

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

516/1/1/6

CANADA TEMPERANCE ADVOCATE.

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

No. I.

MONTREAL, MAY, 1836.

VOL. II.

Selected Articles.

Reformation in the Province of Ulster.

From the British and Foreign Temperance Advocate and Herald.

As the dissemination of intelligence respecting the necessity and progress of the great Temperance Reformation, now so happily going forward, is an important part of that union of influence by which it is to be accomplished, I beg, through you, to communicate a few facts regarding the province of Ulster, in Ireland.

The melancholy situation of Ulster, previously to the establishment of Temperance Societies, furnished undeniable proof, that no temperance or safety can be expected for a community while distilled spirits are used as a customary beverage. While Ulster was in the full enjoyment of all the benefits derived from her pulpit and her press; from her Bible, and Tract, and Education Societies, and all her benevolent institutions; her state, in reference to aggravated and increasing drunkenness, was such as to exceed belief. The use of distilled spirits had become associated with almost all mercantile, and social, and even with much religious intercourse.

A *dry bargain* was a term of reproach; and not only have multitudes of the poor fallen by *trading* with distilled spirits at markets and fairs; but many too of the rich, by a spirit giving hospitality, for bribing good customers. To few trades was there any admittance, in towns at least, except through footings, drunk in whiskey. Four guineas, two, or one, were no extraordinary sums consumed on such occasions, at the expence of some poor man, putting one of his sons to a trade.

At wakes and funerals, the custom was all but universal, of distributing distilled spirits,—two glasses commonly to each individual; and he would have considered himself miserable indeed, who had not some spirits in his house, to present in hospitality to each of his visitors. It would be difficult to find throughout Ulster, a house of worship of any considerable size, without a whiskey shop in its immediate vicinity; and the session house (vestry) of each congregation would have been esteemed miserably

furnished without a little cupboard, and in the little cupboard a jar, or whiskey bottle. Ministers of the gospel, who visited their people, were exposed to destructive temptation; for not only on all occasions of baptisms, marriages, &c. was spirituous liquors poured forth long and copiously, but in each house, even in religious visitation, it was pressed upon them with such importunity, that several ministers, desirous of escaping from the ruin which such hospitality produces, were obliged to proclaim from their pulpits, that in the visitation of their people, they had resolved to abstain from distilled spirits.

Some idea may be formed of the extent and inveteracy of such a practice, from facts like the following. An elder told me, that in every one of the thirteen houses in his district, visited in a single day by him and his minister, a full glass of spirituous liquor was pressed upon each of them with such earnestness, that, without having been considered guilty of a wide breach of hospitality, they could not refuse, at least, to taste.

Some time since, a minister, lately ordained, called on an elder. The old patriarch expressed extreme regret that he had unfortunately no whiskey in the house: again and again, during the minister's visit he recurred to the subject; and at parting he said, with sincere feeling,—“Well, well; I am now above seventy years of age, and the like of this never happened to me before,—that a gospel minister should leave my house without having tasted a single drop of whiskey!”

Such being the universal demand for spirituous liquor, the fact is not surprising, that spirit shops, in the towns throughout Ulster, average 16, 18, and even 30, to one baker's shop; and that in some villages every shop is a spirit shop. In one town containing 800 houses, there are 88 spirit shops.

The fruit of all this exhibited itself every where, in the destruction of property, and peace, and health, and life, and happiness; in the increase of crime, the injury of the best interests of individuals, families, and of the whole community.

Public sentiment had become so depraved, as not merely to paralyze the general exercise of church discipline in regard to drunkenness, but, in many cases, to set at

defiance all efforts for removing the flagrant drunkard, even from the office of the holy ministry; so that cases have at different times occurred, where a number of men, holding office in the church, and esteemed respectable and religious, being abjured before a large assembly, to state the whole truth respecting their minister, have replied that his character was suitable to his office, when to their own certain knowledge, his habitual drunkenness was as clear and notorious as sunshine.

Of the havoc created by spirituous liquor, even in the office of the holy ministry, I could furnish melancholy illustration; but having no desire unnecessarily to expose the depravity of frail human nature in any profession, much less in my own, I give only two cases:

At college, three young men, two, if not all of whom occupied the same lodging. They were talented, well educated, of most engaging manners, of the most interesting, gentlemanlike appearance; and beloved by all who knew them. They entered the sacred ministry, were very popular, and obtained large congregations. One of them, after having become a bloated drunkard, was drowned before his own door; another, after having been degraded for drunkenness, was drowned in a well in his own garden; the third, after having been confined in a mad-house, died in early life, a wretched victim of drunkenness. Not one of them, I believe, reached his thirty-fifth year.—When it is stated, that more than twenty congregations could be named, nearly all contiguous, in one of the most moral districts of Ulster, all of whose late ministers lost their situations, and many of them their lives by drunkenness; can any man, who seriously reflects what must have been the people, when such were their ministers, and especially while spirit drinking,—the bane by which Satan did all this work of death,—was hourly and immensely on the increase; can any man, however opposed to Temperance Societies, who loves the cause of humanity, or the cause of God, refuse, with such facts before him, to acknowledge, that some united and powerfully effective system of reformation should have been immediately put in operation?

Distilled spirit, like a destroying angel, was travelling over the land, so that there would be but little extravagance in asserting, that there was not a house in which there was not one dead. I have often appealed to immense assemblies, and asked, is there a single individual present, who can lay his hand on his heart, and say, this heart never felt a pang on account of ills inflicted by spirituous liquor on any relation or dear friend? And that I was fully warranted in believing that none such could be present, will be evident from the following facts:

On one occasion, in a remote country district, a young man stated at a Temperance meeting, that he had in his possession, a list of twenty-two persons, with whom he had been acquainted, who had lived in his vicinity, and all of whom perished miserably from the use of spirituous liquor. On another occasion a young man made a similar statement respecting twenty-nine persons in a small district. A magistrate of county Antrim states, that in his own recollection, forty-eight individuals have, in a country district, within two miles of his own residence, been cut off prematurely by the use of spirituous liquor. It appears from a tract of the British and Foreign Temperance Society, containing a history which I furnished them of seventeen houses constituting the side of a street in a respectable village, that in a very few years, spirituous liquor made, in every house, without exception, ravages, to which those of fever or cholera can bear no comparison, when weighed in the balances of eternity.

Such facts as the preceding, give a faint idea of what Ulster was when Temperance Societies commenced.

Blessed be God, Ulster is very different now. The writings and addresses on behalf of temperance have attracted an attention throughout the province, which none on a similar subject ever did; and that this attention is unabated, appears evident from the multitudes which still crowd public meetings, even where the subject has been repeatedly advocated for a number of years. Every one seems convinced that the subject is one of deep interest; and wherever a public meeting is held, almost all the profligate drunkards of the neighbourhood are usually found deeply affected hearers.—Through the instrumentality of the press, of sermons, and addresses, the public mind has been prodigiously enlightened; and a death blow has been given to many of the prejudices, through which spirituous liquor was imagined to be useful, if not absolutely necessary for persons in health; very many even of those who oppose Temperance Societies, acknowledging, that for persons in health, spirituous liquor is utterly useless, and the multiplied reasons once urged for its

use, being now extensively viewed as the offspring of ignorance, or deceptions practised by self-interest and drunken appetite. Of those spirit drinking customs, which in time past were the great school of drunkenness, some have received a heavy shock; and others, in large districts, are nearly extinct. In some parishes, public meetings have voted the entire discontinuance of services with distilled spirits, at wakes and funerals; while, in other cases, the same has been effected by voluntary associations; and many who still hug their own dear glass, have ceased to throw temptations in the way of their servants by giving them spirituous liquor; while to drunkards they recommend, not taking a little moderation as formerly, but entire abstinence. From a large number of session-houses (vestries) the whiskey bottle has been banished; and very seldom it has the impudence to show itself at a baptism or social party, where any temperate minister of the gospel is present. Common politeness induces many to refrain from distilled spirits in the presence of the temperate, while some who have little acquaintance with common politeness are restrained by conscience, and a sense of shame. A few, but unfortunately only a few, spirit-sellers have, from conscientious motives, renounced the trade; while, in some towns, Temperance Hotels have been established. That in Waring-street, Belfast, one of the rooms of which is the Belfast news-room, is one of the most extensive, comfortable, and cheap establishments in Ulster.

About one hundred and eighty Temperance Societies have been established in the province, in which are enrolled the names of above two hundred ministers of the gospel, of different denominations, including a large proportion of the eminent talent, piety, and Christian zeal of the church of Christ in Ulster.

It is a general truth, that those in each district who are most distinguished by deeds of unwearied Christian benevolence, are the warmest and most useful friends of the temperance reformation. In some towns, we have the ministers of Christ of all denominations in our ranks, and in extensive districts, we have the majority of them; in a number of congregations the members of session are all members of the Temperance Society, in some there are few families one or more of whose members have not been enrolled on the list of the temperate. The temperance reformation must of course be accomplished by means of moral influence; and that it will be thus accomplished I have no doubt, not only from seeing such a powerful host of godly ministers on our side, but from having had so many evidences of the fact, that no good man can continue very long to resist the evidence which Temper-

ance Societies offer; and that, in proportion as persons become more decidedly religious, they become more decided supporters of the temperance reformation.

In Belfast and its vicinity, it would be difficult to find any religious charitable committee, the majority of whose members are not members of the Temperance Society: a much stronger statement may be made respecting the Sabbath school teachers of this and many other neighbourhoods, all of whose names, with a few exceptions, have been enrolled; and in not a few instances, where ministers of the gospel have been tardy in adopting temperance principles, or even where, as has often happened, they have, by preaching and practice, decidedly opposed such principles, some of their most serious parishioners, after endeavouring for a time to induce their pastor to take the lead, have themselves set forward in the work of reformation; and in spite of clerical indifference or opposition, have succeeded in effecting, throughout a wide district, a blessed change. The blessed change effected by temperance societies exhibits itself in a great variety of ways.

Spirituous liquor, in Ulster, had polluted all the fountains of happiness:—it had injured the health and temper of individuals;—it had marred the peace and prosperity of families;—it had corrupted the fidelity of social and mercantile intercourse;—it had swallowed up much of the disposition and means of benevolence;—it had paralyzed the discipline of the church, infected even the ministry of the gospel itself, and, shutting out the family of the drunkard from the Sabbath school and the house of God, and searing the consciences even of multitudes who drank only in moderation, it threw up barriers like walls of brass against the progress of the truth;—it choked the springs of devotion, and, under its baneful influence, much of the fruit of professed Christianity was as the grapes of Sodom and the clusters of Gomorrah. On all the best interests of humanity Temperance Societies have shed the blessings of heaven; and all benevolent institutions have felt their happy influence.

The hand of charity tried in vain to feed the hungry and clothe the naked, while a drunken mother sold her children's bread, and a drunken father pledged his children's clothes for drink. But Temperance Societies have reformed the drunken parents; and the family once hungry, naked, and miserable, are now fed, clothed, and happy.

In vain did the Sabbath school teacher go round from house to house on the Sabbath morning to procure a punctual attendance from the children of the drunken poor.—Miserable beings, how could they attend! One was decrepid and sickly from abuse by a drunken parent; another was cowering in

a dark corner to hide his nakedness: there was no fire on the hearth to prepare a morning meal, no kind hand to send them, neat and clean, to join their young companions at school. And oh! while no wise parental advice was heard, no good parental example seen, how could it be expected that, of themselves, hungry and ragged, they would frequent the place of instruction, and publish from week to week their own and their parents' shame.

But Temperance Societies have visited the hovels of drunkenness; and as a single illustration, from many, of what they have effected, I state the case of a mother and daughter not far from my own neighbourhood:—the mother having long been, to all appearance, an irreclaimable drunkard, and being now, as for two years past, a consistent member of a Christian congregation; and her daughter, who had frequently ranged the streets of her native village in a state of drunken madness, from the temptations of her mother, being now a most faithful, successful teacher of a Sabbath school.

Many a time and oft' the heart of the minister of the gospel has sunk within him, to find that all his advices to drunkards about drinking moderately, however apparently successful for a little, were powerless as **infancy in the end**. Resolution after resolution was broken,—oath followed oath, but all was vain;—health, and property, and character were passing away like the shadow of a cloud, and the impenitent soul was rushing to the tribunal of her Judge; when Temperance Societies taught the man of God to recommend entire abstinence, and all was well. The poor drunkard, clothed and in his right mind, sits at the feet of Jesus; his family are round about him and call him father, and the wife of his early love rejoices to find in him a husband once more. All this is no picture of imagination, but sober reality and truth: these eyes have seen, on different occasions, such scenes as I describe;—this heart has been often gladdened by scenes like the return of the prodigal son, when the reformation of a poor drunkard had changed a house of mourning into a house of joy; as though from every lip there burst at once the cry, "This my son was dead, and is alive again; he was lost, and is found."

The reclaiming of drunkards, however, though many have been reclaimed, is a small part of the temperance reformation: prevention is its great work; the stopping of the moderate drinker in his road to drunkenness,—the saving of the young from temptation, before evil habits have been formed. Temperance Societies come, it is true, to arrest the murderer's arm as distilled spirit goads him to the work of blood; and to raise up the besotted drunkard from the kennel to

respectability and happiness;—they come, it is true, to rescue the poor from the grasp of drunken beggary,—the drunkard's servant, the drunkard's wife, the drunkard's child, from the grasp of drunken tyranny;—they come, as the friends of charity, to diminish the number of the poor, as the friends of humanity, to diminish the amount of disease, of crime, and premature mortality;—they come, as friends of education, to fill, from the families of reclaimed drunkards, the daily and Sabbath school;—they come, as the powerful allies of the ministry of the gospel, to bring those once drunken to attend, in a right frame, on the house of God. But their chief end is to regenerate public opinion on the grace of temperance, and to preserve the rising generation: so that, however drunkards may refuse to be reclaimed, and prejudice and passion may blind the old, they may be able, for the rising generation, and for sons unborn, to say to that flood of spirituous liquor which now rages as an ocean of fire, "Hitherto shalt thou come, and no further, and here shall thy proud waves be stayed."

Short as has been the time, and few the instruments of reformation in Ulster, very much has already been done for securing the temperance of coming years. Such a change has, since the close of 1829, been effected in the pulpit and by the pulpit, as few, even of the most sanguine of the temperate, ever expected to see.

The students who now enter the ministry of the Presbyterian Synod of Ireland, distinguished by the name of Seceders, are, with scarcely an exception, temperate in the true sense of the term. Church discipline has arisen as from the dead, and drunkenness trembles through all her borders; a mighty spirit has arisen in the land, and drunkenness, with all the dark host of falsehoods and evil customs by which he deceived the nations, is hastening away before it.—By Temperance Societies, as one powerful means, the Lord is turning again the captivity of our Zion, as he has done with her sister in America: Religion revives where temperance prospers; and God's people of different denominations, united on the common ground of Temperance, are answering one another, with glad hearts, "The Lord hath done great things for us, whereof we are glad."

Much, however, as has been done in Ulster, a great work is yet before us; our air is still polluted with the smoke of distilleries,—head manufactories of poverty, and crime and death; and day and night the doors of spirit shops stand open, wide and numerous as the gates of the grave. Prejudice, and self-interest, and drunken appetite are still against us, with all their might; and the great enemy, whose kingdom is shaking to

pieces, is more malignant and desperate than ever. We have many difficulties, and the want of funds is none of the least; we have not the means of circulating publications as they should be scattered—every where.—We were obliged to relinquish our prospect of having a powerful agent, (and without this, how can we succeed?) from want of means to support him. The whole expence hitherto, and it has been considerable, has been borne by a few, and it is too much for them, though they never complain. English benevolence has done more for poor Ireland than gratitude can ever repay.—Should it contribute to rid her of drunkenness, it will exceed ten-fold all the obligations conferred before.

Whoever may be God's honoured instruments in accomplishing the temperance reformation, it is God's own work, and in his own time, and by his own means, he will perfect it. That the good work will now go forward with greater prosperity than ever, I am confident, not merely from the general signs of the times, but from the assured hope that much of the benevolence and united power which achieved the victory of justice and love for the West Indian slave, will now be turned to break asunder the yoke of bondage, which, in our land, grinds the body, and destroys the soul.

(Signed) JOHN EDGAR,
Professor of Divinity, Royal College, Belfast.

Dr. Franklin.

From a Memoir written by himself.

On my entrance upon work at the printing house of Watts, near Lincoln's Inn Fields, I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at press. I drank nothing but water: the other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples, that the American aquatic, as they used to call me, was stronger than those who drank porter. The beer-boy had sufficient employment during the whole day in serving that house alone. My fellow-pressman drank every day a pint of beer before breakfast, a pint with bread and cheese for breakfast, one between breakfast and dinner, one again about six o'clock in the afternoon, and another after he had finished his work.

This custom appeared to me to be abominable; but he had need, he said, of all this beer in order to acquire strength to work. I endeavoured to convince him that the bo-

dily strength furnished by the beer could only be in proportion to the solid part of the barley dissolved in the water, of which the beer was composed; that there was a larger portion of flour in a penny loaf, and that consequently if he ate this loaf, and drank a pint of water with it, he would derive more strength from it than from a pint of beer. This reasoning, however, did not prevent him drinking his accustomed quantity of beer, and paying every Saturday night a score of more than four or five shillings a week for this cursed beverage, an expense from which I alone was exempt. Thus do these poor devils continue all their lives in a state of voluntary wretchedness and poverty.

After this, I lived in the utmost harmony with my fellow-workmen, and soon acquired considerable influence among them. I proposed some alterations in the laws of the Chapel, which I carried without opposition. My example prevailed with several of them to renounce their abominable practice of bread and cheese and beer, and they procured, like me, from a neighbouring house, a good basin of warm gruel, in which was a small slice of butter, with toasted bread and nutmeg. This was a much better breakfast, which did not cost more than a pint of beer, namely, three half-pence, and at the same time preserved the head clearer. Those who continued to gorge themselves with beer, often lost their credit with the publican, from neglecting to pay their score. They had recourse to me to become their security for them, their light, as they used to call it, being out. I attended at the pay table every Saturday evening, to take up the little sums which I had made myself answerable for, and which sometimes amounted to nearly thirty shillings a week.

This circumstance, added to my reputation of being a tolerably good *gabber*, or, in other words, skilful in the art of burlesque, kept up my importance in the chapel.

I had besides recommended myself to the esteem of my master by my assiduous application to business, never observing *Saint Monday*. My extraordinary quickness in composing always procured me such work as was most urgent, and which is commonly best paid; and thus my time passed away in a very pleasant manner.

What is the Use of Whiskey?

From the Hibernian Temperance Journal.

We naturally think there must be some use in an article, for the manufacturing of which great buildings are erected, and curious machinery invented, and which tens of thousands of dealers are licensed by the Government to sell. Children take a great deal of trouble to produce effects, which

grown-up people see not the use of, except as exercise for their limbs and faculties; but when men take the pains to rear an immense building, and to procure artificers from different quarters, at great expense, in order to manufacture a certain commodity, surely we must expect a great benefit to arise from all this labour, ingenuity, and expense, especially when we are informed that an immense quantity of wheat, oats, and barley are consumed for the purpose—For what purpose? We shall not all at once say that it is for the purpose of making our fellow creatures sick and wicked, wretched and mad. We shall simply say, that all this great and mighty business, which engages every degree of mercantile and working men, is to produce Whiskey.

And what is the use of Whiskey?

The working man says he requires it to enable him to endure fatigue, and heat, and cold. The gentleman and lady say a moderate quantity is necessary to assist digestion. The man of the world says, it enlivens conversation, and cements friendship. Nurse-tenders must have it to beguile their weary nights, and the strength of their patients must be kept with the same. Little children must be washed with Whiskey as soon as they are born; Whiskey must expel the wind from their little stomachs, and whiskey must help them to cut their teeth. If a man acquires money, he must express his joy by spending some of it on whiskey, and if he be not a churl, he must call his friends about him to partake. If he loses his money, he must drown his disappointment in whiskey. He must drink at his wedding, and at the birth of his children; he must drink at the funerals of either wife or children. There are advocates for all these important necessities—plenty of advocates—grave and sober advocates, who would say these are the uses of Whiskey, and legitimate uses too. Let us then suppose that whiskey, or any kind of ardent spirit, is really a bond of society, a support to labour, a specific in sickness and weakness. Let us conceive that it was worth while for these purposes to erect distilleries, and to destroy corn; still we must not shut our eyes to the whole effect of this potent, and almost omnipresent drug. We must be allowed to put the above named benefits in one scale, and the injuries in the other, that is, if any scale on earth can contain the latter.

Let us only walk through one street in Dublin—suppose Thomas-street—we cannot walk many steps without observing the loathsome effect of whiskey upon both men and women. The haggard countenance, the red eyes, the filthy tattered garments, from the wretched greasy hat or bonnet, down to the abominable stockings or slipshod shoes,

dragged along from one public-house to another. But what are these sad, solitary, staggering objects, compared to the horrible discord, the oaths, the fighting, and the blasphemy of these wretched victims of whiskey, when congregated together, when the passions are kindled and opposed to each other? Oh! what hellish scenes! What are the uses of whiskey amongst the sober—what are the uses of this terrific article, sufficient to render it respectable in society, or by any means safe in the hands of frail humanity? And when we recollect that there is a certain quality in ardent spirits, which so fascinates even the moderate drinker, as always to render the habit of using it dangerous, oh how the scale of evil will preponderate!

Again, it may be said, that because a certain useful article may be abused, it would be very unreasonable to debar rational, sober people from using it properly. We now come to enquire, is whiskey ever used properly for the common purposes of life? It has been proved that a working man's strength is not increased by it—a momentary excitement is succeeded by exhaustion; we leave out of the question the grievous exhaustion of his little earnings, and consequent starvation and nakedness of himself and his family. If the gentleman and lady were moderate and simple in their eating, digestion would probably go on very well of itself, except in cases of illness, which we leave to the skill of the physician, just stopping to observe, that almost all the medical men in the United Kingdom have signed a declaration of their opinion, that Ardent Spirits are not necessary, but injurious to health. As to conversation, silence is much better than either the brawling of drunkenness, or the merriment produced by what is called moderate drinking; and friendship! what a miserable friendship is cemented by partaking of the fountain of discord! Nurses are well known to render themselves worse than useless by this dangerous companion of their nights. Let any one feel the pulse of an infant, and decide whether a stimulus be needful; and oh! how many mothers of drunken sons might wish that they had died in their infant innocence. If it can be proved, as we think it has been ably done, that spirituous liquors are not only useless but injurious in all these cases, and in every other case of health which may be imagined, we may go back again to the first query. *What are the uses of Whiskey? Why do we see it in every street, in every town, and again and again in the same street? Why is it advertised as an article of the utmost importance, "PURE MALT WHISKEY."—"REAL SCOTCH AND IRISH WHISKEY."—"GENUINE OLD WHISKEY."* A stranger, who knew not

the history of this terrific article of commerce, must think, on first reading these notices, that it was the great support and sweetener of life. If he came from a country where it was unknown, he must long that his friends at home should be possessed of that which was so universally prized. He asks what are the uses of this precious commodity? He cannot be long in this country without witnessing its ruinous effects, but he is only the more desirous to know what are the redeeming qualities of a beverage, which is daily and nightly spreading devastation over town and country. He is told by the physician that it is injurious to health. He needs no moralist to tell him the effect upon the minds of its wretched victims. The advocate for whiskey tells him that we must adhere to the customs of our country; we must avoid singularity; customs of hospitality, customs of evincing joy or sorrow, prosperity or adversity, of cementing friendships, of making bargains, of house-warmings, of meetings and separations, all require us to treat our friends with this enlivening beverage. Instead of esteeming the people of this country as happier and wiser than his own, the stranger, after hearing these hollow explanations, now looks upon us as a nation of fools or madmen; and no wonder, when we are forced to acknowledge, that for the sake of keeping up some customs, perfectly useless and unreasonable, we deluge our country with all manner of vice and misery.

Original Articles.

Dreadful Effects of Spirit Drinking.

NO. III.

In following the order laid down in my first paper, I come now to illustrate an evil which, did it stand alone as the consequences of the use of spiritous liquors, ought to be sufficient to cause their banishment from Christian society.

V.—Prostitution.

Mr. G. Wilson, formerly Overseer of the Poor in the Parish of St. Margaret, London, and then (1834) one of the Governors of the Poor, gives the following evidence:—

“ 3243. Did it appear that the habit of drinking frequently led to prostitution?—When unfortunate females have applied for parochial assistance, or, being pregnant, have applied for admission into the workhouse, I have invariably, in the presence of the matron, inquired into the causes which led to their wretchedness; and I think I may say almost, if not always, they have attributed it to the excitement of liquor, being taken out by their companions in those hours that were devoted to their relaxation, or their attending a place of worship, and taken to a public-house: there the company and the excitement of spirits have thrown them off their guard, and they have dated their first ruin to that, I think, almost invariably.

“ 3244. You have no doubt that in the parish and district you describe drunkenness is greatly on the increase?—Yes.

“ 3245. And that it is the prolific source of disease, prostitution, and crime?—Yes, decidedly.”—Page 359.

The Rev. D. Ruell, Pentonville, in his examination, states:—

“ 3673. What is your professional occupation?—I am a clergyman, and Chaplain of the New Prison, Clerkenwell, and was formerly of the House of Correction, Coldbath Fields, also.

“ 3674. How long have you held the office? I was chaplain of both Prisons for 10 years, and of the New Prison for upwards of 20.

“ 3675. What number of prisoners have you had under your inspection during your chaplainship?—Not less than 120,000 during the whole of that period, and about 7000 annually pass through the New Prison at present.”

“ 3701. Should you suppose that a large amount of that prostitution has originated from drunkenness, or from the want of control on the part of parents?—I do not think that the mass of prostitution which exists has arisen, at first, from drunkenness in the females themselves, but from drunkenness and other bad habits on the part of the parents, who neglect to exercise proper care in the education and training of their children, and who, consequently, exposed to the great temptations of this metropolis, easily fall the victims of prostitution, and then, by drunkenness, and the hopelessness of recovery, are confirmed in the habit.”—Pages 395-401.

The succeeding extracts refer to—

VI.—Sabbath-Breaking.

Mr. Charles Purnell, Dock-Master, Liverpool, considers that intemperance is the chief, the great cause of the profanation of the Sabbath at Liverpool:—

“ 4255. What do you consider is the chief cause of the profanation of the Sabbath at Liverpool?—Intemperance is the chief, the great cause; but it is assisted by the facilities presented by steamboats and the railroad for travelling on the Lord's-day.”—Page 477.

The Rev. Wm. Scoresby complains, that his clerical labours were very much counteracted on Sunday by the number of people habitually drinking on that day, page 497.

John Dunlop, Esq., of Greenock, in noticing the altered state of English habits and the occasions by which intemperance is most promoted, says:—

“ But the high festival of inebriation is the Sabbath, when the population is idle and full of money; and scenes are exhibited on that day of sacred peace which are humiliating to the philanthropist, and the cause of alarm to those who are assailable by no other feeling.”—Page 528.

He attributes the disuse of religious duties on the Sabbath in Scotland to spirit drinking:—

“ 4655. The lowering the duties gave increased facility for the indulgence of the habit?—Yes; it just as it were opened the flood-gates of the stream that had been previously stopped up; they were, therefore, ripe to take an advantage of the lowering of duties; and it must be remarked that the accession of Irish population was not favourable to Scottish Sabbath keeping. I may mention, that in a town near which I live, elderly persons have told me, that during the middle of last century, among the lower

classes, an individual could not walk from one end of the main street to the other without hearing the singing of psalms and family worship by reading the Scripture and prayer; that at nine o'clock you could scarcely go into a house where that exercise was not going on, but that in the present day there are very few that follow such observances; that the custom has very much gone off of family prayer. I consider this a circumstance coincident with the habit of drinking.”—Page 531.

These examples and testimonies are, however, scarcely requisite, so much does it seem that prostitution and Sabbath profanation are self-evident consequences of the common use of spiritous liquors. If these are granted, let me seriously ask the man who professes to be a follower of Christ Jesus, and the individual who seeks the happiness and elevation of society, if they can consistently use or refrain from discountenancing the use of these liquors.

(To be continued.)

Pledge.

There are many persons fully reconciled to the principles of Temperance Associations, who stumble at the *pledge*. They will readily admit that abstinence is a legitimate means for exterminating intemperance, and that, to form public associations on the principle of abstinence, is the most efficient, and therefore the best, way of bringing it to bear on the public body, yet they scruple to subscribe the pledge.

We would ask these friends, for friends we certainly hold them, if it is possible for a society to exist without some test of membership! If we are adopt the plan of public association for accomplishing our object, which, as it is the most powerful, honesty will compel us to do, it necessarily follows that there must be some recognized bond of union amongst the members. Without this, there might be abstinence, but there would be no *society*—its unity would be destroyed, and the immense power which might be derived from association would be lost. An opponent said lately, “take away the pledge, and I will join your society at once;” and well he might, for if the pledge were taken away, there would be no *society* to join.

As the society is formed for the purpose of putting an end to the pernicious custom of drinking spiritous liquors, and the evils arising from it, it will be admitted that the test of membership ought to consist in the entire disuse of this custom. So that, although the written pledge were abolished, every person would enter the society on the express understanding that he was henceforward to abstain, and he would thus be under as strong a bond of obligation as if he were to subscribe the pledge. In point of obligation, therefore, there is no difference whether the test of membership is a written pledge, or a verbal declaration, or only a mutual understanding that abstinence is to be practised. The truth is, the obligation arises from the resolution which the *mind* forms, and not from any act by which that resolution is expressed. Every *honest* member will consider himself as much bound in the one way as the

other. The abolition of the pledge, therefore, would not affect him in the slightest degree—it would not take a single tie from his obligation; and if there are any on whom it would have any effect, they must be the dishonest and the wavering, who are secretly looking for a loop-hole of evasion.

But the pledge is of greatest advantage to the drunkard. His resolution derives much subsidiary strength from the fact that he has pledged himself to the society, and if this strength were subtracted by the removal of the pledge, his resolution, being thereby weakened, would, of course, be so much the more easily broken. And every one ought to be willing to enter the society on the same terms with the drunkard, and even to prefer those terms that will be most advantageous to him, and most likely to be effectual for his reformation.

In fine, we consider the pledge to be necessary to the being of the society, most likely to reform the drunkard, to ensure consistency amongst the members, and to tell upon the public at large. If a person is willing to abstain entirely, we cannot see on what ground he can object to the pledge, for if it a right to practice abstinence, it cannot be wrong to subscribe a resolution to do so.

Consequences of Abstinence and Consequences of Drinking Contrasted.

I. ABSTINENCE.

There lives a person of the name of W—, in the neighbourhood of the town of P—, in Scotland. He was for several years a cooper on board a "Man-of-War," where he contracted habits of intemperance. He retired from the Navy with a comfortable pension for life, and, possessing some property in P—, he fixed his residence in a small village, at no great distance from that town, hoping to pass the remainder of his days in ease and retirement. And with his pension, and the income arising from his property, his hopes might have been realised—a calm retreat might have rewarded him after a life of labour and peril. But he brought his habits of intemperance along with him, and having now little to take up his attention, or occupy his time, his intemperance increased, till he became the most notorious drunkard in the country. His pension was generally frustated, and in a few years, the greater part of his property was gone for—*drink*.

A Temperance Society was established in P— by the writer of this, with the assistance of a few friends. The cooper attended some of the meetings, was convinced, and, after some trial, was permitted to join the society. He never violated his resolution.—He became a reformed man—his Sabbaths were no longer spent in drinking—his oaths were forgotten—his house became the abode of peace and prayer—he nearly chused intemperance from the village in which he lived, and, when the writer of this left Scotland, he had just opened a Sabbath School for the religious instruction of the young. Such are the consequences of abstinence; let us next look at—

II. THE CONSEQUENCES OF DRINKING.

"THE DEVIL'S BLOOD."—The Rev Mr. Heckewelder relates the following fact of the

influence of rum, upon an Indian. "An Indian who had been born and brought up at Minisink, near the Delaware Water Gap, told me, near fifty years ago, that he had once under the influence of strong liquor killed the best Indian friend he had, fancying him to be his worst avowed enemy. He said that the deception was complete, and that while intoxicated, the face of his friend presented to his eyes all the features of the man with whom he was in a state of hostility. It is impossible to express the horror with which he was struck when he awoke from that delusion; he was so shocked, that he resolved never more to taste of the maddening poison, of which he was convinced the devil was the inventor; for it could only be the evil spirit who made him see his enemy when his friend was before him, and produce so strong a delusion on his bewildered senses. From that time until his death, which happened thirty years afterwards, he never drank a drop of ardent spirits, which he always called, 'the devil's blood,' and was firmly persuaded that the devil, or some of the infernal spirits, had a hand in preparing it."—*Pioneer*.

DREADFUL EFFECTS OF INTEMPERANCE.—

"Departed this life, in Hamburgh, N. Y., on the 1st of April last, John Otle, aged thirteen years. The circumstances of his death were as follows:—A little past mid-day, the unfortunate boy obtained a rope on one end of which was a ring, which he endeavored to conceal, and immediately hastened to a wood, at a short distance from his father's house. But in spite of all his efforts, he was observed by some of his unsuspecting little brothers and sisters, who followed him to the fatal spot. He then climbed a small tree, and after waiting some time, made a noose by passing the end of the rope through the ring, which he put on his neck. He then fastened the rope to the tree and jumped off, and in a moment was in eternity! His little sister being under the tree shrieked aloud, saying her brother John had fallen. This brought to the spot her mother, and some of the other children, when a scene of sorrow and lamentation took place, which can be better imagined than described. The child was led to the perpetration of the rash and wicked deed by the cruel treatment which he received from a drunken father, who was at that time almost dead drunk at a neighbouring grog shop. Some hours afterwards, with much urging, and assistance, he was got home; but being in liquor, his presence only augmented the grief of his afflicted family. When under the influence of ardent spirits, he was often known to vent his madness on poor John; and on that morning, without any provocation, he threatened him with a severe whipping.—John was a bright and active lad, had the name of being virtuous, and was the main support of the family. Frequently, after having labored hard to obtain the means of support for his poor mother and her children, his drunken father would expend his earnings for rum.—The deceased was often heard to say it would be better for him to die than to live—that he had rather die than to stay here, &c., always assigning as a reason, the cruel treatment of his father."—*Dover Morning Star, N. H.*

HORRID EFFECTS OF RUM.—A murder was

committed in Wareham, Plymouth County, on Monday night, by a drunken fiend, known by the name of James Fry, upon his wife, aged about fifty. The circumstances, as we gather them, are these:—About dark on Monday evening, a boy, sent to the house of Fry on an errand, gave an alarm that the dead body of a woman was lying at the door of Fry's house. The neighbours around flocked to the spot, and found it to be the body of Mrs. Fry, cold and lifeless, crowded into a small place under the door-steps, and cut and mangled in the head, neck and back. On entering the house some of her hair was discovered in the blood which covered the floor—a whip of heavy handle with blood upon it, and a hoe having the same fatal marks upon its broken handle, were also found. A few hours after, the drunken Fry was found secreted in a barn not far from the spot, and taken into custody. He had the evidence of his horrid infamy upon him,—the blood of his murdered wife was stained upon his wrists and hands. But we have not told what the miserable howl of the drunkard contained, besides the weeping evidences of murdered innocence. Nothing in the shape of human sustenance was to be found, save a peck of raw corn, and a few cold half-eaten dough-nuts; but the curse was there—the despoiler of all presided. A closet was opened; and in that closet, which should have been, and might have been stored with the comforts of life, nothing was found save a vessel of that infernal liquid—**A JUG OF RUM.**—*New Bedford Gazette.*

CANADA

Temperance Advocate.

MONTREAL, MAY, 1836.

In accepting of the editorial care of this journal, we are aware that we have taken upon us an office of great responsibility, and one to which, we fear, our abilities will be found inadequate. We solicit, therefore, the indulgence of our readers; and we venture to hope that diligence and entire devotedness to the cause, arising from a conviction of its sacred claims as an important branch of Christian duty, will entitle us to some degree of their confidence.

We are aware that we have taken the unpopular side of a great question—we expect to meet with the opposition and reproach which generally fall upon those who interfere with favourite pleasures, and endeavour to subvert long established customs. But this, we doubt not, will affect us but little, especially since we know, on the other hand, that the wishes of the good will be on our side, and the approbation of Heaven. We do not engage in an unequal warfare, or, if it is unequal, it is only because

"they that be with us are more than they that be with them,"—and we have no fear respecting the issue—victory may be distant, but it is certain, and it will be complete.—There is no step of our life which has given us less cause for repentance, than giving our influence to support Temperance Societies—on every review of it, it gains a higher share of our approbation, and we doubt not, that our sentiments will remain unchanged when the *last* step of life shall be taken, and we shall have done for ever with the reproaches and the praises of men.

We say then to all the members of Temperance Societies, "slack not your hand," the cause is of too sacred a nature, and the necessity for active measures is too urgent, to admit of indecision. Drunkenness is still committing its ravages. Properties, characters, lives and souls are lost in the vortex of intemperance, and still the public is crying out for *drink*. While the evils arising from it are staring them in the face, it is eagerly demanded, and those who would in kindness withhold from them the means of self-destruction, are branded as their enemies, and the enemies of all that is good.—Let not the friends of Temperance, however, shrink back from the duty which is incumbent upon them—let them endeavour to save the drunkard from the destruction to which he is hastening, and to banish from society the miserable delusion, which does so much to produce drunkards, that intoxicating drink is necessary to the health or happiness of man.

Our efforts shall be directed principally against the use of *ardent spirits* as a beverage, being convinced that the intemperance under which society now suffers, arises chiefly from it; nevertheless our attention will not be confined to this point. It is *intemperance*, and not this or that kind of drink, to which we stand opposed; and whatever supports intemperance, or stands in the way of the accomplishment of the great object of Temperance Associations, will meet with no indulgence at our hands.

We are happy to say that the cause has advanced considerably in this city, in the course of last winter. This has been chiefly owing to the firm opposition which has been made to it. Five public discussions have

taken place, at which it has been attacked by its enemies, and defended by its friends. At only two of these meetings, however, did the advocates of the Society obtain any thing like an impartial hearing. Great numbers of the low and characterless crowded to the meetings, determined to uphold at all hazards, the advocates of what they "liked," and to put down by vociferation those who "shewed them a more excellent way."—On this account the Executive Committee have felt themselves obliged to discontinue the contest, since it is now conducted in a manner, which, though it may have certain admirers, is by no means calculated to elicit truth. Notwithstanding all the efforts of our opponents, the conviction that we are on "the right side" has been spreading. But from the experience we have gained, we can safely warn corresponding societies against engaging in a similar contest before a *promiscuous* crowd, especially where it may be composed of persons who are *unknown*, for, feeling themselves free from the fear of detection, they will uphold by violence and clamour the defenders of dram-drinking.

Take away the Pledge

"Take away the pledge and I will join you at once," says a learned Clergyman. "Take away the pledge and I will join you without hesitation," says a clever carpenter. "The pledge is the only stumbling block," says a doubting Doctor. And the greatest drunkard who staggers along the street would probably agree with all these gentlemen.

"Temperance Societies," quoth the drunkard, "are good things, they are doing a deal of good—but they carry things too far, (hiccup.) If they would take away the pledge I would join them at once, (hiccup.)"

And so he might—for without the pledge we would be nothing. This is the age of consistency. Whoever advocates abstinence from alcohol must himself abstain. This mighty reformation, which shall yet make the wilderness of the drunkard's home to blossom like the rose, and banish the curse of drunkenness from the earth, is not to be wrought out by lukewarm or inconsistent advocates. He who is not for us is against us.

Drink at Auctions.

When Indians came to a store to trade, it

used to be customary to supply them with abundance of whiskey or rum, before entering upon business; and then affairs were more easily and profitably managed. The poor Indians, however, generally found themselves next day without their furs, and with nothing valuable to show for them.—This practice is now considered so disgraceful, that I believe, no storekeeper in the two Canadas durst continue it, though he were willing.

But if it be condemned, upon what principle can the practice of giving intoxicating liquors at auction sales be justified? Any one who is in the habit of attending auctions either in town or country, where liquor is supplied, will frequently see it produce the most marked effects, in causing men to bid against each other, and give more for articles than they would ever do in their sober senses. Is this right? Are the gains of those who adopt such expedients to be envied? A.

The Rev. J. REID, St. Armand, has published a reply to Bishop HOPKINS. At present, we can only direct the attention of our readers to it. We intend to notice it more fully hereafter.

PROGRESS OF The Temperance Reform.

LOWER CANADA.

ROXBURGH.—A Correspondent writes:—

"A few, in the rear of the Indian land and vicinity, who had taken into consideration the pernicious practice of drinking ardent spirits, drew out a pledge and subscribed their names, about four years ago. From that time, it had continued in a kind of half sleeping progression, with a name added now and again. On the receipt of Mr Christie's letter, I called a meeting, and pointed out the cheerfulness with which Mr. Christie left his store, and the alacrity with which the Executive Committee sent papers and tracts, while we were asleep on our oars. A society was formed—a constitution drawn out—office bearers appointed—and a few names were added to the roll. The thanks of the Indian Land and Vicinity Temperance Society, were voted to Mr. Christie and the Executive Committee of the Montreal Temperance Society, for the warm interest they have taken in the diffusion of Temperance knowledge amongst and around us."

INVERNESS.—We have been gratified with the following letter from this place. We hope to hear again from our esteemed correspondent—his request shall be attended to.

To the Editor of the Canada Temperance Advocate.

INVERNESS, March 22, 1836.

SIR,—By inserting the following proceedings of a Temperance meeting in this place, in your useful *Advocate*, you will oblige the friends of Temperance.

Five years ago a Temperance Society was formed in this Township, but not meeting with much encouragement at that time, it lay dormant till the 8th instant, when a meeting was again called, and the Society re-organized.

Z. Goff, Esq., being called to the chair, the following Resolutions were passed unanimously:—

Moved by Mr. Walter Hargrave, seconded by Mr. J. Greenly,

That the constitution now read be received and adopted.

Moved by the Rev. E. S. Ingalls, seconded by Mr. L. Campbell,

That the members of this Society, considering the evils arising from the use of ardent spirits, resolve to discountenance the same, as far as practicable, by precept and example.

Moved by Mr. E. Loet, seconded by Mr. J. Stovan,

That ardent spirits, except as a medicine, are not only useless, but highly pernicious in their effects.

Moved by Mr. William Hargrave, seconded by Mr. J. Greenly,

That the duty of Temperance is strongly enjoined upon us in the Word of God.

Moved and seconded, That the following gentlemen be solicited to act as officers of this Society, for the following year:—

Z. Goff, Esq., *President*.

Mr. Walter Hargrave, *V. President*.

L. Campbell, *Secretary*.

J. Stovan,

J. Greenly,

E. Loet,

J. Cochran,

William Hargrave, } *Committee*.

The meeting was addressed by the Rev. E. S. Ingalls, and several others, and was kept up with great interest to a late hour. The encouragement exceeded the Committee's most sanguine expectations. At the close of the meeting, twenty-eight came forward and put down their names in favor of the Temperance cause; the following day twenty gave their names, together with twelve who had joined at the formation of the Society, amounts to fifty-seven. Of the above number twenty-six are females.

L. CAMPBELL.

LACOLLE.—Our friends in this Seigniorie are no *half-measure men*, as will be seen by the following letter from the Secretary. We direct the attention of our readers to their first Resolution.

LACOLLE, April 12, 1836.

SIR,—I send you a brief statement, for insertion in the *Advocate*, if you think proper, of a public meeting of the Seigniorie Lacolle Temperance Society, which was held on Tuesday, the 15th March last. It was a very interesting meeting, and the result is a satisfactory evidence that a portion of the community in this section of the country have not become *weary in well doing*, but, to the utmost of their feeble abilities, are determined to uphold the philanthropic cause of Temperance, and to extend its influence.

The President of the Society having taken the Chair, and prayer being offered at the Throne of Divine Grace, the meeting listened to an excellent and feeling address, delivered by

the Rev. Mr. Scott, a clergyman from the United States. After the address, the following Resolutions were moved and passed; they were ably supported by Mr. Hubble, of Champlain.

1. *Resolved*, That in the opinion of this Society the individuals selling intoxicating drinks in this Seigniorie are the direct promoters of immorality.

2. *Resolved*, That this Society considers total abstinence as indispensably necessary to ensure the ultimate success of the Temperance cause.

3. *Resolved*, That Branch Societies be formed throughout the Seigniorie.

A pledge of total abstinence from all intoxicating liquors was then submitted to the meeting for signature, (in addition to the pledge of abstinence from spirituous liquors, adopted at the formation of the Society,) when forty-six persons immediately attached themselves to it; two individuals also subscribed to the limited pledge. It is unnecessary for me to mention the number of members in the Society, as you but recently received a statement, from the delegate of this Society, of this and other particulars. I remain, Sir, your obedient humble servant,

J. McCALLUM, *Sec.*

Varieties.

The late Rev. Mr. Vicar, one of the Ministers of the West Church, discovered a woman, one of his parishioners, sitting by the road-side, with her bundle lying in the mud before her. "O will ye help me up wi' my bundle, Sir?" says she. "Fye, fye, Janet, to see the like o' you in such a plight! do you know where all drunkards go to?" "Help me up wi' my bundle, Sir, and I will tell you." "Well, well," says the Parson, "I shall; now answer my question." "Well, to tell you the truth, Sir, just whar the drap o' guid drink is to be got."

TEMPERANCE AMONG THE WEAS.—A writer in the *Christian Mirror* says:—"An anecdote was related to me, which shows fully the stand beginning to be taken on the subject of temperance. An Indian of another tribe some time ago, brought a keg of whiskey to distribute amongst the Weas. A Wea chief named Charley, seized the keg, and with his tomahawk broke the head and poured the contents upon the ground.—He observed afterwards that the grass was killed where the whiskey was spilt, and seemed to conclude that if it was so prejudicial to vegetable life it might also be to animal life—a rational conclusion truly, which may afford a lesson to some who value themselves on a whiter skin than Charley's. He declared he *smelt the devil three days*, where the keg was broken. A temperance society has been formed with a considerable number of members.

Temperance is the best preventive of Cholera. It is stated that not one of the members of the Temperance Societies in England, Scotland or Ireland, has died of the cholera!—*Macclesfield Courier*.

DRUNKENNESS.—An officer of high rank states, that in the West Indies, almost entirely from rum, 450 men out of 1000 of his regiment were buried in four months, in 1801. Captain Hart Davies, in twenty years' service, does not recollect three cases of crime in the army not originating in drunkenness, which certainly gives rise to ninety-nine out of every hundred punishments. Nine out of ten of the American vessels frequenting the port of Liverpool, sail without ardent spirits on board, and the crews are perfectly satisfied with the change.

THE OPINION OF A TAVERN KEEPER.—A tavern keeper in Putnam County in this state, was recently heard to make the following remark:—"None of my *decent* customers ever call for liquor, or drink any, when offered to them. I have some ardent spirits on hand at present, and when that is used, I am done with the *vile thing*."

We appeal to all inn-keepers throughout the country to say if they cannot subscribe to the above declaration that "no decent customers ever call for liquor"—and if such be the fact, we would ask why it is that they continue to accommodate with liquor their *indecent* customers, to the sad annoyance of all sober travellers.—*American Temperance Advocate*.

TEE-TOTAL SIGN.—A brewer met a teetotalter, an old customer of his, well dressed one Sunday, and intending to *trout* him, said "Come, John, shew us the tee-total sign" (alluding to the pass signs of secret societies.) "Very well, I will," and pulling his hand out of his pocket, full of silver, said, *This is the tee-total sign!*"

CHAMPAIGN.—No, no; said an old fuddler, there is no *sham* about it; it is *real* pain, I assure you.

THE CANADA TEMPERANCE ADVOCATE is published *Monthly*, under the superintendence of the Executive Committee of the Montreal Society for the promotion of Temperance. Communications and Subscriptions to be left with Mr. WM. GREIG, No. 197, *St. Paul Street*, or addressed to (*post-paid*) the Secretary, MR. JAMES COURT.

TERMS.—To Town Subscribers, single copy, 2s. 6d. per annum; ten copies and over, 2s. per annum; forty copies and over, 1s. 8d. per annum. To Subscribers in the country, including postage, single copy, 3s. 4d. per annum; ten copies and over, to one address, 3s. per annum; forty copies and over, to one address, 2s. 6d. per annum. Subscriptions payable in advance, and to be remitted free of postage.

Subscribers in Town are requested to leave notice at Mr. GREIG's Book Depot, 197, *St. Paul Street*, if any irregularity should take place in the delivery of their copies.

Our Country Subscribers are assured that their Papers are regularly and promptly mailed—if they are detained, therefore, the blame must lie with the Post-Offices.

ROLLO CAMPBELL, PRINTER.