted the pledge of entire abstinence from all Intoxicating Liquors. On the evening of Friday the 9th March, a Public Meeting of the Society was held in the Secession Church, when addresses on the Total Abstinence question were delivered by the Rev. Mr. Eckersall and Mr. James Mellis, of Paisley. The Meeting was not very numerously attended. We would strongly recommend our Beith friends to abandon altogether the partial abstinence pledge. We are persuaded that nothing short of Total Abstinence is calculated to uproot the *drinking customs* of our country, which all are agreed constitute the great cause of our national intemperance.

RENFREW.—A Public Meeting of the inhabitants of this ancient burgh was held in the Town Hall, on the evening of Wednesday the 21st March. The attendance was numerous and respectable. Mr. Walter Stewart having taken the Chair, the Meeting was addressed by Messrs. Mellis, Melvin, and Brough, of Paisley, on the evils of Intemperance, and on the necessity of Total Abstinence Societies being formed for the suppression of this vice. The speak-

ers were heard with marked attention, and at the conclusion of the Meeting 25 individuals subscribed the Society’s pledge. The number has now increased to 60, and a Committee and Office-bearers have been appointed.

KILBARCHAN.—A Public Meeting of the Kilbarchan Youth’s Temperance Society was held in the Relief Church, on the evening of Wednesday the 28th ult. The Meeting was addressed by several talented young men belonging to Paisley, Johnstone, and Kilbarchan.

DUMFRIES.—The Society here is progressing admirably, and now contains about 1500 members. After the election of officers for the ensuing year, held on New Year’s Day, a manifesto was read from several of the journeymen tailors belonging to the Society, to the effect that tee-totalism had made men of them, in so far as whiskey was never seen at the board—that it was unnecessary to brace the nerves for *their hard labour*, and that previous to the cattle-show in October, they had worked at the rate of 18 hours out of the 24, for three weeks at a stretch, without being a whit the worse of it.

EAST INDIES.

We have before us a number of *The Oriental Temperance Advocate*, published at Jaffna, Ceylon, which furnishes us with much interesting and gratifying intelligence respecting the progress of the cause in that distant quarter of the world. It is dated in July, 1836, and contains Reports from three Temperance Societies.

The first is that of Jaffna, from which we learn that the Society consists of 189 members—it publishes 1500 copies of the *Advocate* monthly, upwards of 1200 of which are distributed in the Island, and on the continent of India. It also informs that there are Societies at the following places:—Secunderabad, St. Thomas Mount, Madras, Bangalore, Poonah, Nugger, Deessa, Amedabad, Belgaum, Agra, Kurnaul, Meerut, Chunar, Benares, and Colombo; at the latter place under the auspices of the Major-General, commanding the Army in Ceylon; and with the prospect of being joined by other Societies, at most of the principal stations on the Island.

The second Report is from the Committee of the Secunderabad Society, the members of which amount to 168. Lieut. Colonel Ketchen is President, and Major Webb Secretary. From this able Report we make the following extract, which we would recommend to the special attention of the military in these Provinces:—

“We will suppose that there are only 20,000 British soldiers in India, that each man only drinks his Canteen drams at the rate charged for them by Government, and the sum thus drawn from the Army amounts to no less than 638,750 rupees per annum!!! for which the deluded soldiery receive, as an equivalent, 14,600,000 drams!!! or 1,448 tuns, 1 puncheon, and 20 gallons of ardent poison, administered to ruin one of the finest Armies in the world!! Now could the enormous sum above-mentioned be directed into any other channel beneficial to the soldiers, what a blessing would it be to the men themselves, and what an incalculable advantage to the state, independently of the saving that would accrue in the expence of medicines, Hospital charges, attendants, and the many contingents required to renovate the arrack-shattered constitutions of drunkards, whose spirit-produced illness and premature deaths cost more than all the duty they have ever done would be an equivalent for.

Having shown a very low aggregate of the annual consumption of Arrack, let us state a few facts for individual consideration. A man who takes no more than his two drams a day, drinks in one year, 730 drams, or 18 gallons, 2 pints of ardent poison. In seven years he will at the same rate consume 5,110 drams, or 127 gallons, 6 pints of ardent poison.

If he can continue fourteen years at this rate, he will swallow 10,250 drams, or 2 butts, 15 gallons, 4 pints of ardent poison.

Twelve years is, we have heard, a fair average for the life of spirit drinkers in this country, taking one with another; but if a man should survive the daily doses of poison, as some very few do, he will, in 21 years, drink 15,350 drams, or 3 butts, 23 gallons,

and 2 pints of spirits, taking the butt at an average of 120 gallons. We all know, however, that it is rarely indeed that the man who drinks two drams drinks no more, and that for many, our calculations might be more than doubled.

Now let us exhibit the gain of joining the Temperance Society, and we shall find that the man who adheres to his pledge, and lodges the price of the poison in the Savings Bank every month, will have in Government Securities bearing interest at four per cent

In 7 years.....	254 Rupees
In 14 years.....	588 "
In 21 years.....	1,029 "

for the two Canteen drams a day; but two drams beget two drams, and let those who drink more, calculate their loss, taking into consideration the destruction and waste of property during drunken bouts.

Should a ship arrive from England with news that an increase of £64,000 per annum was to be made to the European soldiers' pay, what rejoicing there would be! but the soldiers can do more for themselves than the Government can do for them, even if it were possible to give them so much money; neither the Government nor any human power can give them health and happiness so long as they continue spirit drinkers, but when they leave off the accursed habit they really and *bona-fide* come into possession of the above increase to their pay by their own savings, and at the same time benefit the state to an extent, that could only be correctly calculated after some years had shown the blessed results of so glorious a Reformation."

The third Report is from the Bengal European Regiment Auxiliary Temperance Society. It was read at a meeting held at Agra, under the sanction of Col. T. P. Smith, commanding the Regiment, Feb. 27th, 1836. From this Report we extract the following gratifying fact:—A body of 44 soldiers completed a march of nearly two months duration, exposed to extremes of cold and heat, sometimes accompanied with rain, without making use of spirituous liquors. This may be considered equal to the march from St. Johns to Quebec last winter. It was regarded as a signal triumph to the cause of Temperance, and had the effect of adding 22 members to the Society, besides 110 individuals undergoing probation; giving a grand total of 8 officers, 2 assistant Surgeons, 2 medical warrant officers, 3 apprentices, 38 non-commissioned officers, 129 drummers and privates, and 13 women; besides one officer, and one assistant Surgeon of another Regiment at the station.

Miscellaneous.

"THE SEVEN LAST PLAGUES."—A certain clergyman, not long ago, wrote a book, to prove that the Bible, and Sunday schools, and the Temperance cause, with their kindred associations, were "the seven last plagues," spoken of by John in the Revelations, which should visit and afflict the earth. By accident a stray copy of this new and wonderfully profound exposition of prophecy fell into the hand of a tavern-keeper, who had persevered most manfully in resisting all efforts to win him over to the side of temperance. Having read it, he was more confirmed than ever, that he might sell ardent spirits with impunity, and that the opposers of his freedom in this respect were very properly classed among the authors of "the seven last plagues." But then his customers began to decline; and in order to confirm the wavering, and prevent the total desertion of his bar, he sent off for a number of copies of "the seven last plagues." The bookseller forthwith filled his order, and sent withal a *show bill* to attract public notice. Upon receiving the books, the tavern-keeper looked around his establishment to select the most suitable place for pasting up the bills, that all might see with advantage the new commodity which he had for sale. At last, he pitched upon the very front of the bar; and there every one who entered the room could not fail to see in large capitals,

"THE SEVEN LAST PLAGUES,"

FOR SALE HERE.

A motto more appropriate could not be selected for the bar of a

tavern. And he had the mortification to find that his anxiety to procure the sale of this book, was the means of preventing many from having any further intercourse with those liquid plagues, with which they had heretofore been so familiar. And every one saw, sooner than he, that he had unintentionally given the true title and title of his occupation.—*Oriental Temperance Advocate.*

THE REFRESHING BEVERAGES OF NATURE.—When we look around us, we find almost every where an abundant and inexhaustible supply of pure and fresh water in our lakes, rivers, streams, and springs; moreover we have shrubs covered with a variety of refreshing berries; and in those sandy and parched regions where no water is to be found, the good providence of our benevolent Creator has provided for the wants of the inhabitants by some wonderful contrivances, which must fill our minds with gratitude and admiration. In the Antilles is to be found a kind of creeping plant, the *Water Liane* or vegetable fountain, for when its stem is divided the sweet sap runs out as a stream. In one of the Canary Islands, at the top of a rock, stands the *Raining Tree*, which, condensing the clouds, affords a regular supply of needful water. In the Bay of Campeachy grows the *Pine Apple fungus*, which being cut, gives nearly a pint of clear and wholesome juice. In one of the most unfruitful regions of South America is a curious vegetable called by the natives *Arbor della vacca*, or *Cow Tree*, from the trunk of which, when pressed, flows out a sweet and nourishing milk, always most abundant at sunrise. In the stony and arid parts of Java we find another singular specimen, the *Nepenthe Distillatoria* or *Pitcher Plant*, furnished with a bag suspended at the footstalk of each leaf, shaped like a pitcher, covered with a neatly fitted lid, and always full of fresh condensed dew. Such are the gifts of the Almighty; such are the natural products of the earth; and I ask the reader, Is there any *kurtful*—any intoxicating principle in all these natural liquids provided by our wise and benevolent Creator? He gave us fruits, grapes, corn, and sugar-cane, and we use them with thankfulness; but it is human ingenuity alone which contrived to alter the destination of these innocent products, and to transform them into fermented wine, beer, brandy, rum, and other distilled poison.

CHAS. FAUCONNET, M. D.

SALE DRINKING.—I attended a sale of a printer's stock. Bidding was slack, when the auctioneer observed, "I shall be obliged to send for some rum and ale, whatever this temperance man may say. I had a sale yesterday in the country, and I did stuff it into them and they bid famously." What a reflection upon the pretended march of intellect! that people neither know their wants, nor have the power to express themselves without rum and ale.

RETALIATION.—The progress of Teo-totalism in the Borough of Helston seems to have alarmed the beer-sellers; and in more than one of their windows may be seen the following—"NOTICE: No *Barm* or *Grains* sold to *Teo-totalers*."

EFFECTS OF DRUNKENNESS.—During Friday and Saturday evening six persons were brought to St. Bartholomew's Hospital with broken legs. In five of these cases the accidents arose from drunkenness.

A HORSE POISONED BY WINE.—John Mayton drove his horse "Sportsman," furiously up to the Spread Eagle at Wrexham, and, having had refreshment himself, gave the animal a bottle of mulled port; the consequences of which was, that the horse dropped down in the shafts before it got to Ellsmere, and died soon after.—*Sportsman.*

The *Providence Courier* mentions the fact of the inhabitants of Burrillville, (R. I.) having to a man, signed articles of agreement not to traffic in liquors, nor let or lease any house, or any other building, nor lot of land to set a building upon, for that purpose.

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