

have aided, abetted, or encouraged the crime? Would not his participation in the guilt have been equally clear? Now, the importer of a cargo of liquor, or the retailer of that cargo, glass by glass, does not know to what particular crime the portion of the liquid which he conveys to his customer may lead. But he does know, that the use of it will infallibly lead to crime—either to pauperism, a crime against one's family and the community; or to disease, a crime against one's life and health; or to some form of transgression against the laws of the state. With this knowledge he persists in putting the cup to his neighbour's lips. He is then accessory to the evils which result from their use. It will not excuse the rum seller to assert that he does not prosecute this traffic for the purpose of increasing crime, but for the pecuniary profit. The murderer of Mr. White did not perpetrate the crime for the purpose of transgressing the laws, but for the victim's money. Good actions and bad may both be sources of pecuniary profit. Their justification must be sought in some other fact than their mere guiltlessness. The seller knows that pauperism, disease, and crime will be the result of the use of intoxicating drinks—he is accountable for that result. Neither will it avert the charge laid upon the rum-seller to maintain that we are not accountable for the use made by others, of the articles they purchase. The apothecary would be held accountable for the use his customers made of arsenic, if he sold that arsenic with the knowledge that half the wells in the city would be poisoned with it. The dealer in fire-arms would be held accountable in public opinion for the use made of those articles, if he sold them to a mob, in such a state of feeling, that he knew that bloodshed would be the inevitable result of the possession of those arms? I take the stand then, fearlessly and boldly, that dealers in intoxicating drinks from the largest importer and manufacturer, down to the fifth and vilest retailer, are accessory to all the evils which are the infallible and known result of their business. I am anxious that the torrent of public indignation, from a community burdened by the paupers and demoralized by the crimes which can be traced to their shops, should fall on those dealers. If conscience cannot influence them: if murders, diseases and crimes do not affect them—if the cry of the injured wife and ruined children cannot touch their hearts—if they will persist in a traffic which pours on the community a flood of debasement and misery—let public opinion stamp them with infamy, till very shame and infamy, shall drive them from the foul traffic. I speak advisedly and deliberately, when I say that the traffic in intoxicating liquors ought to be considered an infamous traffic. The keeper of a brothel facilitates licentiousness. The keeper of a gambling house encourages profligacy. The dealer in intoxicating drinks facilitates pauperism and crime. Pass the House of Industry—whose business has reduced its beggared inhabitants to want? That of the rum seller. Who has imposed on the community the heavy expense of supporting those paupers? The rum-seller. Pass yon den of filth, blasphemy, and starvation—to whose influence must be traced those horrible receptacles? To the rum-seller. In every loathsome drunkard lying like swine in our streets—in the clot of blood and mangled corpse of the murdered wife—in the savage ferocity of the murderer—in the high amount of suffering at this moment felt by a large portion of our fellow-citizens—we trace the influence and consequences of the business of the rum-seller. Is not the business an infamous one? If any class of persons whose business I have endeavoured to characterize are present in this assembly, I affectionately address to them a few inquiries. You must die. When you come to that home, when worldly possessions can neither be enjoyed nor kept, would it add pleasure to your dying reflections, that from your shop, year after year, had flowed streams of poison and misery? That on your business rested the curses of the ruined drunkard? And against you had gone up to Heaven the cry of the injured wife and beggared children? That the property you left your own children was steeped in the blood and tears of wronged, impoverished, and murdered men? That every degree of success you had obtained was an index of your having been a greater curse to society? If you are not an Atheist you believe that you are one day to stand before the bar of God, with a congregated universe, that you and they may receive according to the deeds done in the body. Think you, it would be pleasant to meet at that hour, one of those beings who had entered eternity with the sin of drunkenness or murder on his head, and who

should be able to point to you as the one who supplied him with the means of ruin? Who should mingle with the wailings of his own misery and despair, curses on you as the tempter and destroyer of his soul? Would a crowd of such lost beings, rendered such by the instrumentality of your business, give you pleasure, then? If "the drunkard shall not inherit the kingdom of God," shall the drunkard-maker be innocent? "The evil that men do, lives after them." Believing as I do, the existence and government of a righteous God, I pity the man whose interests are identified with this business. Retribution is accumulating. The larger his importations, the greater his profit;—the more efficient is he in diffusing the agents of misery and crime, and of course the more fearful his guilt. "Take heed for God holds vengeance in his hand."

The Chairman, at the close of the Rev. Gentleman's speech, stated to the meeting that they had been deprived of the Rev. W. Taylor's services on this occasion, by a slight illness, which had prevented his attendance.

A collection, amounting to £4 6s. 3d. was then taken, and the meeting broke up, apparently much satisfied with the exercises of the evening. Six names were added to the list of members, making a total of 663.

JAMES COURT, Secretary.

Montreal, February 23, 1837.

CANADA Temperance Advocate.

"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened." Rom. xiv. 21.—*Mac-knight's Translation.*

MONTREAL, MARCH, 1837.

We have occupied this number of the *Advocate* almost entirely with a report of the proceedings of the Committee of the Montreal Society for the promotion of Temperance, and an account of the speeches delivered at their late Anniversary. Both of these, we flatter ourselves, will prove highly interesting to the friends of the cause. The speeches which we have reported are distinguished by eloquence and sound reasoning; in particular, the speech of J. Douglass, Esq., is deserving of attention on account of the array of facts which it presents. His connection with the House of Industry furnished him with an opportunity of ascertaining these facts, and investigating their truth. The recital is truly affecting; and if it does not make an impression on the benevolent public, we know not what will. It furnishes irresistible evidence that the pauperism, which exists to such an extent in this city, arises principally from *intemperance*, and, by necessary consequence, points out the method which the public ought to adopt to prevent pauperism and its attendant evils—*discountenance the use of intoxicating drinks, and the men whose business it is to supply them.*

Between two and three thousand dollars, we believe, have been voluntarily contributed by the citizens of Montreal this winter to endow the House of Industry, but, while

we commend their liberality, we would ask if it is not evident, that they themselves have produced the pauperism which needs it. Has not public opinion sanctioned the trade in intoxicating liquors, and the use of them? And is not this sanctioning the means that are making drunkards and paupers every day? The root of the evil lies here. Until public opinion shall condemn both the traffic and the use of the baneful article, the public may expect to be taxed every year with the support of paupers; and the tax itself is a matter of little importance, compared with the pain which every benevolent heart must feel, at witnessing so much vice and suffering.

INTEMPERANCE A CAUSE OF CRIME.—With much pleasure we lay before the readers of the *Advocate*, the following extract from the charge of the Chief Justice to the Grand Jury, lately impanelled:—

"When we see offences multiply, and punishments produce no beneficial effect, it becomes the interest of society to search out the evil, and to use their utmost efforts to correct it. We must here allude to one cause against which complaint has long been heard and reiterated from every quarter, but for which, we regret to say, no effectual remedy has yet been found—namely, that arising from the frequent use of intoxicating liquors. To this pernicious habit is sacrificed every principle of honesty, of fidelity, and of all that is valuable in society; and to this we must attribute much of that looseness of morals, and of that recklessness of conduct, which bring so many criminals before us. To check an evil of so frequent occurrence may be difficult, but wholly to overlook it is to give strength to its continuance. Whatever our advantages may be, living under a beneficent Government, we ought not to be insensible to any thing that regards our internal peace and security, but ought to exercise the powers vested in us, for the improvement of our state and condition, as circumstances may require or experience dictate."

DISTILLATION AND THE PRICE OF BREAD.—Since our last number we have collected the following pieces of intelligence on this topic, which are deserving of notice.

"WORTHY OF IMITATION.—The distillers of grain in Franklin County, Pa., have held a meeting, in Chambersburg, at which they unanimously resolved to so regulate their business, either by its reduction or suspension, as to adapt it to the existing exigencies of the public, as regards the present scarcity and dearness of bread stuffs."

In New York the subject is beginning to be discussed in the public prints, and the Legislature of that State has appointed a Committee to "examine and report." We shall not pursue the discussion any farther at present, but shall wait, with some anxiety, for the report of this Committee, which we trust will enable us to do it greater justice.