

abstinence pledge. (This pledge, however, permitted the use of home manufactured liquors!) This effort had paralyzed both Societies, and it was the desire of some of the most respectable men in the place to attempt only to re-organize the first Society. I was, however, permitted to advocate total abstinence principles, and I presented for their consideration a real teetotal pledge, which, I am happy to state, was subscribed on the spot by twenty persons. And I have no doubt the number will greatly increase. The original pledge (that against ardent spirits only,) which was submitted by some of the gentlemen of the place obtained ten signatures. Twenty copies of the *Advocate* were ordered for this village.

From Gananoque I crossed the Lake of the Thousand Isles to French Creek, now called Clayton, in the State of New York, where I had some business. There is no Total Abstinence Society in Clayton, but some gentlemen connected with the old Society got up a meeting with great alacrity, although two of their principal men were absent. It was not thought best to attempt to form a Total Abstinence Society at the time; but they agreed to hold a second meeting shortly for the purpose of establishing one. I had the satisfaction of hearing that several reformed characters in the place lived in the practice of total abstinence, (when was there ever a reformed drunkard who did not?) One of the gentlemen who attended the meeting also told me that from that day forth he was a teetotaller, so I have no doubt there will be a strong Society formed when they set about it.

I heard some interesting facts in this village from one of the principal merchants of the place who carries on the most extensive lumber business (I presume) in America. He said when he came there, and for many years after, whiskey was as free to the men they employed as water; that a hand was continually kept on the tap in the store, to which they had recourse about six times a day; that a party could not go half a mile into the woods without a jug of whiskey. That it was thought as necessary to furnish a raft with a barrel of whiskey as with a barrel of pork or flour, and that every vessel they employed carried a keg of whiskey as part of her stores. "My mind," said he, "was first awakened to the evil of this practice by noticing that a great number of young men who came into our employment fresh, healthy, and temperate, and with a natural repugnance for liquor, were induced, through the ridicule and sarcasms of their companions, to drink freely; and, by and by, became positively intemperate. This reflection induced us to form and join a Temperance Society on the old pledge some years ago, which did a very great deal of good. We now supply no liquor to our men, and sell none. Our vessels and rafts are navigated without a drop on board, and we find the advantages to ourselves, our men, and our business to be very great. Some of those also who had become intemperate are now reformed, and abstained altogether from liquors." This statement was very satisfactory, and I believe many employers can tell a similar story, some, however, and among the number, I am grieved to say, the British Government, must be included, continue to furnish liquor to their men, as if they had a direct interest in fostering intemperance. I likewise heard some melancholy accounts of the consequences of intemperance, which I shall communicate to the *Advocate* in a separate form.

From Clayton I proceeded by a circuitous route to Morristown, and was very much disappointed to see the backwardness of the Temperance cause in that section of the country. The travellers who stopped at the taverns drank freely, gin apparently being the favorite beverage. Now and then a man came along who would enquire for beer, cider, or wine, till he found some article which would suit his temperance palate; and many of the tavern-keepers and bar-keepers had the appearance of being intemperate. At the tavern where I dined there was a large jug of cider, but no water, set down on the table; as if they had never heard or imagined that any one could prefer water to cider.

From Morristown I returned through Brockville to Prescott, where I found the Society had received an accession of four names—one of those who had formerly signed had, it was said, broken the pledge. She was a poor washerwoman, and the lady of a house in which she had been washing prevented her with a glass of wine, which she took perhaps from fear of offending. Some of the others had been much pressed to drink, but had resisted, and were determined from their own experience to recommend teetotalism to others. Twenty copies of the *Advocate* were here ordered. I returned to Montreal by stage in very agreeable company; three of

the passengers drank, but in great moderation, and three were teetotallers. One of the latter, a gentleman from the back country, was an extraordinary person. He said he had never tasted any kind of liquor or tobacco in his life; and he had six sons, grown up, who he believed did not know the taste of spirits. We all admitted that he ought to be acknowledged as the Father of Total Abstinence in Canada.

Upon the whole, I think this country is undergoing a great change. Teetotallers, instead of being ridiculed, are listened to attentively, even by tavern-keepers and rum-sellers. Every one engaged in the trade either feels or affects to feel it a hardship to be employed in it, but excuse themselves by saying that they cannot carry on their business without it. Some are making preparations to quit the liquor-business altogether; and all, without exception, admit that Temperance Societies have done, and are doing, a great deal of good. I wonder that this phrase is so commonly used, and so little considered. Is it not the great end and purpose of our being to do good? Is it not the highest praise that can be conferred on any individual, or association of individuals, to say that they are doing good? Should any one refrain from doing good when he has it in his power? And shall we not be answerable for every opportunity thus wasted? The Temperance Society presents a sure and universally acknowledged way of doing good. Some enterprises may be of doubtful success; others may be of questionable propriety; but here is one about which there appears to exist no doubt, for all admit that it is doing good. Let, then, our ranks be swelled by those who wish to do good. Let every stage-coach and steamboat, every vessel, workshop and farm house, yea, every store and tavern throughout the length and breadth of our land, have some one ready to advocate and defend total abstinence principles, and throw himself into the breach between the people and the moral pestilence of drinking.

I am, Sir, your obedient Servant,

JOHN DOUGALL.

[This letter came too late for insertion in our last number. We insert it now with pleasure. We know not who the individual is on whom the writer animadverted; but the circumstances detailed render it evident that the castigation is well merited. The time is past, for Ministers of the Gospel to do such things with impunity. —ED. CAN. TEMP. AD.]

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—What can be done to induce Ministers of the Gospel to assist in advancing the Temperance Reformation? What means can be used to persuade them at least to refrain from lending their influence to the other side? Much depends upon what side they take; and they have much to answer for, if they do not "go up to the help of the Lord against the mighty."

I have just read in a late number of the *Montreal Gazette*, an account of a St. Andrew's dinner in Toronto, which the Editor refers to as having been got up in "the usual distinguished style." By this I understand, that there was eating and drinking to excess, and noise, and nonsense, and foolery, and other bacchanalian accompaniments usual on such occasions.

We are generally informed, that it is in honour of "Scotland's patron Saint" that these things are done. In honour of a Saint! I shudder while I write, at the reckless, or daring impiety of those who, by such revelling, and banqueting, surfeiting and drunkenness, pretend to shew their respect for one who was a lowly follower, and a holy, and self-denying Apostle of Jesus Christ. Is it to be wondered at, that the judgments of God have lately, and in succession,—pestilence, blighted crops, distress, and civil war, been inflicted upon the inhabitants of these Provinces where such things are done? For it is on account of such things, that the "wrath of God cometh upon the children of disobedience." But what I observe with the deepest regret is, that this dinner I speak of, was attended by a Minister of the Gospel, who, it is said, preached "an excellent discourse" on a former part of the day; he seems also to have taken a prominent part in the festivities of the evening, for when the "Church of Scotland" was proposed as a toast, he made a speech, and what is still more horrifying, it appears that in the midst of noise and songs of the most bacchanalian kind, the time-hallowed tune "Old Hundred," so solemnly sacred to the Scottish Christian's ear, was impiously introduced. Is it right that Ministers of the