



Canada Temperance Advocate.

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

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TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

At the conclusion of my last letter, I promised some account of my journey through England, and return voyage by the steamer *Liverpool*.

In the counties of Northumberland and Durham, and the north riding of Yorkshire, I did not find much in connection with the Temperance Reformation worthy of special remark. At Newcastle-upon-Tyne, the cause has made considerable progress; but the attention of the people is so much engrossed with politics, that temperance is thrown into the shade. At Sunderland, Stockton, Durham, Thirsk, Knaresborough and Harrogate, I could not learn that much had been done. In Leeds, the Society is strong. I was informed that the Journal, which is the organ of the New British and Foreign Temperance Society, is edited in this town, though published in the Isle of Man.

In Manchester, the cause has made great progress: it is said that there are upwards of 30,000 tee-totalers in the town and suburbs. A very good temperance hotel is maintained in it, and several of the resident clergy take an interest in the cause.

At Liverpool, which is called the Metropolis of Tee-totalism, there are said to be 60,000 members of the Society, and the number is still increasing. The business of the distillers, brewers, and landlords of public houses, has, as may be supposed, decreased greatly; so that many are giving up business, and those who continue are complaining dreadfully of the hardness of the times, and these fanatics, the tee-totalers. In Liverpool, I witnessed a very great procession which took place in July last, upon the occasion of a meeting of delegates from all parts of England. All the Tee-total Societies in and about Liverpool mustered, about ten o'clock, forenoon, at their respective stations, (there are five or six temperance houses in Liverpool); and the members being, generally, in uniform, with badges, ribbons, and medals, they made a very imposing appearance. Each Society proceeded with its music and banners to some church to hear divine service, after the conclusion of which all united in procession. I stood at a favourable place to see them; and I think the procession occupied about an hour in passing: as it proceeded slowly, however, it may not have been more than a mile and a half or two miles long. There were Juvenile Societies, Female Societies, Catholic Societies, Protestant Societies, Seamen's Societies, and a great many different orders of Rechabites. These are a sort of benefit Societies, upon temperance principles, which have adopted a great number of emblems, badges, and letters, similar to those in use amongst Free Masons, whether wisely or not, I was not sufficiently acquainted with them to judge. Of one thing, however, I am convinced, namely, that there is no need of any secret signs, or mysterious emblems amongst tee-totalers. Their principles are plain, simple, and easily comprehended; and the more public they are made, the sooner they will commend themselves to the good sense of mankind. There were five or six bands of music, and a very great number of banners, pennons, mottoes, and inscriptions. Some foreign gentlemen who stood near, appeared much interested, and asked some of the Liverpool merchants what the people marched in procession for. They were informed of the nature and object of tee-totalism, and told how quickly it had advanced from the smallest beginning. Indeed, something like pride in the success of the cause was generally manifested by the merchants of Liverpool with whom I conversed, although far from being tee-totalers themselves. There were meetings of Delegates through the day, and public meetings and soirees in the evenings, for a week. At some of these meetings, I had the pleasure of hearing, for the first time, several celebrated temperance advocates, such as the Rev. Mr. Berdsoil, Mr. Grubb, and Mr. Holkar. As there were representatives from almost every place of im-

portance in the middle and northern counties of England, I had an opportunity of learning that temperance operations were carried on briskly in a great many places, and that there was generally a good demand for temperance publications. A proposal to form a General Union, and place the power in the hands of a Committee in London, was not carried into effect. There seems to be an antipathy in the English character to the centralization of power, and perhaps it is well founded. Where each Society is acting for itself, it will probably be more vigorous, and depend less upon others, than if it looked to a Central Board for aid.

In London, I found very lamentable dissensions existing in the temperance ranks, and a great deal of uncharitableness. The old Temperance Society, with the Bishops at its head (who wished the poor man to give up his gin-drinking, without sacrificing a single glass of wine themselves), became a bye-word as might have been expected. The new Society was established upon the tee-total principles, in so far as drinking was concerned; but, to accommodate its titled President (the Earl of Stanhope), and others, whose inclinations or interests led them to side with him, it allowed its members to give and sell the drunkard's drink. This was considered by many to be glaringly inconsistent; and Mr. Dunlop, Mr. Baker, and several other leading men, powerfully assisted by Mr. Delavan, and Drs. Beeman and Patton, from America, moved and carried the adoption of the pledge of the American Temperance Union at a great meeting held at Exeter Hall in May last. They who are in favour of the American pledge are called long-pledge men: they who are in favour of the other (against drinking merely) are called short-pledge men, and the controversy between them rages fiercely. The head-quarters of the long pledge is in Token House Court, where they are careful to announce no connexion with the half and half concern over the way. The short pledge issues its monthly paper from Bartholomew's Close, for the sole purpose, if I may judge from the matter with which it is filled, of abusing and bespattering the adherents of the long pledge, and attributing to them the most unworthy motives and disgraceful actions. Surely all this, which tends to any thing but edification, will have an end.

There were two pleasure parties got up by the Society whilst I was in London, and very rational and agreeable affairs they were. A steamboat was hired to convey the members of the Society to Haines Bay, or some other pleasant place on the sea coast, where they landed, partook of a pic-nic dinner, and heard addresses from distinguished advocates of the cause, some of whom came from a distance upon special invitation. In this manner many families, as well as young people, enjoyed a day of pleasure and profit. Yet even on an excursion such as this, the two parties were careful to go on different days, so that neither might be contaminated by the other.

It will be very difficult to make an impression upon the drinking usages of London. Porter, ale, and stout, or "entire," as they call it, are so universally used, and considered as a necessary article of diet, that it will be very hard to get the people to listen to any thing against them. At the dinner hour, men, women, and small children are seen hurrying to and fro in every street, lane, corner, and alley in London, with pots of porter—as necessary a part of the repast, in their estimation, as the beef, bread, or potatoes. Public opinion may be and is aroused, to some extent, against the gin palaces; but scarcely any one will listen to a word against ale or porter.

The gin palaces are most loathsome sights, especially upon Sundays. The contrast between the house and its customers is so great, as to strike one with the most painful emotions. If any man wish to see vice, depravity, and wretchedness so indelibly stamped upon the human countenance as effectually to obliterate all trace of that glorious image in which man was originally created, let him stand for a short time by the door of a London gin palace on the morning