

Canada Temperance Advocate

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

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"THE INCH AUGER."

If any of our readers are desirous of seeing what, in the dialect of the day, would be denominated, "a good one," let them read the "Inch Auger." We find the story in the editorial columns of the last *Maine Temperance Gazette*. It is there said to have been introduced, by one of the speakers, at a late temperance meeting, in Rumbold in that state.

It was alluded to by the narrator to illustrate the position, that some visible pledge is necessary, the better to carry out the convictions and resolves of our own minds, in this, as well as other important enterprises; and we think it does not fall far short of a forcible illustration.

A few years since, a man from the region of the Kennebec, with an interesting wife, two lovely daughters and a promising son, moved "down east," purchased a piece of wild land, selected a spot, erected a log cabin, with a stone chimney and a wooden mantle-tree, and was soon in a good way to live, surrounded by every thing necessary to make him comfortable and happy. He had lived there several years, when the first movements were made in the temperance cause. Like many other good steady men, he refused to have any thing to do with their movements. He would have folks know that a Kennebecer could take care of himself. He would sign no pledge. Not long after, he was invited with others to the raising of a *barra*. At regular, and rather short intervals, the pail of toddy was passed round, and he sipped with the rest, till at length he discerned that he had taken one sip too much. He was a little over the bay; and on returning home he could not navigate quite so well as he wanted to. But though his potations had made sad work with his physical system, his mind was not so affected but that he perfectly understood his situation, nor were his moral sensibilities so perverted but that he felt heartily ashamed of himself. His reflections were not of the most agreeable character as he approached his dwelling; nor were they essentially improved as he entered and noticed the saddened countenances of his wife and daughters, whose gushing tears soon told him how bitterly painful to the soul it was to have a husband and a father come home drunk. He sat down and mused a while in silence. At length he roused himself from his stupor, and with a determined tone, demanded—"Where's my inch auger?" So strange a question in these circumstances, only added to the sorrow of the afflicted family, and they thought it best to let it pass in silence. The question was soon repeated in a still more determined tone—"Where is my inch auger?" "What in the world do you want of your inch auger?" inquired his wife mildly.—"I want it," was the reply. The inch auger was produced. He took it and commenced boring with all the energy of which he was capable, in his wooden mantle-tree. The work was soon completed, and the chips were soon dropping from the further side into the fire. "There, wife," said he, "I'll drink no more rum till that hole grows up."

There was his pledge—and having it before his eyes as he rose in the morning, and every time he entered his dwelling through the day, it doubtless had a much stronger influence upon him, than if it had been locked up in the desk of the Secretary of the Temperance Society—and to his beloved family, the inch auger hole in the wooden mantle-tree was undoubtedly the most valuable chimney ornament that could possibly have been devised.

THOUGHTS FOR STATESMEN AND PATRIOTS.

These may be found in rich abundance in the Prize Essay, *Bacchus*. Two chapters are devoted to the History of Intemperance; and perhaps never did philosophy teach more impressively by

example than here. The interest is heightened when we proceed from these to view this history, in the following chapter, in connection with religion. The chapter on the *National evils resulting from Intemperance* is highly instructive. "The actual loss which the British nation sustains from the use of intoxicating liquors," it is remarked, "may be fairly estimated at little short of £50,000,000 sterling per annum."

"Strangely deluded indeed are those legislators, who view the revenue derived from the sale of intoxicating liquors as a source of national prosperity. The destruction of grain alone, independently of the serious evils arising from intemperance, doubtless more than preponderates over any benefit derived from a system so manifestly immoral in its nature and tendency. The report of the late Parliamentary Inquiry on Drunkenness, among other injurious results of the drinking system, includes 'the destruction of an immense amount of wholesome and nutritious grain, given by a bountiful Providence for the food of man, which is now converted by distillation into a poison;' and after looking to the acknowledged fact, that spirituous liquors 'are always, in every case, and to the smallest extent, deleterious, pernicious, or destructive, according to the proportions in which they are taken into the system,' the Report adds, 'so that not only an immense amount of human food is destroyed, whilst thousands are inadequately fed; but this food is destroyed in such a manner as to injure greatly the agricultural producers themselves; for whose grain, but for this perverted and mistaken use of it, there would be more than twice the demand for the use of the now scantily fed people, who would then have healthy appetites to consume, and improved means to purchase nutriment for themselves and children, in grain, as well as in all the other varied productions of the earth.'"

In illustration of the effects of intemperance on national Intellect and Education, our author remarks:—

"The biographies of some of the most distinguished literary characters of this and of other countries, present lamentable examples of the direful effects of alcoholic liquors on the intellect. The national injury thus sustained may be considered in a two-fold point of view, that is, in the first place, from the partial incapacity for mental labor which is thereby produced; and secondly, the premature mortality of men whose mental exertions might otherwise have greatly benefited their country. Byron and Burns form prominent examples. Prior, according to his biographer, was not free from the charge of intemperance. Dr. King states, that Pope hastened his end by drinking spirits. Pope remarks, that Parmlin 'was a great follower of drams, and strangely open and scandalous in his debaucheries;' all are agreed that 'he became a sot, and finished his existence.' Dryden, in his youthful days, was conspicuous for sobriety, 'but for the last ten years of his life,' observes Dinwiddie, 'he was much acquainted with Addison, and drank with him more than he ever used to do, probably so far as to hasten his end.' 'Cowley's death,' remarks Pope, 'was occasioned by a mean accident, whilst his great friend, Dean Pratt, was on a visit with him at Chirtsey. They had been together to see a neighbor of Cowley's, who, according to the fashion of the times, made them too welcome. They did not set out on their walk home till it was too late, and had drank so deep that they lay out in the fields all night. This gave Cowley the fever that carried him off.' The immortal Shakspere also fell a victim to the same direful habit. A very cursory investigation of this subject must convince every reflecting mind that very great advantages would be derived, in an intellectual point of view, from the general adoption of principles of total abstinence."

In reference to the effects of intemperance on the Moral and Intellectual Powers, we have the following just observations:—