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# Canada Temperance Advocate.

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

No. 11.

MONTREAL, MARCH, 1839.

VOL. IV.

## MONTREAL TEMPERANCE SOCIETY.

*MONTREAL, February 5, 1839.*

The Third Anniversary of the Montreal Temperance Society was held this evening in the American Presbyterian Church. The President, JOHN DOUGALL, Esq., in the Chair. After prayer by the Rev. WILLIAM TAYLOR, the Secretary read the Report (hereto appended), when the following Resolutions were unanimously passed.

Moved by Mr. ROBERT MORTON, seconded by J. DE WITT, Esq.

I. That the Report now read be accepted and printed under the direction of the Committee.

Moved by Mr. WILLIAM MORTON, seconded by Mr. R. McLEAN.

II. That, whilst we believe the adoption of the principle of total abstinence from all intoxicating drinks as a beverage is called for in every community, recent occurrences have shewn it to be peculiarly so in this country; we therefore earnestly call upon all who have the temporal and spiritual interests of these Provinces at heart, to act upon, and zealously promote this principle.

Moved by the Rev. W. F. CURRY, seconded by Mr. Wm. GREIG.

III. That whilst we acknowledge, with deep regret, the declining state of many of the Temperance Societies in these Provinces, which is mainly to be attributed to long established drinking usages, and the demoralising tendency of war, we still declare solemnly our unabated confidence in the grand principle of Total Abstinence, upon which this Society is established.

Moved by Mr. J. R. ORR, seconded by Mr. J. C. BECKET.

IV. That we recognise, with deep gratitude, the goodness of God in the success which has hitherto attended the cause of Temperance, and earnestly invite the friends of those Societies to more unreserved dependance on the Divine aid in carrying on their operations.

Moved by the Rev. WILLIAM TAYLOR, seconded by Mr. J. MILNE.

V. That, as the use of intoxicating liquors, which at present prevails, is proved by so many considerations to be highly injurious to the prosperity, the health, and morals of the people, the Government, which directly encourages the use of such an article, by granting licenses to individuals to manufacture, and sell, and distribute it throughout the community, adopts a method of ruining, most effectually, those interests which it ought most religiously to foster and protect, and of contracting the efforts which it ought to make for the peace and welfare of society.

Moved by Mr. JAMES COURT, seconded by Mr. JOHN WHITE.

VI. That it is desirable to adopt a more comprehensive form of pledge than the one now used by this Society, and that the following be now substituted in its place:—

We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community.

Moved by Mr. JAMES MILNE, seconded by Mr. J. McWALTERS.

VII. That the fifth clause of the Constitution be amended, and read as follows:—

V. That the Committee shall meet every month for the transaction of business, and that public meetings for the purpose of hearing addresses, shall be held at least monthly.

Moved by Mr. JOSEPH FRASER, seconded by Mr. J. R. ORR.

VIII. That the Officers of this Society for the present year consist of the following persons.

JOHN DOUGALL, Esq., *President.*

Rev. G. W. PERKINS,  
Rev. WILLIAM TAYLOR,  
JOHN E. MILLS, Esq.  
JACOB DE WITT, Esq. } *Vice-Presidents.*

Mr. JAMES R. ORR, *Treasurer.*

Mr. JAMES COURT, *Secretary.*

*Members of Committee, with power to add to their number.*

Messrs. Joseph Fraser.	Messrs. J. C. Becket.
William Whiteford.	James Milne.
Robert Morton.	William Greig.
James Jackson.	John McWalters.
Henry Lyman.	

At the close of the proceedings, a collection was taken up amounting to £7 6 11., and the meeting separated after singing a doxology.

## THIRD ANNUAL REPORT OF THE MONTREAL TEMPERANCE SOCIETY.

In the Report read at the last Annual Meeting, the Committee had to express their regret at the low state to which the temperance cause in this and the adjoining Province had been reduced, through the political commotions which had taken place. They are unhappily under the necessity of making the same complaints on this occasion, not, however, without the hope that the cloud is beginning to break, and better days drawing near.

The past year has been one of trial. The Society has had to contend with all the unfavorable influences which civil war brings in its train. It is not to be wondered then, if some of our members have fallen back to old habits, and are now numbered with the drunkard. The great part, however, of the members, are believed to be firm in their adherence to the principles of total abstinence, and adorn their profession by a consistent practice. It cannot, however, be denied, that in almost every part of the two Provinces the temperance cause has retrograded, and shared with other benevolent institutions the baleful consequences of the warlike spirit existing.

The first subject on which the Committee would report is the circulation of PUBLICATIONS. Of these the issue of the Society's own printing has been 1000, viz. 500 copies in Gaelic of a sermon by the Rev. T. C. Wilson, of Perth, and the like quantity of another sermon in English by the same gentleman. Those imported have been 10,000, consisting of tracts, handbills, posters, &c., purchased from Mr. Livesey, of Preston, (England). To these have to be added a donation from that gentleman and his friends of 3000 Preston Temperance Advocates, and another from our President of 4000 publications, of the same kind as imported by the Society. Besides these the issue of the Temperance Advocate has been about 1850 copies monthly, so that the total of Tracts and Advocates published or received during this year is 40,200.

Believing that much good would result from an increased circulation of the Temperance Advocate, and persuaded that this would take place, if its terms were considerably lowered, the Committee have resolved to reduce the price of the fifth volume, from the 1st May next, to one half the present rates. At the same time, from the arrangements made, it is not expected that the cost of its support, will be greatly increased. This, however, will much depend on the support of you and the other friends of temperance throughout the Province. This the Committee ask and expect; yet, past experience has taught, that in their hopes they may be disappointed. They have, however, undertaken this measure, impressed with a sense of duty and a dependance on God, and should they not succeed from the want of co-operation, their conso-

lation will be that the blame must rest with others, and not on them. With respect to the future supplies of temperance publications from Great Britain, the Committee have availed themselves of the President's offer to purchase a considerable quantity on his arrival there, so that a large shipment may be expected by the spring arrivals. On the subject of AGENCY, the Committee have to state that they employed a member of the Society for some weeks, whose labours were directed to a considerable extent among the soldiers in the barracks, and it is hoped not without good effects. An extract from his journal is to be found in the number of the Temperance Advocate for October. After they were deprived of his services, the Committee were for some time unable to find a suitable agent. They have much satisfaction, however, in stating that Mr. Wm. Morton, already well known to you as a zealous and consistent advocate of total abstinence, has been engaged for one year from the 1st inst., his time to be employed principally in this city, making occasional visits, however, to the country. Mr. Morton's services will be wholly devoted to furthering the objects of the Society: in particular, to increasing its funds and extending the circulation of the Temperance Advocate. A regular system of tract distribution throughout the city, and furnishing Immigrants on their arrival with tracts, accompanied with suitable advice, cannot fail, with the Divine blessing, of accomplishing much to prevent the evils of intemperance. This appointment will be attended with increased outlay, but the Committee throw themselves on your liberality to enable them to meet the additional expense.

In connection with this subject, it may be well to remark that several applications have been made to that distinguished advocate of Total Abstinence Mr. Buckingham, to visit this city, and give that cause the benefit of his powerful eloquence; pre-existing engagements, however, prevented his coming, at those times, although it is his intention to visit this part of the world before leaving the American continent.

The PUBLIC MEETINGS of the Society were continued weekly, with but one or two exceptions, from May last till the commencement of the recent troubles, when the impossibility of obtaining proper attendance, caused them to be given up. As a substitute to the want of this important means of promoting the temperance cause, a larger distribution of the Advocate has been made. Some attempts were made to call a CONVENTION, but the excited state of things prevented the accomplishment of our desires. It is to be hoped that the political condition of the country this summer will allow of this measure being carried into effect.

The establishment of a COFFEE ROOM or INN on total abstinence principles has been remarked on in the two former Reports, and yet on this occasion the Committee are unable to speak respecting them in any other terms, than regret that such places are not yet to be found in this city. The Committee have constantly held out promises of what assistance lay in their power, to any person undertaking such establishments, and they are sorry that as yet no opportunity has been afforded them of fulfilling their engagements.

Respecting the NUMBER OF MEMBERS, the Committee confess themselves unable to make a correct statement, owing to the constant removals of the members and to the backslidings formerly alluded to. They have, however, instructed the Agent, as one of his first duties, to visit the whole of the members, and personally to ascertain their standing; so that the Committee who succeed will be able to make a full, if not a satisfactory, report at the next anniversary.

The TREASURER'S ACCOUNT shows a balance due by him of £31 1s. 4d. As a set off against this, however, the sum of £79 14s. 8d. has been advanced on account of the Temperance Advocate, so that actually the Society is in debt £48 13s. 4d. To make up this deficiency and enable the Society to carry on its operations in the extended scale which its situation as the centre of temperance effort in the two Provinces, requires, the Agent will immediately go round the members and collect the annual subscriptions. The income of the Society for the past year has been almost wholly derived from one source, a fact which, however much the modesty of the individual himself would conceal, the rest of the Committee cannot in justice, permit to be passed unnoticed. To depend on this exercise of munificence and close our own purses, would be absurd; an example, from which we should but draw a lesson of liberality. During the past year the collection of Annual Subscrip-

tions has been neglected for want of a suitable Agent; the Committee hope, therefore, that this circumstance will operate favourably in the receipts of the present season.

In conclusion, the Committee cannot bring this brief Report to a close more appropriately than in acknowledging, with deep gratitude, the goodness of God, in upholding this Society, amidst the shocks it has received from the demoralising scenes through which we are passing, when numbers of other Societies are in a state of prostration. Our only dependance is on the arm of Jehovah, which has hitherto directed and supported us. Our opponents are many, our friends few; but God is with us, and He is more than all that can be against us.

*The Montreal Temperance Society in Account Current with  
James R. Orr, Treasurer.*

1838.		Dr.
Feb. 14.	To paid balance due former Treasurer . . . . .	£24 13 1
1839.		
Jan. 31.	" " Expenses of Public Meetings, Advertising, &c . . . . .	31 14 7
" "	" " Rent and fitting up of Temperance Rooms . . . . .	21 11 6
" "	" " For Publications . . . . .	21 7 8
" "	" " Allowance to Secretary, travelling expenses of Agent, &c. . . . .	32 15 8
	To Balance due by Treasurer . . . . .	31 1 4
		£163 3 10
1838.		Cr.
March 6.	By received Collection at Public Meeting . . . . .	£1 11 9
1839.		
Jan. 31.	" " Donations this year . . . . .	149 4 11
" "	" " Rent of Rooms . . . . .	8 0 0
" "	" " Publications Sold . . . . .	4 7 2
		£163 3 10
" "	By Balance brought down . . . . .	£31 1 4
	E. E. JAMES R. ORR, TREASURER.	
Montreal, Jan. 31, 1839.		
Examined and found correct.		
		JAMES COURT. JOHN C. BECKET.

*Letters to the Editor.*

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—In a recent journey which I made in Upper Canada, some facts of a cheering nature came under my observation.

In many places a sense of the necessity of making some effort to stop the further progress of intemperance, is beginning to prevail. In Port Hope, for instance, where I am informed there are nine Distilleries in active operation (enough to make a place a hell upon earth), the Rev. Mr. Short, who has long been a zealous and able advocate of Temperance principles, and some other friends of the cause, are labouring to remedy the grievous evils, growing out of the use of intoxicating drinks, by which they are on all sides surrounded. In Cobourg a good influence emanates from the Upper Canada Academy, as many of the Teachers and Students in that Institution, act upon total abstinence principles. In Toronto, the Rev. Mr. Roaf, an early and unflinching teetotaler, is anxious to raise up among the conflicting parties that wreck the peace of Upper Canada, "a Temperance party," which it is to be hoped will one day swallow up all others. For this purpose, he asks for a supply of Temperance documents from the American Temperance Union. As we have now a large number of English teetotal tracts, and expect a larger supply in the spring, I think the Committee could not do better than request him to accept the half of them, as he pledges himself that they will be faithfully distributed. Many other gentlemen in Toronto take a warm interest in the cause, and only wait for a favorable opportunity to exert themselves in its favor.

In London, which is another centre of influence, one of the principal stores abstains from the liquor trade from conscientious motives; and several individuals take an interest in the Temperance Reformation. I must say, however, that I saw more drinking here, both among high and low, than in any other place of Canada that I visited; which is partly to be accounted for by the fact, that both the Church of England clergymen, and the Scotch Minister of the United Secession Church, openly condemn Temperance Societies of all kinds.

In the Western District, the principal stores in Amherstburgh, Windsor, Chatham, the St. Clair, and Sarnia, are all conducted on total abstinence principles; and if it were not for the example of drunkenness set by many of those who should be a pattern to the people, I am convinced the District would very soon be reformed.

In many parts of the Western and London Districts, particularly on the Talbot Road, it is rare to find a tavern; but, instead, the traveller will find very good houses of entertainment, as they are called, which furnish food and accommodation, but sell no liquor. It is much to be wished that this custom were more general. I saw a great many *Schocis*, all apparently thriving and well filled; and I wished very much that I had had a supply of tracts with me, sufficient to present one to every scholar that attended them.

When upon the subject of Public Houses, I must be allowed to protest against the common practice of keeping nothing for sale in taverns but liquors. A temperance man travelling in winter wishes to warm himself at the houses where the stage stops, as well as others. But he has at present no way of remunerating the landlord for his fire and house-room, a remittance to which he is well entitled. He is therefore placed in a very awkward predicament. I have tried to obviate this difficulty by laying down 2d. or 3d. on the bar wherever I warmed myself; but have frequently found that the landlords considered themselves insulted by my doing so, unless I would take some of their poison in return. If public houses would keep coffee, or fruit, or confts, this difficulty might be obviated; or if they would have it understood that he who used the bar-room fire without buying any thing to eat or drink, might pay 1d. (the profit on a glass of whiskey), and he who uses the parlour fire might pay 2d. (the profit on a glass of brandy), the Temperance man would find no difficulty. As it is, there is no way of remunerating the keepers of public houses but by making one's stomach a recipient for all the poisons that are kept along the road; and many a sober man is induced to drink on these occasions, who would far rather let it alone if he had any other way of paying the landlord the trifle which he knows to be his due.

A reform in this matter would, in a great measure, cut off one fruitful source of intemperance.

In conclusion, I beg leave to recommend for the consideration of the Committee, the propriety of employing an Agent to travel through Upper Canada, deliver lectures, assist to form Societies, and procure Subscribers for the *Advocate*; as I am convinced that a more inviting field for Temperance operations nowhere exists.

I am, dear Sir, your very obedient Servant,

Montreal, February 4, 1839.

J. D.

*BROWN, December 3, 1838.*

SIR,—Lately, while reading a brief account of MUNGO PARK'S last journey into the interior of Africa, I noticed, particularly, one paragraph where mention is made of one Roger McMillan, who was left at Sanjeekotta. "I regretted much," says Park, "being under the necessity of leaving, in the hour of sickness and distress, a man that had grown old in the service of his country. He had been thirty-one years a soldier, twelve times a corporal, and nine times a serjeant; but an unfortunate attachment to the bottle always returned him into the ranks."

In this notice of Roger McMillan, we have but the faithful history of many a brave man in the army, to whom God has given a constitution of iron, who, at the age of half a century, could endure the privations attending upon the traversing of verdureless deserts with the malaria of the tropics, equally with the youngest of their company. There must have been a constant desire on the part of the officers to better the condition of this man. More than seventy and seven times must he have been forgiven the crime of drunkenness. At last, as incorrigible, he was transported to a condemned regiment, to mingle his dust with the moving sands of some inhospitable waste. I have stolen this moment with the view of adding my mite to the treasury of useful arguments against all intoxicating beverages.

Your's truly,

R. T.

We have received a communication from "A private soldier of the 66th Regiment," dated at Chambly, containing the thrilling story of the Pleasure Boat. This story has already appeared in the *Advocate*; on this account we do not insert it. We thank him,

however, for his communication, and the *donation* which accompanied it,—a good evidence that he is a "warm advocate of *teetotalism*, that he has found the good of the system, and wishes every person to enjoy it as well as himself." If all our soldiers were like this man, in this respect, what pleasure would they give to their commanders, and what *terror* to their enemies!

## 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. xlv. 21.—*Macnigh's Translation.*

MONTREAL, MARCH, 1839.

Several Communications are unavoidably postponed.

REACTION.—A reaction in favour of temperance is now commencing in Lower Canada. Ever since the alarm of civil war was sounded amongst us, men have shown a disposition to throw off restraint, and have been indifferent, if not inimical, to every thing calculated to bridle their passions. The temperance pledge was thrown aside in the first place, and this was only opening the door to farther licentiousness. The consequences have been dreadful. But the very excess of the evil has had a tendency to open men's eyes, and a more correct state of feeling on the matter is now taking place. Temperance Societies are beginning to resume their suspended operations; from various parts in the country we hear of meetings, or are requested to attend them. Moreover, the very great intemperance which prevailed amongst the Volunteers, has produced, amongst the sober and thinking part of the community, a more favourable feeling to the temperance organizations than before. May this reaction go on, increasing in strength, till all shall proclaim as one man, that the only way to prevent intemperance is to put down the causes which lead to it.

PLAIN FACTS REGARDING TAVERNS.—As this is the period for renewing *Tavern Licenses*, and as some discussion has taken place on this subject, in consequence of a proposal to 'reduce' the number of these fountains of iniquity, it may not be amiss to look at the following facts, to guide our judgment on this all important question. We extract from the *Montreal Morning Courier* of February 5th.

*List of Persons arrested by the Montreal Police, between the 1st and 31st January, 1839, both days inclusive:—*

"Drunkenness 226, Vagrancy 33, Assault and Battery 50, Larceny 33, Suspicion of Larceny 2, Disturbing the Peace 25, Keeping disorderly Houses 20, Arrested under a Bench Warrant 16, Riot and Assault 3, High Treason 5, Horse Stealing 2, Stabbing and Maiming 1, Trespass 1, False Alarm 1, Receiving Stolen Goods 1.—Total 419."

This is a 'black' catalogue indeed. *Four hundred and nineteen* public offences have been committed in this city in *thirty-one days!* and the greater part of these are plainly to be traced to the *tavern* and *grog-shop!* Here we have a view of the *results*, which the system of licensing and keeping taverns, or other places for the sale of intoxicating drinks, produces on the community—a view which has nothing speculative or theoretical in it, and derives no colouring from party predilections, but is presented to us in an official statistical report. Let us examine it more attentively. The 226 cases of Drunkenness, which head the list, are evidently to be set down to the account of the taverns; but we would greatly mistake if we were to suppose that this is the whole. This is only the

number of instances of drunkenness that have come out to public view, and were of so glaring a character as to require the interference of the police. But who can doubt, that for every drunkard apprehended by the police, there were two, who were either not discovered, or were permitted to escape? The number must, therefore, be trebled, so that instead of 226 acts of intemperance to charge against the taverns, within the period of thirty-one days, we have *six hundred and seventy-eight* ! ! But to this there must still be added a large proportion of some of the other offences specified in the report. We have no doubt that every crime here mentioned has been connected more or less with taverns, which are always the well-known haunts of the vicious. But to avoid debateable ground, let us include only the following, and in the following proportions:

Vagrancy, §.....	16
Assault and Battery, §.....	25
Disturbing the Peace, §.....	16
Keeping disorderly Houses, §.....	13
Riot and Assault—whole number.....	3
Stabbing and Maiming.....	1
	—
	74

If we add to this the former number of 678, we have a grand total of 752, which, divided by 31, gives 24 cases of crime, as the *daily* result of our taverns, groceries, hotels, &c. ! !

In view of this result, we ask the reader whether it is right or wrong to open these houses throughout the community; and that too, in such numbers, that *every* inhabitant shall have one *easily* within his reach, where he may meet with drunkards and learn their ways! Will it be maintained that the system which produces these results is still to be persevered in, at whatever hazard, and that the Christian religion absolutely requires it! This cannot be pretended;—on the contrary, it appears most evident, from these incontrovertible *data*, that the whole organisation for making, and selling, and using intoxicating drinks, is not of God, but of his enemies; for it daily leads to enormities by which God is greatly displeased, and men irreparably ruined; and that the Christian religion *commands* every one who desires to befriend it, to exert himself in every possible way, to bring the soul-destroying system to an end.

Governors, Magistrates, Judges, **MINISTERS, AND PROFESSORS OF THE CHRISTIAN RELIGION**, can you support this system, and be guiltless? or can you remain neutral, according to that most detestable hypocrisy, which some have the effrontery to call prudence, and be guiltless? "He that is not with me, is against me." He that befriends the system makes himself responsible for all its ordinary and legitimate effects.

One word to tavern-keepers. Supposing the whole number of taverns to be 250, which is a low estimate, then each tavern, or grocery, &c., yields 10 of those offences daily! a rather startling announcement we should think, to those who must soon give an account to Him, who "will bring every work into judgment, with every secret thing, whether it be good or bad." \*

**A WORD TO THOSE WHO APPROVE OF THE MODERATION PLEDGE.**—We had almost said, 'those who *advocate* this pledge,' but alas! it has no advocates; and recollecting this we drew our pen through the word, and substituted *approve*. But why do not the friends of this pledge make a public appearance on its behalf? They cannot be ignorant that alcohol has been riding in triumph

\* Since writing the above, we have seen the Police Report for last month, from which it appears 401 offences have been committed in 28 days. Following the same rule of calculation, as has been adopted above, we will find that there is a grand total of 633 crimes to be charged against the dealers in strong drink, produced in the period of 28 days, which is at the rate of 22 daily! These reports show the practical working of the system; let them be continued.

throughout both town and country during the last winter, and like Juggernaut, his path has been marked by the blood of slaughtered victims, yet they have never said a word on the matter; except perhaps to gratify the *fashionables* with a sneer at the *Tee-totalers*, as a set of ultraists, whose indiscreet zeal has injured a good cause. Will these wise men tell us why they have done nothing to urge their views of Temperance, since there has been such a loud call that *something* should be done? Are we to ascribe their silence to a secret distrust of their principles? or are we to regard it as another proof of a fact which experience is every day confirming, namely, that whenever the professed friends of temperance *really do any thing* to promote the cause, they come over to the side of *tee-totalism*; and where they do not, they oppose it as *ultra*. We entreat these gentlemen to *do something*, begin to act; we shall not oppose you. On the contrary, we shall rejoice, being well convinced that if you go to work, in good earnest, to reclaim the drunken, and preserve the moderate in a state of sobriety, you will be all *tee-totalers* in a few months. Nothing is more unfavourable to our cause than inaction.

**KEEP IT IN MODERATION.**—This is the cuckoo-song of a certain class of men. A young man keeps his brandy bottle, or wine bottle in his lodging, to treat the friends that call upon him with a glass. *Oh! it is very right*, says his spiritual adviser, *if it is kept in moderation*. Which is thus responded to by multitudes, both clerical and lay, *It is very right that the public should continue to use the good creature, let them just keep it in moderation*. We have first a demand to make of those men, and then a question to propose to them.

Our demand is this, and we have a right to make it. What plan is the public to follow, in order to keep it in moderation? For some hundreds of years, the public has been trying to find out a way of using it, and at the same time *keeping it in moderation*, but they are so far from having discovered it, that intemperance has been constantly increasing, and at this day, it produces a long catalogue of Police offences every month. What, then, is to be done? If you put a dangerous weapon into the hands of another, are you not bound to put him upon an effectual plan of avoiding the danger? But if, instead of doing this, you launch out in praise of the weapon, and leave him to find out the way of escaping the danger himself, do you not render yourself responsible for the consequences.

Our question is this, What is *moderation*? We had always thought that it was a virtue, but it appears that it is something which is to be *watched*—to be kept under checks and restraints, like a wild beast, lest it should break forth and commit depredation. Can this be a virtue? Impossible. It is true we must watch over our virtues, to see that they do not *decrease*; but we are to watch this moderation to see that it does not *increase*. With true virtue, the danger lies in growing weaker, with this, in growing stronger! Oh! what inconsistencies will not 'the wise and the prudent' swallow, while they blame others, whose gullet is not so large, for refusing them! How simply and completely are all these avoided, by taking the definition of moderation which is given on the title-page of this periodical, and recommending it to all, as the rule which ought to regulate the use of intoxicating drinks.

**LET THE PUBLIC BEWARE. THE DISTILLERS HAVE FORMED A COALITION!** and there can be little doubt, that no good to the public is intended by it. They have published a series of Resolu-

tions this morning, of so strange a character, that they are perhaps the greatest curiosity, literary, logical, and moral, that has made its appearance in this city for many years. We have no time to notice them this month, but we shall not fail to recur, (D. V.), to so rich a subject in our next publication. We of course would never have expected, that any thing within the bounds of *moderation* could have proceeded from a source so highly *alcoholic*, as a meeting of Distillers; but we would have conjectured long indeed, before we could have hit upon any thing like these Resolutions.

*Speech of the REV. PETER JONES, a converted Indian, and Chief of the Chippewa Indians, on the River Credit, Upper Canada.*—This gentleman appeared on the platform at the late Anniversary of the Montreal Auxiliary Bible Society, and addressed the audience in a speech, full of native eloquence and wit. He stated that the blessed word of God had “*toma-hawked*” their idolatry and superstitions, and sinful customs, amongst which he gave special prominence to the “*Indian’s love of the firewaters.*” The Indians, he said, had a particular love for these waters, and they were dreadfully destructive amongst them. He had seen them lying drunk amongst the mud, like swine. They would part with every thing for the firewaters; an Indian would give his blanket for whiskey. One man wished that his throat were a mile long, that he might taste it all the way down. But when they received the word of God they gave up the firewaters. The traders and store-keepers did not like this, they tried to oppose the Missionaries, and persuade the Indians to return to drink, but they did not succeed. One day four Christian Indians went to store, and as usual the merchant asked them to drink, but they said they were Christians now, and did not drink rum. Oh! said he, *I am a Christian too, like yourselves, and I just take a little to do me good.* Still the Indians would not yield. The store-keeper was much surprised at this, and concluded at last that the reason why they would not drink was because some other white men were in the bar-room, who might perhaps inform the Missionary if they drank. The Indians had to return home at night through a *bush*; the store-keeper determined to go before them, and place a small cask of whiskey in the footpath, and watch beside it, in concealment, to see the result—perfectly certain that if they had an opportunity of getting drunk without being seen, not to speak of the saving of expense, their Christianity would be no barrier in the way; all this was accordingly done. In travelling through the woods in the dark, Indians always go, one behind another, at a short distance. In this manner they drew near to the cask. When the first came up to it, he called to his companions, “*Ho! I think the devil is here,*” and then passed on. The second came up, and replied, “*Oh yes! for I smell him,*” and passed on. The third gave it a push with his foot, and said, “*I feel him,*” and passed on. The fourth gave it a shove which sent it tumbling down the hill side, and called out, “*Yes, he is here, for I hear him.*” Thus they all passed on, to the great mortification of the store-keeper, and reached home victorious.

On this extract from the very interesting Address of the Indian Chief, we beg to remark, *first*, That the exclamation of the Indians was perfectly true—the devil was there, in the person of the store-keeper—he was doing the devil’s work most faithfully, though he professed to be a “*Christian like themselves*,” an affirmation which may be made respecting all, who entice men to drink, whether white or black. *Second*. The *firewaters* produce the same effects amongst ourselves, and it is as obviously our duty to exclude them from society; but our judgments are blinded by *custom*, and the

prejudices which it creates. *Third*. To disseminate the word of God, by subscribing to a Bible Society, and at the same time, spread the *firewaters* throughout the community, is to do the work of both God and the Devil.

I AM PREACHING THE GOSPEL TO MY PEOPLE.—We have been surprised to hear ministers sometimes present this as an apology for saying nothing to their people on the temperance controversy. For such persons evidently deceive themselves, if they suppose that they are really preaching the Gospel. They may preach a *part* of it, but assuredly they do not preach the whole “*counsel of God.*” We have always conceived it to be a great part of a minister’s duty, though we must confess it is a difficult and dangerous one, to testify against those things, whatever they may be, which hinder the success of the Gospel; and no person can doubt for a moment that the practise of drinking alcoholic liquors, which at present prevails in the community, is the means of raising up a very powerful opposition to the truth. Can, then, a person be a friend of the Gospel, and a friend of that which hinders it, at the same time? When a “*shepherd seeth the wolfe coming,*” is he to say nothing about it?

“*But when these liquors are introduced amongst the flock,*” or a tavern is opened for the sale of them, it is certain that *the wolfe* is coming,—one whom past experience testifies to be capable of committing the most extensive devastations. And is the shepherd to give no *alarm*? or to speak so *vaguely* as to give no “*certain sound*” on the question? No! In such a case, to preach the Gospel does not consist merely in publishing forgiveness through Jesus Christ, but in “*giving the wicked warning,*” as a faithful watchman ought to do. He who fails to do so, from whatever cause, may preach some parts of the Gospel, but he *shews the cross.*

#### NOTES OF A TRAVELLER IN THE LONDON DISTRICT, UPPER CANADA.

London is one of the most intemperate places I ever beheld. In the tavern where I stopped, there was a continual succession of customers going up to the bar. Many were lying on the settees and sitting in corners, completely overcome by their frequent potations, yet muttering blasphemies and curses. Two young men slept in a bed adjoining mine, who, to appearance, might be seventeen or eighteen years of age. One of them had his glass of brandy and milk brought to him after he was in bed, and his first business in the morning, before he had all his clothes on, was to visit the bar for more brandy. The conversation of these hopeful youths, after they were in bed, turned upon seducing females.\* The great influx of military men has corrupted public manners very much; so that all classes are suffering. Several of the soldiers have perished in the streets and groceries, of excessive drinking; and the country people, when they come into market, imitate the example of intemperance set before them. The most intense selfishness prevails. The merchants and tavern-keepers sell liquor to those who are in the last stage of drunkenness, and think they do no wrong. On electioneering or political occasions, casks of whiskey are rolled out, and gratuitously distributed: When officers advertise for recruits, they state, among other inducements, that they are to get so many glasses of whiskey a-day. When the Indians were employed at the time of the rebellion, they were first intoxicated at the public expense, and then sent out into the woods; the person who was to attend and control them, staying behind for some business of his own. A man altogether unconnected with the rebellion, seeing a parcel of drunken Indians, ran away from them, and was shot. They said they called to him to stop; but he declared, when dying, that they never spoke a word, but shot him at once. A verdict of murder was brought in by the Coroner’s jury,

\* As I passed through the house in the morning, every parlour and bedroom about it, without exception, was garnished with decanters and glasses, which had been used the night before; and at night the hubbub, drinking, swearing, and licentious conversation, made it like what one would conceive to be a pandemonium.

but the matter was hushed up. None of the clergymen here, with the exception of one (and he is not a Tee-totalier), takes any steps to remedy the awful state of things I have described; indeed there was a flourishing Temperance Society here some years ago; but a clergyman who came shortly after, and who still resides here, set his face against it, and, being powerful in argument, had influence enough to pull it down. He may now see the effects of the part he has taken, and he is likely to see them even more clearly hereafter.

This is a fine country; but I am afraid that the present population will generally be too far gone to be recovered. They must soon, however, if they go on as they are now doing, perish from the earth, and I hope a better race may succeed them. Great efforts must be made, however, here and every where, or the country, generally, will soon witness the abomination of desolation, spoken of by the Prophet.

Some of the principal merchants turn the greatest part of their capital and attention to the liquor trade—thinking that it is the most profitable. Yet in every case, both here and elsewhere, when people have begun business without dealing in liquors, they have made far more money, and done a far more satisfactory business. If our great Montreal merchants who supply the country dealers with brandy, rum, &c. were to follow their liquors into the bar-rooms, and witness its effects, they would surely abandon their business, else their heart must be harder than the nether millstone.

Would it not be well to make a vigorous effort to get some of the most able public advocates of tee-totalism from England to go through the length and the breadth of this country? It will not do to get lecturers from the United States, for the prejudice against every thing from that quarter is so great amongst a considerable part of the population, that they would rather drink themselves to death than live temperately and happily at the bidding of an American.

#### EXTRACTS FROM THE JOURNAL OF THE AGENT.

W. H. was once a strong and healthy man, but he set up the trade of drunkard-making, and though he made cash rapidly he paid for it with the forfeit of his life. At first he drank moderately as a matter of course, but as his trade increased, his measure of moderation increased too. In process of time he drunk himself into a state of madness, and it became necessary to put him in a place of confinement, in order to prevent him from destroying some member of his family, in a moment of frenzy. He was cured, but when he was set at liberty, he was not cautioned against the use of liquor—perhaps those who had the charge of him thought that such a good creature as alcohol could not possibly work such ruin on his understanding. However this may be, it is certain that he was no sooner set at liberty than he began to drink away as before; and as may readily be conceived, he was soon reduced to his former plight. He used on going into the store in the morning to take half a tumbler of rum or brandy the first thing he did. After a short interval he repeated the dose, till he had five or six, this was his morning—he would then stray into some of the neighbours' houses, and sit down without speaking a word to any one. And when he wandered back to his own house, he went direct to the rum punchon, and drew off half a tumbler, and swallowed it at once. Then the devil within him would be roused, wife and children behaved to flee, for the first thing that came to his hand was hurled at them. After the storm had spent itself he would lie down in bed, and rise after a sleep to re-enact the same things. But at last he could not rise—he was in the grip of the fell destroyer, and no power on earth could help him. He died of *delirium tremens*. He lay on his bed screaming for rum, with which they were obliged to supply him constantly—he cursed his wife, his parents, and his Maker, into whose hands his spirit was surrendered, raving through inebriation, and belching forth blasphemies! How fearful!

Mr. L. was a drunkard, and in other respects, a very wicked man. He too followed the trade of a drunkard-maker; for some way or other this calling seems to have peculiar charms for all those who are either fond of making money, or are too lazy to follow any active employment, or are addicted to vice. A few days ago (last month) L. snuk into the drunkard's grave, into which he helped to drive many others. His death took place in the following manner. He had been sick for some days in consequence of hard drinking, and while in this state was asked by a person who had

come to his tavern to get his morning, to drink with him. L. did so, but he had scarcely swallowed the glass when he was seized with a severe fit of vomiting. He through up a large quantity of blood, and in about two hours was a corpse!

One obvious inference to be drawn from these facts is this; that tavern keepers expose themselves to peculiar danger. They are very frequently taken in the same snare which they lay for others; they suffer the same miseries, personal and domestic, and meet at last with the same fearful end. "Verily, there is a God that judgeth in the earth."

#### THE POOR MAN'S FRIEND:

*Being a series of Conversations between the Canada Temperance Advocate and a Drunken Neighbour.*

ADV.—Good morning, James, I have come again to have some conversation with you; I presume I am welcome.

JAMES.—I scarcely know, Sir, every body speaks against you. It was voted last night at our club that you was a dangerous man, however you may sit down.

ADV.—Thank you. I wish those rascals may lie as lightly on the consciences of those who utter them, as they now do upon mine. But to our subject, have you considered what I have been saying to you, to persuade you to give up the practice of using intoxicating drinks?

JAMES.—I have been thinking of it, but I cannot see it to be my duty to do as you bid me: the drink does me good, sir.

ADV.—Does you good! how?

JAMES.—Oh! in many ways; its one of my best comforts under the miseries of this life.

ADV.—If you can persuade me it gives you any comfort, I will begin to drink with you: but I am of opinion that it is the cause of most of your miseries. Does it help you to clothe these ragged children, or to mend that broken furniture, or to replace it with better, does it put wood in the stove, or help you to get a dinner to cook?

JAMES.—I don't know that it does.

ADV.—And yet if these things were done, I apprehend some of your miseries would be at an end, and you would sit at your fireside with a lighter heart.

JAMES.—That I would indeed, sir, and if I thought your plan would help me to these comforts, I would soon embrace it.

ADV.—Well, what does your drink cost you, let us calculate.

JAMES.—Oh, a mere trifle.

ADV.—How much did you pay at your club last night?

JAMES.—The reckoning was one, and eight pence, a piece.

ADV.—And you are there once every week, and have the same sum to pay every night, on the average?

JAMES.—Yes.

ADV.—Then, that amounts to £4 6 8 a year. But you have your morning besides, regularly; and your pint of beer regularly every afternoon, besides occasionally giving and taking a glass with a friend or fellow-workman.

JAMES.—True, Sir.

ADV.—Well, allowing you to spend only sixpence a week on these occasional drams with your comrades, it will make according to my calculation, £10 18 1½ in the year. You see the sum is mounting up. But besides all this James, you know your drinking often prevents you from getting employment, for no master will take a drunken workman, if he can help it. And even when you are employed it renders you unable to appear in the workshop, at least, one day in the week. May we not assume then that it makes you lose 1½ day's work every week, throughout the year?

JAMES.—I believe you may.

ADV.—That makes, then, another sum of £11 8s., reckoning only 3s. 6d. a day, which is the lowest rate at which you are generally paid. To all this, justice requires us to add at least £3 more, to balance the clothes that are torn, and vessels and furniture broken, and money lost or stolen from you, while in a state of intoxication. The whole amounting to £29 7 9½!

JAMES.—That cannot be, the sum is too large.

ADV.—Calculate it yourself then, the figures won't lie. Now, James what a fool you must be, to keep yourself in pinching poverty, and enrich the tavern-keeper, by giving him all that money. If you kept it to yourself, your house might now be warm, and



clean, and comfortable, your children well clothed and well fed, and yourself and your wife happy and contented; whereas now your heart is the seat of painful distracting cares, and every thing looks cold and cheerless. Take my advice, James, and leave it off. Instead of doing you good, it has plunged you into poverty, and made your life a burden.

(To be continued.)

### Progress of the Temperance Reform.

We recommend attention to the following:—

BYTOWN, February 12, 1839.

"I trust an effort will be made to procure subscribers for 100 copies previous to the commencement of the fifth volume, to meet in some measure the generous and philanthropic proposals of the Montreal Society, by extending its usefulness as widely as possible. The spirit of the prospectus for the fifth volume will surely meet the feelings of every benevolent mind.

C. B. KNAPP.

We are highly delighted with the following letter from Prescott. The conduct of this Society might be referred to as an example to others, in any state of the political affairs of the Province, but in a state of war, and especially considering that Prescott has been the very seat of the war, we feel we cannot speak of it too highly. In most other parts of the Province, temperance operations have been suspended, almost wholly, though the rumour of war only reached them from a distance, but in Prescott, where the storm actually burst, the Society has kept together, meetings have been held, and discipline exercised. Let all Societies throughout the Province imitate the example.

PRESCOTT, January 19, 1839.

DEAR SIR,—Supposing that you would wish to know whether the "Prescott Temperance Society" is still in existence, and if so, what has been done since the Secretary's Report of the 22d May last; I have the pleasure of informing you that it still shows signs of life; and on the whole appearances are encouraging. Since the last Report, three meetings of the society have been held; the first, on the 16th of July, and addressed by the Rev. P. C. Campbell, of Brockville; the second, was a special meeting, called on the 24th September, to hear an address from the Rev. Mr. Taylor, of Montreal; but from some unavoidable occurrence, that gentleman did not arrive, and an address, delivered at the first public meeting of the Edinburgh Association in Scotland, by Mr. Collins; was read by the Secretary, and found to contain many important arguments in favour of temperance societies. No additional members joined at the above meeting. Our last, was the annual meeting held on the 14th inst., the Secretary's Report for the past year was read, by which it appeared that during the year, the number of members had only increased thirteen, viz. seven added to the total abstinence, and six to the old pledge against ardent spirits only; making a total of forty-three to the former, and thirty-five to the latter; though a few more might have been added, of members who have joined during the year and have since removed from the place. After the reading and approval of the Report, the Officers of the Society for the next year were chosen, viz. C. H. Peck, President, Wm. Hillyard, Vice President, W. D. Dickinson, Secretary, and a Corresponding Committee of five; after which the meeting was favoured with a most able and interesting address from the Rev. Henry Wilkinson, of Brockville, seventeen persons then offered their names for "total abstinence," and two for the old pledge; also two of the subscribers to the old pledge, transferred their names to the new. The present number of members is ninety-seven, viz. sixty-two for total abstinence, and thirty-five for the old pledge. The former pledge is likely to accomplish the greatest good, and this belief is becoming more general than formerly. The Society since its formation has endeavoured to have its rules strictly enforced, and in no case allow a member to violate his pledge with impunity; accordingly during its existence, five of its members have been requested to withdraw their names, and such a course is intended to be continued (agreeably to the constitution), rather than allow the

cause of temperance to be injured by the inconsistent practice of its professed friends.

W. D. DICKINSON.

KENYON, February 2, 1839.

REV. AND DEAR SIR,—Our temperance meetings have been much neglected on account of the stir that is among people here for military service; but we strive to keep them as often as possible. Our last meeting was held on the 22nd of January, and, though it could not be expected to be throng, owing to the greatest part of the heads of families and young men being out as Volunteers, yet it was a very interesting meeting. Present of the Office-bearers, as follows:—Murdo M'Millan, President; Donald Cattanch, Esq. Lieut. A. Stewart, Vice-Presidents; Murdoch Stewart, Murdoch M'Rae, Kenneth M'Rae, Roderick Chisholm, Capt. John M'Kenzie, &c., Committee. The President, after taking the Chair, opened the business of the meeting with an address on these words—"Whether of the two will ye have released unto you, Christ or Barabbas!" Their respective natures were disclosed, comparing the busines of Temperance, and the latter to intemperance. The Rev. Daniel Clark, of Martintown, who gave his countenance to the meeting, rose and spoke a good while in the favour of temperance, and concluded by subscribing the *Total Abstinence Declaration*, which does him great honour as a Minister and a Christian in this respect, as in other good works in which this faithful labourer has distinguished himself. Though he came to Canada last Autumn only, he understood it to be his duty, while observing the evil consequence of drinking ardent spirits, and the end of moderation, to set the good example of self-denial before his flock and the public. Three other names, besides, were added to the list. So you may see, Sir, that our labour has not been vain, that we are encouraged to persevere in the good work, for He, in whose hands are the hearts of all men, can dispose them, when he pleases, to further his glory; and as we believe that this is one of the means for preparing his way, those that look for the hope of Israel, will not, nor cannot be long indifferent towards it.

MURDO M'MILLAN.

The *Peterboro' Sentinel* of Feb. 1st, contains an extract from the Annual Report of the Peterboro' Temperance Society. It gratifies us much to learn from this document that temperance operations are prosecuted with vigour in that neighbourhood, despite the *volunteering*. Nor are these operations unnecessary; for the Report states that "Since the year 1825, the death of not less than 14 persons in Peterboro' and its immediate neighbourhood has been produced or caused by drunkenness; nor in this number do we include several whose death has been occasioned more remotely by drunken habits; for in such cases we have only circumstantial proof.

"Your Committee cannot allow this mournful statement to pass without remarking that out of these 14, five belong to one family—the Father, Son, Daughter-in-law, Grand-child, and another son murdered."

This terrible destruction is fully accounted for by what follows. "Your Committee have also been at some pains to ascertain the extent of distillation in the Newcastle District;—and find, they are sorry to say, not less than 20 distilleries—at a very moderate calculation they produce 283,920 gallons per annum, and destroy 81,120 bushels of grain, of which it is thought not less than 12,168 pass through the destructible process at Peterboro'.

"Now your Committee ask affectionately and earnestly, that since so much skill, energy and property are employed in producing this ruinous draught, in their neighbourhood, if something should not be done, done openly, done boldly—done loudly, to counteract its pestiferous influence. We should protest strongly against the men who would import Cholera Morbus into our Colony, and still more strongly against him who would make a gain of its produc-



tion and dissemination—Cholera Morbus has slain its thousands, but ardent spirits their tens of thousands, the sword has its season of repose—pestilence invades at distant intervals—but intoxicating liquors never pause in the work of destruction, are strangers to intermission—perhaps while reading this sentence another of our race is being hurled into the sepulchre of eternity by their fatal influence. Men of Peterboro', help, for the destroyer is abroad."

The Report concludes with "congratulating a kindred institution in this neighbourhood, the *Smith Town Total Abstinence Society*, whose unremitting exertions have been crowned with gratifying success—they have more than doubled their numbers in the course of the year. Your Committee recommends to their successors in office, the example of this Institution."

In these sentiments we heartily concur. It gives us pleasure to know, that while there has been a general falling off, amongst the friends of temperance during a season of disaster and strife, the *Smith Town Total Abstinence Society* has not only maintained its ground, but actually doubled its numbers. We 'recommend its example' to all Societies in the Province.

#### GREAT BRITAIN.

DEAR SIR,—We are doing wonders in Scotland; we have 15,000 members in Edinburgh; 12,000 in Glasgow; 4000 in Paisley; 3000 in Dumfries; 2000 in Greenock; 1800 in Dunfermline; and 1500 in Kirkcaldy. We have in the small county of Fife upwards of 15,000 zealous and consistent tee-totalers, divided into fifty separate Societies, averaging about 300 each.

Your's,  
September 24th, 1838.

R. GRAY, *Maron*.

DEAR AND RESPECTED FRIEND,—I have this day received your letter, and sit down in haste to reply. I feel very sorry that I cannot comply with your kind invitation, for I am now going through Pembrokehire, where meetings are arranged for me; and after that through Ireland again, where I am under an engagement to meet our tee-total brethren in Cork. A short time ago I went to that city, and found a few warm-hearted tee-totalers; but owing to the prejudice being so great, and a person of the name of Kemp opposing them, they went on but very slowly. I held a meeting; this same Kemp came, and challenged me to a discussion. I accepted the challenge, and the theatre was fixed upon for the place of combat—each speaker to have half an hour. My opponent fought manfully the first half hour; but when I answered him he appeared dismayed, and came the second time very reluctantly. I answered him again; and when he came the third time to take his half hour, he flew from one point to another, and after occupying only seven minutes, retired, declaring he could say no more. I was received, as may be expected, with tremendous cheers. I feel persuaded you will rejoice when I tell you the result of this discussion—that 500 signed the pledge; and by a letter received from them last week, I learn that they have made them up to 4642. This news, I know, will warm the hearts of all my tee-total brothers and sisters. They were admitted to the theatre by tickets—1d. gallery, 3d. pit, and 6d. boxes; and as I had to pay for the theatre, I had a just right to do what I thought fit with the receipts of the house. After paying the expenses of the house, I had left £16 10s. 9d.; so to prove that tee-totalers have no sinister motives in view—nothing but the happiness and comfort of their fellow-men—I gave the whole surplus to the poor drunkard's home of that city, which is *THE MENDICITY*. I got between 10,000 and 11,000 signatures during six months I was in Ireland; holding meetings every night, and this being a Catholic country, I held meetings on Sunday also: this was hard work. Wishing you a happy and joyful festival, and a more able advocate than myself, I subscribe myself,

Your affectionate brother tee-totaler,

JOHN HOCKINS, *Blacksmith*.

Carmarthen, Sept. 19th.

#### Miscellaneous.

**GOOD EXAMPLE**—In one of the towns of Essex county, sixty eight drunkards got together, and after conversing upon their degraded and wretched condition, mutually agreed to abandon their cups and form a temperance society among themselves. To this society no temperate person was to be admitted. It was agreed also, that stated meetings be held, and that these meetings be opened by prayer. When the time for their second meeting arrived, and the members had assembled, it was found there was not a praying man among them to open the meeting. A person was, however, called in who performed this service for them; but before the time of their next meeting, these men, who had thus magnanimously pledged themselves to abstinence, were visited by the Holy Spirit, and had learned to pray themselves. They kept their pledge, continued to hold regular meetings, and in these meetings was heard the voice of fervent prayer ascending to God in behalf of drunkards, of those temperate men who are too wise to join temperance societies, and of religion. The subsequent conduct of this little company warrants the belief, that they cordially embraced the religion of Jesus Christ, inasmuch as they have not only continued to be sober men, but men of prayer, and some of them have gone, it is believed, to their rest in heaven.—*Albany Temp. Recorder*.

**POPULAR POISON**.—When pure ardent spirits are taken into the stomach, they cause irritation, which is evinced by warmth and pain experienced in that organ; and next, inflammation of the delicate coats of this part, and sometimes gangrenes; they act in the same manner as poisons, besides the local injury they produce, they act on the nerves of the stomach, which run to the brain, and, if taken in large quantities, cause insensibility, stupor, irregular convulsive action, difficulty of breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation of the stomach and liver, which progresses steadily, but is often undiscovered, till too late for relief.—*London Medical Surgical Journal*.

#### PROSPECTUS

TO THE FIFTH VOLUME OF THE

#### CANADA TEMPERANCE ADVOCATE.

THE Committee of the Montreal Temperance Society, in commencing another volume, earnestly request the aid of the friends of Total Abstinence in both Provinces to extend its circulation, by subscribing themselves and procuring as many subscribers as possible. The welfare of our country, the safety of our families, and the prosperity of the Church of Christ, demand vigorous measures to stem the torrent of intemperance which is rapidly spreading its destructive course over the land.

The following are the terms of the fifth volume, commencing on the 1st May next: When delivered in town, 3s. annum, 1s. 3s. copy. Sent by mail (except to post-masters) postage included, from 1 @ 10 copies 1s. 8d. 3s. annum; from 10 @ 100, 1s. 6d.; 100 and above, 1s. 3d. NO PAPER FORWARDED WITHOUT PAYMENT IN ADVANCE. All communications and remittances to be sent (post paid) to Mr. JAMES COURT, Secretary.

N. B.—Copies will be sent (gratis) to every Minister of the Gospel and Schoolmaster whose names are transmitted. Individuals and Societies unable to pay for the quantities they may wish to take, will be supplied at reduced prices or gratis, on making proper representations.

From the Schedule of Rates, it will be seen, that on remitting

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MONTREAL, February 1, 1839.

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