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Canada Temperance Advocate.

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

No. 10.

MONTREAL, FEBRUARY, 1841.

VOL. VI.

THE TEETOTAL PLEDGE.

A lean, pale, haggard-looking man, so striking a contrast to the Kerry farmer, as to be absolutely startling, advanced to the table, at which sat the patient and good tempered secretary to the society, and asked if his reverence would be in shortly. A pretty, delicate looking young woman, very scantily clad, but perfectly clean, was looking over his shoulder as he asked the question. "I think I have seen you before, my good man," said the secretary, "and it's not many weeks ago." "It was more his brother than he—it was indeed," answered the haggard man's wife, courtesying and advancing a little before her husband. He interrupted her. "Don't try to screen me, Nelly, good girl, dont; God knows, Nelly, I don't deserve it from you. See the way, I beat her last night, gentlemen, on both arms, like a brute as I was." "It wasn't you dear," said the young woman, drawing her thin shawl more closely over her braised arms; "it was the strength of the spirits did it, and not himself—he's as quiet a man as there's in the city o' Cork when he's sober—and as fine a workman—and he wouldnt hurt a hair of my head—barrin he was in liquor." The poor creature's affectionate appeal on behalf of her erring husband was interrupted by the secretary again demanding if he had not taken the pledge before. "I did sir—stand back, Nelly, and don't try to screen me. I came here and took it from father Macleed—and, God forgive me, I broke it too. I broke it last night, or rather all day yesterday, and,"—"never heed telling any more about it, James, dear," said the wife eagerly, "never heed telling any more about it. A man may be overtaken once, and yet make a fine Christian after all. You wouldnt be sending him from the priest's knee, because he broke it once. When, as I said before, it was his brother was in it, and not he, only for company." "I had no heart to come this morning—only for her," said the husband; she remembered his reverence preaching about there being more joy in heaven over one like me, than ninety and nine good men. Oh! if she would only let me tell the wickedness of my past life, and the sin and shame that has followed me." "It was the drink, James, it was the drink," reiterated the wife earnestly. "Don't be distressing yourself, for it was nothing but the drink. Sure, when sober, there isnt a more loving husband, or a tenderer father on Ireland's ground—and now you'll be true to the pledge, and it's happy that we'll be—and prosperous—for the master told me this blessed morning, that if he could depend on you for sobriety, you'd earn twenty-five shillings a week, and have the credit to be a Monday man; and ye will, James—ye will—for my sake, and for the sake of the children at home." "Ay," he interrupted, "and for the sake of the broken-hearted mother that bore me,—and for the sake of little Mary that I crippled in the drink. Oh! when the sweet look of that baby is on me—her sweet, patient look—I think the gates of heaven can never open for such a sinner!" While he made this confession, his arm hung powerless by his side; and his pallid face lengthened into an expression of helpless, hopeless, irreclaimable misery. The wife turned, and burst into tears. Several evinced the quick sympathies of Irish natures; for they shuddered, and murmured—"The Lord be betwixt us and harm, and look down upon them both!" The woman was the first to recover consciousness; impelled by a sudden burst of feeling, she threw her bruised arms round her husband's neck, recalling him to himself by all the tender phrases of Irish affection. We can never forget the agonized earnestness with which the unhappy man took the pledge; the beautiful picture of his gentle and endearing wife as she stood beside him; or the solemn response that followed from a score of voices, "Oh, then, God strengthen ye to keep it!"—*Ireland; by Mr. and Mrs. S. C. Hall.*

COMPARATIVE NUTRIMENT OF APPLES AND CIDER.

The Americans have found that cows, sheep or pigs, can be fattened on apples at a cheaper rate than on any other material, and that it is far more profitable to convert those fruits into animal food than to grind them, and ferment the juice into cider. One gentleman, whose orchard used to produce cider to the value of 300 dollars a year, on adopting the principle of total abstinence, resolved to employ his apples in fattening pigs, and his profits doubled, for instead of three hundred dollars which his cider used to be worth, his pork produced six hundred. The following demonstration of the nutritive qualities of apples has appeared in most of the public prints, and may be fully relied on:—"On Thursday, Dec. 28, 1837, the members of the Elbey Mechanics' Institute dined at the Elbey Coffee House, in the Borough of Stroud, in the county of Gloucester, and partook of a pig which had been fed upon apples. The owner, Thomas Neal, a member of the Stroud Total Abstinence Society, had read in a temperance publication that, in America, pigs had been fattened on apples, and resolved to try the experiment, and commenced on the 10th of October; the pig was then so poor that every rib could be counted. For the first fortnight he gave it nothing but apples and grains, and it improved amazingly: after that period, he substituted bean-meal for the grains, and the increase of the flesh was still greater. On the 10th of October when the experiment began, the pig was computed, by the best judges, to weigh about fourscore pounds, and eight weeks after, when it was killed, it weighed upwards of nine score, so that it increased in flesh at the rate of more than 10lbs. per week. During the period of fattening, it consumed four sacks of apples, and two bushels and a half of bean-meal. The apples and the meal cost £1 6s.; and for this sum nearly five score of pork was obtained. The apples were boiled; but as they needed no washing, and were cooked as soon as the water boiled, much less fuel and labor was required than would have been necessary in dressing potatoes. The flesh when roasted was of the finest flavor, and all who partook of it declared that they never had tasted its equal." This experiment proves most unequivocally the highly nutritive properties of apples, and consequently the waste of God's bounties, of which those are guilty who convert them into cider. What if Thomas Neal had ground the apples and made them into cider, and given it to the pig for a wash, instead of the animal becoming fat, it would have decreased to a perfect skeleton. And why delude the laborer by giving him cider for food or for wages? The quantity of nourishment in a pint of cider is not worth mentioning; the alcohol it contains is poisonous, and the water might be obtained in a much purer state from the pump or the spring. At the dinner mentioned above, the writer of this Essay was present. Indeed the report which appeared in the public newspapers was furnished by his pen. Thomas Neal was for many years one of my hearers.—*Anti Bacclus.*

ANNA G—

I once asked Anna G—, a sweet young lady of seventeen, to sign the pledge of total abstinence. I had no idea that she was in any danger of becoming a disgusting drunkard, but I thought she ought to set a good example; and by joining our temperance society, induce many of her acquaintances to do so too. But Anna refused to join. She said she was going on a sleigh ride soon, and she wanted to drink some wine then, if any of her beaux should ask her. After the sleigh ride, and the wedding of her cousin, she perhaps would join the temperance society.

Last summer I was called on business to visit the neighborhood where Anna lived. On inquiring for her, I was grieved to learn that she had eloped with and married a stage driver, and he was now keeping a dram-solling tavern in the village where she was born, of wealthy, high-minded, and virtuous parents. What a fall! How the profane oaths, the impious jests, and drunken songs most sound in her ears! How sad she must be, when she recalls the days of her beauty and innocence, when she loved the Sabbath school, and was the favorite of all the teachers and scholars! Think of her, when her husband is asleep, or away from home, and she is obliged to stand in the bar, and give dirty drunkards their three cents' worth of rum, and brandy and gin! Oh, as she retires to her chamber, how she must weep at her condition, and in vain wish she had listened to me before it was too late, and had joined the temperance society, which would have saved her from bad society, and rescued her in the hour of temptation.

Dear children, do be warned by her example. If you do not promise us not to drink any wine, who can tell but you may in some evil hour make a false step, which will make you forever miserable.—*Youth's Temperance Advocate.*

ON THE LAW OF LICENCE.

Some view the license laws as a source of revenue, and there are not a few who, admitting that the traffic in intoxicating drinks is prolific in the production of pauperism and crime, are still the advocates of these laws on the ground that they furnish the means of reimbursing the state for the expenses to which she is thus subjected.

If, as shown in a former article, these laws increase the traffic, and thus of necessity increase intemperance, pauperism, crime, disease, and death—if they thus contribute to fill the land with desolation, to break down and lay in ruins our domestic altars, to load the hearts of fathers and mothers, and brothers and sisters, and wives and children, with untold and unutterable sorrows, to fill the republic itself with mourning for the gifted and generous among its sons, to prostrate intellect, morality and religion among us, to sink the standard of our national character, is not the argument that they are a source of gain, a cruel and unnatural one? Can government have a right to sell the happiness, the lives, the souls of its subjects for gold? Can these commodities become either directly or indirectly a source of revenue? They cannot.—And the assumption that they are a productive source of revenue is false. If there ever was a penny wise and pound foolish conception, the license laws viewed as a source of revenue, are an embodied personification of it.

In 1832, the sale of intoxicating drinks cost the city of New York alone the sum of \$400,000.—The licenses under which the expense was brought upon us yielded to the City Treasury the sum of \$22,000!!!

At about the same period the sale of intoxicating drinks cost the city of Washington \$100,000. The licenses under which they were sold brought the same city \$6,000!!!

The average between the expense occasioned by, and the revenue accruing under these laws, holds very nearly the same through different parts of the Union where investigation has been prosecuted.

In the face of facts like these, no man in his senses can imagine for a moment that the license laws are a source of revenue, and if they are not, as heretofore shown, they are unlawful, and are worse than valueless, even as sumptuary laws.—We say again as we have said before, LET THEM BE REPEALED.—*Olive Leaf.*

THE AWFUL SACRIFICE.

An intelligent gentleman stated in our hearing at a public meeting a few weeks since, that he had known several venders of intoxicating drinks who had entirely sacrificed their religion in their business. The statement fell upon our mind like the knell of death. We were at once hurried away into the world of retribution, where we saw these miserable men who had made the sacrifice of all that makes existence desirable, not to ferocious appetite, not to a sudden gust of passion, not to the high honors of earth, but to a sordid love of money; and to the gain of that money by dragging down to everlasting contempt others of their fellow beings who might with them have been heirs of glory. Ah, wretched professors of religion, down there in the lowest deep,

looking upward and reading on the eternal arches of hell, "What shall it profit a man to gain the whole world and lose his own soul?" Perhaps one reason why these cases have not been more marked has been, that the religion of venders has not been severely tested. Few churches will admit the liquor dealer to communion, yet few, if any, will expel one from communion. Perhaps in above cases they were brought to the test, whether they would give up their business or relinquish the fellowship of saints; and, choosing the latter, they turned bitter enemies of the cross of Christ. But, whatever the circumstances might have been, what a business is this for a professor of religion to engage in; a business which not only fills up hell with ruined victims, but so corrupts the heart, so deadens all the moral sensibilities of the soul, that he who once prayed and wept for his sins, and rejoiced in hope, can turn his back on his Saviour, and go with a scoffing, Sabbath-breaking, blaspheming crew, and set at defiance every malediction of Jehovah. We do not preach. But we entreat every professor of religion selling rum, and we know many who are, to think on these things. "No drunkard hath any inheritance in the kingdom of God." And what shall be said of the man who, in this age of light, makes him a drunkard? What is included in that woe which issued against such, ages ago, from the throne of God? We dare not say.—*Journal of the American Temperance Union.*

DIRECTIONS FOR MAKING DRUNKARDS.

Drunkards may be made in various ways. The easiest and most effectual way is to corrupt the appetites of your children. This may be done by giving them, while infants, "hot toddy," "sweetened spirits," wine, &c. &c., or in the less objectionable way of giving them highly seasoned food. Give them a good deal of meat, (and this you must do under pretence of making them robust and hearty,) and you will be sure to beget in them a hankering for stimulating drinks. Always have a large castor on the table, with the bottles well filled with peppers, mustard, ketchup, vinegar, etc., and for example sake, use them freely yourself, and never refuse them to your children. In this way, with such other little expedients as will naturally suggest themselves to your minds, you may rest assured of laying the foundation for an unconquerable thirst for intoxicating liquors. There are many other excellent stimulants to prepare the appetite for strong drink. All these things you can give without producing any alarm, or creating the least suspicion even in the minds of your most scrupulous and discerning neighbours.—*Olive Leaf.*

TO THE MAKERS AND VENDERS OF ALCOHOL.

Why was Jeroboam denounced as an enemy to his people and to his God, and his family utterly and shockingly destroyed? Because he not only sinned himself, but "he made Israel to sin." It was declared by the prophet, that "him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat." The succeeding wicked Kings are described as walking "in all the ways of Jeroboam, and in his sin, wherewith he made Israel to sin." The posterity of this royal offender miserably perished, and the nation was sorely punished and cut off, chiefly for their idolatry, and *Jeroboam was the cause of it.*

Whiskey distiller: rum, cider and beer seller, do you see nothing that concerns you in the above? Would intemperance with its frightful train of evils and crimes exist if your trade was discontinued? If Jeroboam had not led the Israelites astray, would they have given themselves up to idolatry? If you neither made nor vended intoxicating liquors, where could the fire of intemperance find fuel? How many *Jeroboams* are there in Albany; how many in the state and nation? Do you say we are not intemperate, and we are not accountable for others? Then remember, "there is an evil in tempting others to sin, more than in sinning ourselves; hereby we do that which we cannot undo by our own repentance."—*American Temperance Union.*

TO PROFESSORS OF RELIGION.

It is a fact not to be covered, that the laborious friends of temperance meet with no other obstacles so formidable, as that many of the professed disciples of Christ, either traffic directly or indi-

rectly in the article of pestilential indulgence, or by cold indifference about the matter, give encouragement to the world's people to do so. Many churches now make the use or traffic in alcohol a subject of discipline; and that is right; for no man, who so glaringly betrays a want of kindly feeling about the well being of his fellow men, should be permitted to enrol his name among the sons of God. The public are too much enlightened at the present day to have confidence in any man's piety who either directly or indirectly traffics in alcohol. We think that we hazard nothing in expressing the opinion, that, the professor of religion who deals in alcohol as a beverage, may expect to grope in darkness in the absence of God's spirit; and the church which disregards the subject of temperance need not expect God's blessing.—*Michigan Temperance Advocate.*

LOST OR STOLEN.

By a system of ceaseless depredation during some years past, the undersigned has lost the following items of property, viz :

- An unincumbered estate,
- A vigorous constitution,
- A fair moral character,
- A good standing in society,
- An active, healthful conscience,
- And an immortal soul.

Also, at the same time, or soon after, the affection of wife, children and friends.

It is supposed that these things were feloniously abstracted from the undersigned, by a gang of fellows whom he had long entertained as friends, and who are known to roam about with fair and alluring pretences, for the commission of similar acts. Their names are various; such as **RUM, GIN, BRANDY, WINE, &c.** and they are known to be harboured at certain places in the city. If any person will aid in bringing the culprits to justice, he shall be rewarded with all that is left to the subscriber, a cup of clear cold water.

N. J. WHIG.

UPPER CANADA.

TORONTO TEMPERANCE REFORMATION SOCIETY.

The Temperance Reformation, in the present state of society, demands, and is worthy of the immediate and cordial support of every philanthropist. Its advocates affirm upon good authority, that a great proportion of all the crime, misery, and degradation, under which humanity suffers, would be prevented by the universal adoption and enlightened practice of Total Abstinence from all intoxicating beverages. This startling declaration is based upon the unbiased testimony of thousands of medical men, officers of justice, and others, who, by their station in society, are well qualified to give an opinion upon the subject.

The society which is established in this city for the advancement of this desirable reformation, holds *monthly* meetings for publicly discussing and advocating the principles upon which all Temperance efforts are founded. These meetings are usually interesting, from the amount of talent brought into exercise in the elucidation of the subject, and should be attended by all who are friendly to the cause.

The meeting held on Wednesday evening, December 23, in the Congregational Chapel, was not quite so well attended as usual, owing partly to the weather, which was severe and threatening. The Rev. Messrs. Coombs, Lillie, Roaf, J. Ryerson, and others, delivered addresses in support of the following important and reasonable resolutions:—

On motion of Rev. W. H. Coombs, seconded by Rev. A. Lillie—

1. *Resolved*,—That in consequence of the fearfully great and heart-rending miseries which are hourly inflicted upon mankind by the use of intoxicating drinks, it is the imperative duty of every one to unite in one grand effort to banish these most pernicious evils from the face of the earth.

On motion of Rev J. Roaf, seconded by Rev. J. Ryerson,—

2. *Resolved*,—That as Intemperance—which no reflective mind can for a moment doubt is the bane of society, and because of which “the land mourneth,”—has been first created, and then

perpetuated by the drinking usages of society, it is especially becoming in all *Teetotallers* to discountenance them at all times and in all seasons, under whatever form, manner, or custom, they may be practised.

At the close sixteen names were added to the list of members, amongst whom we were happy to see that of the Rev J. Ryerson, the respected Book Steward to the Canada Methodist Conference. Since the meeting, the Rev. Jonathan Scott, Editor of the Christian Guardian, for some time virtually a member, has sent his name to be added to those affixed to the pledge of the Society.—*Christian Guardian.*

A LAUGHABLE MATTER REVERSED.

L'ORIGINAL, Dec. 2, 1840.

The other day a middle aged man was seen staggering down a street, who caused great merriment to all around him. The man was not altogether an idiot, but he acted very foolishly. His wild look, his silly and profane expressions, and his frequent reelings and tumbings, produced considerable laughter. He was under the influence of *strong drink*. After amusing many in the street, he proceeded to a tavern, where he met with a ready welcome. He had some coppers left in his pocket, and there was no difficulty in parting with them. His unnatural taste was gratified, and many drank and made merry with him. He could sing and talk, and that pretty loudly. This was fine fun for the landlord and his customers;—this was keeping a good house for the comfortable accommodation of travellers! The man however became increasingly noisy and mischievous, the dark and dismal night arrived, the man's money was all gone, and he was very politely, kindly, and forcibly excluded the house. He fell in the struggle, rolling over some stones, and severely bruised his person. Here he must lie, however, and take his own course. Many at the tavern door laughed at him. As soon as he arose, he fell again. He tried to walk, but he failed. He continued thus for some time, adding threatenings, oaths, and curses. At last his *friends* (?) were tired out, the door was shut, and the man moved on to his house in the best way that he could. “Is not this a laughable matter.” It may be to some; but the story, founded on fact, is not closed. On his way home, the man fell into a ditch, where he was suffocated, and was found the next morning, a *corpse*! He had a wife and six children entirely dependent on him, and they are now in want. Thus the man brought upon himself misery and death; he has left behind him the influence of a bad example, and his family are now suffering from his follies. Who will befriend them? will the publican do it? will his drinking and merry companions afford them relief? Cases like this, Sir, are exceedingly numerous. Who will arrest the evil? Will any strike the tree at its root? Yes, the benevolent and religious public will do it. But how? By the voluntary surrender of intoxicating liquids as a beverage. And by the recommendation of the practice through the medium of Total Abstinence Societies. On the ground of expediency let Christians at once come forward, and lend their aid to the Temperance cause. Let vain excuses cease, let sluggishness and indifference be banished for ever. Let a noble and decided stand be taken immediately, and all unite to diminish the evils of intemperance. The public are not sufficiently serious on this subject, but it is time they were. The people of God must diffuse light, but especially the *light of example*. Vain laughter must be excluded, and sobriety and truth occupy its place. The drinking man must be pitied, not laughed at, unless we would laugh at all the woes that follow.

“Who laughs at sin laughs at the numerous woes,
Which have this guilty world so oft belet;
Laughs at the whole creation's groans and throes,
At all the spoils of death and pains of hell.”

Your's respectfully,

JAMES T. BYRNE,

CLARENCE, January 11, 1841.

SIR,—You will be glad to learn that the cause of Temperance continues to progress in this part of the country. On Thursday the 24th ultimo, a general meeting of our Society was held; and the occasion, although unhonoured by the presence and assistance of talented champions, was by no means wanting in interest. One

after another of the older members stood forward and feelingly advocated the duty and benefit of total abstinence—urging its claims with the greater confidence, as ample experience had taught themselves to prize it. A few additional signatures were procured, and all appeared encouraged to persevere in the good way. The accompanying Report was made by the Committee.

I am, Sir, your's, &c.,

WM. EDWARDS, *Secretary.*

EXTRACTS FROM THE REPORT.

The terrible evils of intemperance continue still to abound to an alarming extent; and if we hope to remedy these evils, we must, as a Society, make vigorous efforts. Past experience has shown that in proportion to our labour has been the amount of our success. Those who sow sparingly, will reap also sparingly; while those who sow bountifully, will reap the same.

The work of reform to which we are pledged presents aspects of importance in proportion as the subject engages attention. Nothing is better calculated to arrest attention than the statement of well-authenticated facts. These are amply supplied in the *Advocate*; and some of them of such a startling character, that one would suppose no individual, after a perusal, could resist yielding a ready support to the side of abstinence. With these views, your Committee take the present opportunity of recommending your continued support of this little paper; and they would further suggest to their successors in office, the propriety of taking steps to purchase and circulate some of the Temperance Tracts announced in the *Advocate* for sale.

In conclusion, the Committee respectfully invite to membership those out-standing friends whose names were attached to the old pledge. Every day's experience deepens the conviction, that nothing but the sweeping measure will accomplish the entire removal of intemperance. It would be deemed extremely idle to employ a child's hatchet to fell a sturdy maple. Intemperance is a tree of overgrown dimensions: to level it, requires the best tool, namely, Tee-totalism. Let this tool be employed, and let all unite in the work, and the tree, overgrown as it is, must fall.

REPORT.

From the Town: of Vaughan Sixth Concession Total Abstinence Society.

A meeting was held on the 6th January, 1840, and an address delivered by the Rev. George Pool, Wesleyan Minister; after which appropriate addresses were delivered by Mr. William McDougall and Mr. Murray, at the close of which the Total Abstinence pledge was introduced to the attention of the audience, and procured twenty-four subscribers on the spot. John Dickhout was then chosen President; James Graham, Vice-President; and Charles Graham, Secretary; with a Committee of seven. A meeting was again held on the 18th February, and an appropriate address delivered by Mr. Daniel McDougall, when nineteen members were added to the Society. Our meetings were then held monthly until next Annual Meeting, when we were addressed by the Rev. Mr. Brown, Episcopal Minister, and several other gentlemen. Our present number is seventy; and we pray that those who have thus nobly buckled on the temperance armour—total abstinence from intoxicating drinks—will not put it off till they have conquered and crushed this mighty foe of the human race—drunkenness—and it may be said that not a drunkard disgraces the neighbourhood. I remain, your's, &c.,

CHARLES GRAHAM, *Secretary.*

REPORT OF THE OTTAWA TEMPERANCE SOCIETY.

L'ORIGINAL, January 16, 1841.

This Society was organized in 1830 upon the old pledge, and numbered upwards of 350 members. In the year 1838, seeing the inadequacy of the old pledge to effect the end in view, the tee-total pledge was adopted by the Society, and signed by upwards of 150 persons. As, however, many who drank fermented liquors continued to consider themselves members of the Society, it was considered a duty, though a painful one, to adopt

such resolutions as would secure consistency among the members. Accordingly, at the Tenth Anniversary Meeting, which was held on the 11th January, 1841, the following resolutions were moved; and after being well supported by various speakers, were cordially adopted by the Society, viz.:

1. *Resolved*,—That no person be considered a member of this Society who does not voluntarily subscribe to the Total Abstinence pledge adopted in the year 1838; and that this Society be designated THE OTTAWA TOTAL ABSTINENCE SOCIETY.

The following officers were then unanimously elected for the ensuing year, viz.: For *President*, Mr. Robert Brock; *Vice-President*, Mr. John Lamb; *Secretaries*, P. O'Brian and Patrick Taylor; *Treasurer*, Mr. Levi Baucroft; with a Committee of fifteen.

2. *Resolved*,—That it appears desirable to this meeting, that an effort should be made to increase the sale of the *Canada Temperance Advocate*; and that the Rev. James T. Byrne and the Secretaries be requested to use their endeavours to effect that object.

3. *Resolved*,—That the Society issue an address to merchants and others residing in the District, who either use or traffic in intoxicating drinks, pointing out the evils of intemperance and the benefit of total abstinence; and urging them, in a respectful and courteous manner, to desist from such use or traffic, and to lend their influence to the Temperance Reformation; and that the Rev. J. T. Byrne and Mr. Peter O'Brian be a Committee to prepare the same.

4. *Resolved*,—That the thanks of the meeting be tendered to David Pattee, Esq., ex-President, for the able manner in which he has filled that office for the long period of ten years.

The meeting then adjourned until the second Monday in February, to the Red School-house in Longueuil. It is hoped that those who have not already signed the new pledge, will do so as soon as possible, and that our Society will increase in numbers and in usefulness. It is a very interesting fact, that among those who joined our Society during the last year, many who were justly considered hopeless cases, have stood fast to their pledge, and are incontrovertible proofs of the usefulness of Tee-total Societies.

I remain, Sir, your's, &c.,

P. O'BRIAN, *Secretary.*

Prescott, January 21, 1841.

SIR,—I beg to acquaint you with the proceedings of the Annual Meeting of the Prescott Temperance Society, held at this place on the evening of the 11th instant.

After the opening of the meeting by prayer, the Secretary's Report for the past year, and which you will find enclosed, was read and adopted.

A vote of thanks to the Methodist Denomination, for the use of their chapel during the past year, was ordered to be recorded on the Society's books. The officers for 1841 were then chosen, consisting of a President (Mr. C. H. Peck), Vice President (Mr. W. Patrick), Secretary (the undersigned), and a Corresponding Committee of five.

After some comments had been read on Bishop Hopkins' lecture, the Rev. H. Wilkinson made several remarks pithy to the purpose, and with his usual zeal and whole-heartedness spoke of the unobjectionable nature of such an Institution as the Temperance Society, and said it would be as useless to oppose its onward progress, as to attempt to keep back the water of "Niagara Falls."

After his remarks, the names of twenty persons were offered as new members, to the Society, and fifteen have called on the Secretary since the meeting to have their names entered—which shows that we have no occasion for discouragement. I remain, Sir, very respectfully your's,

W. D. DICKINSON, *Secretary.*

SECRETARY'S REPORT.

Four years have passed since this Society commenced its humble efforts to oppose the mighty evil produced in the land by the use of intoxicating liquors as a beverage, and a grateful heart is the smallest tribute we should give to the Great Preserver of all, for having so long continued us as an Association for that purpose.

Though the result of the Society's operations are not so great as to be discernable in any general decrease of the use of spirituous

liquors in our vicinity; still we can point to individual cases, where the ensnaring habit of using such drinks has been abandoned, and where acknowledgments could be obtained of the happy effects so produced—which of itself is sufficient inducement for us to continue the motto of “onward.” It is true that unfavorable circumstances surround us; the full operation of three distilleries in our very midst, and also wholesale and retail dealers in abundance; together with the enticing practice still existing, of proffering spirituous liquors to promote the cheerfulness of the social circle; all tend to oppose our operations;—and it may well be said that a host are against us—but as *truth* is on our side, we are the *strongest* still. The Society during the past year has had its regular meetings quarterly, and one additional meeting; and has been favored with addresses from Rev. J. Savage of Ogdensburg; Rev. H. Wilkinson of this place; John Dougall, Esq. of Montreal; and Mr. Hiram H. Peck of Potsdam.

The “Total Abstinence Pledge” only has been connected with the Society during the past year; the old pledge having been discontinued at the last Annual Meeting. One year’s experience has shown that the “Total” pledge is calculated to effect more good alone, than in connection with the “Old Pledge,” as the latter afforded too much temptation to the lover of spirituous liquors.

At the close of the last year the number of the Society’s members was 116, of which eighty-seven were to the “Total Abstinence Pledge,” and twenty-nine to the “Old Pledge.” Doing away with the latter pledge of course lessened our number at the time; nevertheless the increase has more than compensated for that loss, as the whole number of members in good standing is at present 134.

The Society has continued to insist upon the faithful observance of its rules, and not knowingly allowed them to be violated with impunity.

WILLIAMSBURG, January 12, 1841.

SIR,—A meeting was held in Maria Town on the 28th December, 1840, at which Peter Shaver, Esq., was called to the chair, and introduced the business of the evening with some appropriate remarks; after which the Rev. H. Wilkinson, Wesleyan Minister, of Prescott, delivered a very able address—in which, although he did not say all that could be said (for the subject is inexhaustible), he said quite enough to convince some who heretofore were opposed to the cause. And you, Sir, will be ready to admit that the feeling excited was a good one, when I tell you, that when the Constitution, which had been prepared on the tee-total plan, was read, and an opportunity given for subscribers, thirty-five united in the good work. After which, the following officers were elected for the current year:—*President*, Peter Shaver, Esq.; *Vice-President*, Dr. Joseph Corbin; *Secretary*, J. W. Rose; *Treasurer*, H. G. Stearns; and a Committee of six Managers. I have intimated that the “feeling” excited was a good one. Yes, Sir, while all, I trust, felt in their hearts, a goodly number felt in their pockets also; and I hope shortly to send you a little cash, with a list of subscribers for the *Advocate*.

Your’s, &c.

J. W. ROSE, *Secretary W. T. A. S.*

UPPER CANADA ACADEMY, COBOURG, Jan. 20, 1841.

SIR,—A Temperance Society, formed in Cobourg, some years since, on the old pledge, was re-organized in January, 1840, embracing both pledges. At that time twenty males and two females subscribed the old, and fifty-six the new pledge. During the past year, there has been an accession of ninety-eight members to the number of tee-totallers, while but four additional subscribers were obtained for the pledge of moderation. The Anniversary of the Society was held on Monday, the 4th instant, when twenty others, convinced of the sin of using poisonous drinks, attached their names to the pledge of Total Abstinence.

During the year, various circumstances have tended to convince the Society, not only of the inadequacy of the old pledge to the suppression of intemperance, but also of the many evils and inconveniences of a union of associations so diverse in their nature and tendency. It was therefore resolved at our Annual meeting, with but a single dissentient, “That the Constitution of this Society be so altered and amended, as to embrace only the pledge of Total Abstinence.” This was moved by the Subscriber, and ably seconded

by Mr. W. M’Dugald of Vaughan, at present a student at the Upper Canada Academy. Mr. M’Laren afterwards addressed the Society rather facetiously, and Mr. Murray of Thornhill, a zealous intelligent advocate of strict temperance, very agreeably and profitably.

The services and results of our Anniversary were of a highly interesting character,—full of encouragement to the friends of temperance, inspiring them with renewed zeal, and tending to give a fresh impulse to the cause in this town.

We include in our ranks some who were far gone in the downward road, and who themselves, as well as their families and friends, rejoice in the happy change which has been effected, through the simple instrumentality of Total Abstinence. When we ourselves are branded as *ultra*, and our principles as the “insulting turgid effusions of a drivelling infidelity,” we point Professor Edgar and other scornors, to these “living epistles, known and read of all men,” and triumphantly and scripturally ask, “Can a corrupt tree bring forth good fruit?” Such men may plead the example of the Saviour, in palliation of their use of wine, until the increased indulgence of a vitiated appetite may find them, or others through them, a drunkard’s grave. Our relations to the Creator and to our brethren of mankind, as well as his own word, demand of us to refrain from the use of every thing which has a tendency to render us less capable of discharging our personal duties to him, or our relative duties to each other. And is it possible, since we are commanded to “walk in his steps,” that he, our great exemplar, would have done any thing, the imitation of which may lead us into sin, or be the occasion of sin to us? “He who, through the eternal Spirit offered himself without spot” or moral taint, to God for us, could have found in common use at all times in Judea, wine newly expressed from the cluster or preserved grape, or boiled wine, which had not undergone the process of fermentation, and which, therefore, could neither poison the system nor produce intoxication.

Although this communication is already much longer than was designed, yet will I state in this place what I am confident will cheer your heart, and the hearts of the friends of education through the Province, viz., that the students of the Upper Canada Academy commenced the year 1841 by the formation of a Total Abstinence Temperance Society, which already numbers thirty-seven of both sexes. This augurs well for the Institution. Next to a revival of religion, of which this frequently is the precursor, there is nothing which so directly tends to inspire us with gratitude to the Father of Mercies, and high hopes of the future destinies of our country, as to see so many interesting, talented young persons as are here at present preparing themselves for public and private stations in society, coming out thus voluntarily, and boldly, and publicly to espouse a cause so fraught with good to mankind. This Society, so replete with beneficial results to the Academy and to the country, was organized principally through the instrumentality of Messrs. Murray and M’Dugald. May it continue to prosper, so that all who from year to year visit this Institution shall be brought under its healthful influence! Our statistics are:

Present number of Tee-totallers in Cobourg Society 121

To which add the Student’s Society..... 37—158

Officers of the Society the present year: E. Perry, Esq. *President*; Mr. A. Jeffry, *Vice-President*; W. Kingston, *Corresponding*, and G. Pashly, *Recording Secretary*; Rev. D. C. Van Norman, Dr. H. Clarke, and Messrs. O. W. Powell, M’Allum, G. Edgecomb, together with the resident Ministers, who are members of the Society, and the other officers, an Executive Committee.

Sincerely your’s, &c.,

W. KINGSTON, *Cor. Sec.*

P. S. The Editor of the *Christian Guardian* will please publish this.

RICHMOND, M. D., January 20, 1841.

SIR,—When I last wrote you, our Society in this place was acting on the moderate system, containing 100 members. At the eleventh Anniversary held on 24th June last, upon which occasion able addresses were delivered by Rev. Messrs. Vandusen and Roblin, and Dr. Aylesworth, the entire abstinence pledge was adopted in the Society, with the proviso, that those on the old pledge could act their pleasure in signing the new pledge, still holding them as members of the Society. Eighteen

gave in their names as teetotallers at this meeting. Mr. J. Wilson was appointed President for the ensuing year, with two Vice-Presidents, Secretary, and a Committee of twelve, viz., six males and six females. Since then we have had monthly meetings, which were well attended, and ably addressed by the Rev. G. Miller, Mr. Davy, P. J. Roblin and others. At some of these meetings we have met with public opposition, some of our opponents get silenced entirely, others get mad and leave the room in the middle of the discussion, but they appear before us no more in public, merely contenting themselves by raising and circulating false and scurrilous reports, which no honest man will believe, and which we disregard, as our cause is going forward, and theirs backward. As a proof of this, we had eighteen teetotallers last June, now we have 160, besides forty who still remain on the old pledge, in all 200 members. "Their rock is not as our rock, even our enemies themselves being judges."

On January 5th we had a "Soiree," or in other words, a "young people's Teetotal Tea-party," held at the house of Mr. J. Beeman, at which our president, Mr. Wilson, presided, Rev. Mr. Roblin opened by prayer, and Mr. Joseph Phelan, school-teacher, (one of Father Mathew's staunch teetotallers) moved a resolution to the effect, "That the sole purpose of the meeting was to show the public that there is and can be perfect sociability in company without the presence of alcohol," which was carried unanimously. About sixty young Teetotallers of this, the Napanee and neighbouring societies, partook of an excellent repast.

After several appropriate exercises and votes of thanks, Mr. Wilson closed by prayer, and the company retired highly gratified, and more than ever established in the principles and practice of total abstinence. Your's &c. J. BEEMAN.

YAMASKA MOUNTAIN, January 1, 1841.

SIR,—You will be pleased to learn that we held a tea-party some time since, between thirty and forty persons attended, among them three ministers of the gospel, and, I presume we enjoyed ourselves as well and felt some little better after, than most of those who have been taxing their faculties as well as their purses, in keeping up Christmas and New-Year. This Society continues to exert an influence not to be misunderstood. Your's faithfully,

J. CHAMBERLAIN.

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, FEBRUARY, 1841.

We take the liberty of calling the attention of our friends throughout the country to the following announcement; and as the Temperance cause is one in which men of all nations, creeds, and politics may cordially unite, we trust the delegation from Canada will be a strong one.

THIRD NATIONAL TEMPERANCE CONVENTION.—Five years having elapsed since the meeting of the Second National Temperance Convention, during which many important changes in the Temperance Reformation have taken place, both at home and abroad; and as several interesting subjects now demand the attention of the friends of Temperance throughout the country and the world, the Executive Committee of the American Temperance Union, at the request of several State Societies, have united in calling a Third National Temperance Convention, to meet at Saratoga Springs, State of New York, on the last Tuesday of July. They cordially invite all State, County, and Local Temperance Societies throughout the Union and in the Canadas, to appoint, at an early period, Delegates to attend the Convention. They extend the same invitation to their brethren and friends in foreign countries, and hope it will be an occasion which will knit together all the friends of this great enterprise, and secure much of the presence and blessing of heaven.

JOHN MARSH, Cor. Sec.

The Committee of the Montreal Temperance Society earnestly entreat subscribers to the *Advocate* who are in arrears, to forward the amount of their subscriptions immediately, as a duty which they owe not only to themselves and us, but to the cause of temperance. The price of the *Advocate* is so low that all may comply with its terms, viz.: *payment always in advance*, except from Clergymen, Teachers, and Editors, who are supplied *gratis*. The number of persons so supplied has increased rapidly, and now amounts to 1200.

The Committee have been exceedingly loath to deprive a district or town of its supply of *Advocates*, although the subscription money might not be forwarded exactly as the year expired; but where they find their confidence misplaced, they must be more strict in future.

The prospectus of the Seventh Volume, which will commence next April will be issued in the March number, the terms being the same as heretofore, and all new subscribers who send their orders for the coming year will be furnished with the March number gratis.

Friends of the cause! we request you to make efforts in your respective towns, villages and neighbourhoods, to send us a greatly increased subscription list for 1841.

FESTIVITIES OF THE SEASON.—We have heard of the following occurrences, which took place about Christmas or New-year's day last; and they are doubtless only a small portion of the whole number of such melancholy festivities.

1. A party of men had been drinking on New-year's-day, and went out in a train. One of them leaned against a pole of the train, which broke with his weight, and he fell to the ground. He was so seriously injured that he died in a few days. A wife and family have thus been deprived of a husband and father.

2. A carter belonging to a brewery being in liquor, fell from his sleigh, and was so injured by another vehicle, that he died immediately.

3. A soldier who attempted to cross the ice in a state of inebriation, was found by a comrade frozen stiff. He was partially resuscitated; but it was found necessary first to amputate both his arms, and afterwards both his legs. Whether he survived or not we have not heard.

During the recent inundation in Griffintown, a little girl very scantily clothed was observed wading up to the middle through the frozen water, carrying an old teapot containing whiskey, for which she had been sent to the grocery by her unnatural parents.

We are glad to learn that a steamboat is now building in Prescott, which is to be conducted on Temperance and Sabbath-keeping principles. It is to ply with freight and passengers between Montreal and Kingston, up the Ottawa and Rideau Canal, and down the St. Lawrence. We have no doubt that this excellent experiment will meet with the success which it deserves, and which we heartily wish for it.

A Temperance movement has taken place among the French Canadians of Montreal caused chiefly by a series of excellent Temperance Addresses from the Bishop of Nancy. This movement has resulted in the formation of a Society, at the head of which is the Rev. Mr. QUIBLIER, Superior of the Seminary, and four other Priests. Committees of Vigilance have been organized for the different wards of the city; and the number of adult males enrolled already exceeds 2000. This Society is not altogether teetotal; but the members are forbidden to give or receive intoxicating drinks as a treat, or by way of courtesy, or to drink in taverns; or, in fact, at any time, except when they

consider it necessary for their health. Of course with our knowledge that these drinks are never necessary for health, except perhaps in some rare case as a medicine, we regret this last exception; but incomplete as the measure is, it will unquestionably abolish, in a great measure, the drinking usages which have so long and disastrously obtained among the French Canadian people, and diminish, to a very great extent, the quantity of liquor consumed.

The Rev. P. PHELAN'S Society now numbers about 3000 members, and continues to increase.

An excellent meeting took place at Quebec on the 13th ultimo, at which the Rev. Mr. CAGNEY delivered an address, and an addition of sixty members was obtained to the Total Abstinence Society. Some of these new members are likely to be very efficient, being Doctors and heads of large works and establishments. The hall of the House of Assembly was kindly granted for the occasion by the Governor General.

A public temperance meeting took place in the Congregational Chapel of this city, on the evening of the 26th ult., when a respectable, though not numerous, audience was addressed by our old friend, Mr. ALEX. CAMERON, now of Bury, Eastern Townships, and the Rev. J. T. BYRNE, of L'Orignal. The lecture delivered by the last named gentleman was a very complete and masterly exposition of the claims of Temperance Societies, chiefly addressed to the young.

In answer to numerous applications for *Bacchus* and *Anti-Bacchus*, we have to state that the Committee of the Montreal Temperance Society will either import a considerable number of copies of these works, to sell at the cost price, or publish editions of one or both of them here: it being deemed a matter of great importance to procure for these excellent and standard works a wide circulation.

There is still on hand an assortment of Teetotal tracts for sale at cost price. A large supply of medals, and a quantity of pure unfermented wine, have also been ordered, which will no doubt arrive by the spring vessels.

Orders for tracts, medals, or pure un-intoxicating wine, may be addressed to Mr. JOHN DOUGALL, Montreal.

We have been favoured with a copy of the Canada Spelling Book by A. DAVIDSON, Toronto. This book appears to us to be better adapted for schools in this country than any other we have seen; and we may notice, as a pleasing evidence of the progress of our cause, that part of it is devoted to Temperance. We trust that the author will be more explicit in the next edition upon the duty of total abstinence from *all that can intoxicate*.

We have also received a copy of the excellent Discourse, "On the Principles of Strict Temperance," by the Rev. W. SCOTT, of the Wesleyan Church, which we formerly noticed as about to be published in Toronto.

TO CORRESPONDENTS.—Interesting Reports from M. M'DONALD, Clarenceville, and D. J. M'DONALD, Sombra, in our next.

PROGRESS OF THE REFORMATION.

THE MARCH OF TEMPERANCE.

By the *Aencia* we have received London and Dublin papers as late as the 28th November. The temperance cause in England, Scotland and Ireland, is still onward. Father Mathew has visited Dublin for the third time, and taken 40,000 pledges, a greater

proportion than usual, from the higher classes. At Castlereagh he had taken 65,000, and in Ulster County he had been received with the greatest enthusiasm. His army of teetotalers now numbers over three millions. In Dublin an offer of £1000 had been made him, but he would not accept of it. A member of the Society of Friends in England had requested him to draw on him for £1000 to promote the cause of temperance, but he had declined doing it. A gentleman from London offered £500 to bring him to London, this he refused, saying, that to the Providence of God, and not to human aid, must be look for the furtherance of the cause.—SMITHFIELD PENITENTIARY IS CLOSED!—There was no longer any pretext for keeping it open. The steady declension of committals to Richmond Bridewell—twelve hundred this year less than last—has left a hundred cells empty. Here is one of the many savings arising from temperance: *the Citizens of Dublin are relieved of the entire expense of one prison.*

Father Mathew had been to Cork to see the violators of the pledge, who had told him that they were compelled to give up their pledge or their employment.

A simultaneous prayer meeting was to be held for the Temperance cause through the West of Scotland, on the last Sabbath evening of the year.—*Journal of American Temperance Union.*

DECREASE OF CRIME IN IRELAND.—Our readers have frequently, of late, perused observations delivered by Irish judges on their circuits, on the lightness of the calendars. But in order that the great moral revolution which has taken place in Ireland may be correctly appreciated, we communicate the following account of the homicides in that country, taken from the constabulary returns:

	1838.	1839.	1840.
January	24	17	6
February	26	20	12
March... ..	8	17	12
April	22	17	8
May	11	21	13
June	25	19	8
July	19	14	10
	141	125	69

These particulars may be implicitly relied on. We have selected homicides, because the Irish have been so often reproached with their proneness to crimes of violence. But the decrease has taken place in crime in general.—*Morning Chronicle.*

Not less than three or four hundred books have been opened in the Cork Savings Bank, since the spread of temperance there. By laying up money in that manner, they would have but little need of poor laws or work houses. By becoming teetotalers, the people would, in fact, constitute poor law societies among themselves. Then, neither the aged father nor mother of a teetotaler would be under the heart-rending necessity of applying for admission to a work house.—*Temperance Almanac.*

GREENOCK TOTAL ABSTINENCE SOCIETY.—The fourth annual meeting of this Society was held in the Relief Church, on Monday evening last. Previously to the business of the meeting, the Rev. Dr. Ritchie, of Edinburgh, delivered a long and very impressive sermon from Isaiah chap. v., verses 11 and 22, in which he ably advocated temperance principles. At its close, the Rev. Andrew Gilmour, the president of the Society, took the chair. As usual, he opened the meeting with prayer, and called on Mr. J. S. Bowman, secretary, to read the last year's report of the Society. It appeared from this, that, during last year, 1400 have joined the Society, independently of many Catholics who have joined their own Temperance Association, which now numbers 1540; and, from pretty accurate data which have been obtained by visiting committees, it has been ascertained that there are about 5000 staunch tee-totalers in Greenock.—*Greenock Advertiser, 27th Nov.*

The "Albany Catholic Total Abstinence Association," of which the Rev. J. A. Schneller is President, has exceeded any other instrumentality brought to bear on the capital of the state, the past

year, in preventing the curses of intemperance, and bringing sobriety with its untold mercies to bless the heads and hearts of multitudes.

This Society was organised in May last. Their meetings have been frequent and always interesting. On the evening of our last "Thanksgiving," the Rev. P. M'Closkey, of Schenectady, addressed a crowded audience in St. Mary's Chapel, for an hour, in strains of impassioned eloquence and sober fact, which showed the necessity and excellence of total abstinence from all that can intoxicate. The large additions then made to the Association show the power with which he spoke. Catholic and Protestant, sat side by side, and together admired the peaceful, harmonizing, elevating and heavenly influence of the spirit of Temperance. On the 17th December last, this Association numbered 879. That evening 136 pledges were given. On the following Sunday 70. On Christmas evening 146. On the next Sunday 108. Again on New-year's day, 101 pledged themselves, and on the succeeding Sunday 255 more, making 1695 who have united with this Temperance Association, since its formation in May last, up to the 4th January, only two of whom, it is believed, have broken their pledge.—*Temperance Recorder.*

JUST AS IT SHOULD BE.—On Fast-day morning a large Juvenile Temperance Society met in Salem-street Church for organization, and elected W. Thayer, President; Lewis Derry, Vice-President, and Abraham Davenport, Secretary. We understand that the pledge of this interesting association embraces not only all that can intoxicate, but tobacco. Who that witnesses boys in the streets puffing their "long nines," but must feel the need of checking the pernicious practice, which so often leads to intemperance. More may be done for the cause of temperance among our youth, than in any, or all other ways, and we hope that Juvenile Temperance Societies will become general.—*Boston Paper.*

MISCELLANEOUS.

TEMPERANCE AMONG THE CATHOLICS.—It is understood that the committee upon whom it devolves to make preparations for the celebration of St. Patrick's Day, on the 17th day of March next, in this city, have decided that no kind of intoxicating liquor shall be placed on the table, at the supper on that occasion, or be allowed in the Hall where they shall assemble. WATER is to be their only drink. Let the use of wine and other liquors, on similar occasions among Protestants, be done away with, and much, very much of the evils of intemperance will disappear very soon.—*Olive Leaf.*

MR. MARSH.—After reading in the last *Temperance Journal* your notice of the inspissated unfermented wine, for sale by Mr. Pomeroy, I procured a bottle of it, and find it quite equal to your recommendation. In order to have it perfectly clear, the water should be boiling when being "mingled" with the wine. Mrs. ——— discovered another interesting fact in regard to this wine, which is, that being mixed with milk, and without the aid of any other ingredient, it forms one of the most delicious beverages I ever tasted, thus reminding us of the beautiful emblem of the prophet:—"Come buy wine and milk without money and without price." Also in Solomon's Song, "I have drunk my wine with my milk."—*Journal of American Temperance Union.*

Question. *When is the Church safe?*

Answer. *When she listens to the voice of God.* Had she listened in Paradise she would have been safe. Had she heard his warning voice, "Wine is a mocker, strong drink is raging," "Look not upon the wine when it sparkles in its cup," she would have been safe. But she believed she could taste the forbidden fruit and not die. And she has believed she could drink alcohol and not partake of its sins or receive of its plagues.—*Ibid.*

A STRIKING FACT.—If you sit down to the dinner table of the most pious man in the community, a man interested in most of the benevolent operations of the day, and there is wine on the table, you cannot talk upon the subject of temperance. You may talk about every thing else, but civility requires that this great subject, doing more to dry up the great fountains of pauperism and crime, to ameliorate the condition of mankind, and prepare the way of the Lord, than any thing else, be shut out.—*Ibid.*

CONTRAST.

OUR SAVIOUR
Went about doing good—Administering to the necessities of the poor—Gave life to save men from sin and its consequences—Healed the sick—Raised the dead—Cast out devils.

THE RUM-SELLING PROFESSOR
Stays at home doing evil—Engaged in a work which produces more than half the poverty in our country—Holding open the flood-gates of death and sin—Destroying health—Hurrying men to the grave—Putting a spirit into men whose uarre is legion.—*Dr. Jewett.*

THE WINE OF THE PASSOVER.—In answer to an inquiry from E. C. Delavan to M. M. Noah, Esq., as to the kind of wine used at the Passover, Mr. Noah made the following reply:—"I have your favor requesting to know how the wine is prepared for the Passover. If you wish to make a small quantity for the communion table, (for wine will soon grow sour having no alcoholic body,) take a gallon demijohn, or stone jug, pick three or four pounds of bloom raisins, break off the stems, put the raisins into the demijohn, and fill it with water. Tie a rag over the mouth, and place the demijohn near the fire, or on one side of the fire-place, to keep it warm. In a week it will be fit for use, making a pure, pleasant, and sweet wine, free from alcohol. It may last from Sunday to Sunday without getting sour or tart; but it is easy to make a small quantity for each time it is used. This is the wine we use on the nights of the Passover, because it is free from fermentation, as we are strictly prohibited, not only from eating leavened bread, (on this occasion,) but from drinking fermented liquors."

CHAMPAIGN.—Extract from a letter written by a distinguished physician and chemist of the city of New York:—"Are you aware that the greater part of the Champaign wine, 'imported,' (so called,) is nothing but a solution of sugar of lead and sugar, with whiskey and fixed air? I have seen a bottle analyzed to-day, which contained a quarter of an ounce of lead, and not a particle of wine in it. And still this stuff is guzzled down as if it were nectar, and all for fashion's sake. Ninety-nine hundredths of all the wine drunk in this country, is made in it. The process generally pursued is—take whiskey and pass it through charcoal, and extract all the oils which flavor it, then mix with the various species of wine they wish to make.—Color with burnt sugar. To flavor, they sometimes import the skins of grapes."

FATHER MATHEW AND THE PHYSICIANS.—The above reverend gentleman appears to differ very much from the faculty; and although he does not seem anxious to enter the lists with them, still he has run full tilt against them on some important points. At the late meeting at Johnstown, Father Mathew alluded to the custom of the physicians in recommending delicate ladies to drink porter. "He would, instead of that hog wash, recommend milk; and he would undertake that a lady acting under his advice would become stronger than one acting under the advice of a doctor, who recommended porter. * * * When ladies were nervous, doctors ordered them the very drink that produces continued cause of nervousness."—*Kilhenry Moderator.*

Drunkenness is a disease, usually produced by temptation, and always by moderate indulgence gradually increased. The greatest amount of crime consists in the moderate indulgence, while the disease was forming. When the disease is formed, those who present the temptation, whether by drinking themselves, or exhibiting the intoxicating cup to the inebriate, are far more criminal than he. The boards of excise, the manufacturer and vender of alcoholic drinks, are, therefore, more proper objects of satire than the drunkard, whose disease has dispossessed him of self-control.—*American Temperance Recorder.*

The following remittances have been received for the *Canada Temperance Advocate*, during the last month, by mail:—W. D. Dickinson, Prescott, £3; T. Davies, Merrickville, 15s.; J. Chamberlain, Yamaska, £1; A. Christie, Toronto, 5s.; O. French, Huntingdon, per Rev. W. Taylor, £1 15s.; L. Dunning, Buckingham, 1s. 8d.; G. Geddings, Stukely, 3s. 4d.