

## 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.—*Macnught's Translation.*

MONTREAL, JULY 15, 1842.

**PROGRESS OF THE CAUSE.**—Under this head, our readers will find the journals of Mr. McDONALD and of Messrs. WILSON and MITCHELL, the information supplied by which is of an encouraging nature. The labors of the latter on the Chateauguay river have resulted in the formation of several societies. We have been obliged to omit some most gratifying intelligence from New South Wales, the West Indies, Sandwich Islands, China, Algiers &c., besides accounts of various interesting celebrations in Great Britain and Ireland.

The cloud which at first was no bigger than the hand, is now covering the horizon. Let us continue to labor in faith against the giant monster intemperance.

## THE BYE-LAW AGAINST IMPURE WATER.

The Council of this city, with commendable zeal for the public health, have prohibited under a penalty, the sale of water procured from certain parts of the river. Why should not the same prohibition extend to the *fire water* which is made and sold to such an extent? Will the Council say why the poor carter is to be dealt with so rigidly, and the wealthy importer, distiller, or retailer allowed to pursue his business with impunity? Impure water may injure the health; but what are its effects compared to those produced by that poisonous beverage aptly named "fire-water" by the red man? Our physicians have declared that spirituous liquors are "the fearful source of numerous and formidable diseases, and the principal cause of the poverty, crime and misery which abound in this city;" our Judges, Police Magistrates, Clerks of the Peace, Jailers, &c. declare that almost every crime is to be traced to the same source; the Coroner's inquests tell the same tale with respect to violent deaths; and in fact we only require to use our own senses to convince us that nearly all the misery and vice which meets our eye is to be attributed to the use of intoxicating liquors in the community. Why then is their sale and manufacture not prohibited like that of the impure water of the river? Surely they, to an immeasurably greater extent, have been "productive of serious inconvenience and of injury to the public health."

A feeling has generally prevailed that our rulers had not the power to stop the sale of intoxicating liquors; but the present by-law proves either that this impression is unfounded or that the council have exceeded their powers. The ground upon which they base their interference with the water carriers is, that their business is "productive of serious inconvenience and of injury to the public health." The Council then, in taking charge of the convenience and health of the community, are bound, in consistency, to put a stop to the business of the dealer in intoxicating liquors, which is opposed in every respect to the public prosperity and good. To coerce the poor waterman, and tolerate and encourage the traffic in intoxicating liquors, is indeed to "strain at a gnat, and swallow a camel."

## THE USE OF INTOXICATING LIQUORS BY TEMPERANCE MEN WHEN TRAVELLING.

Many persons not otherwise in the habit of using intoxicating liquors, and even some tee-totalers, are in the practice of taking them when travelling, to prevent the bad effects which they are told will result from drinking the water of the places they

visit. That water taken in considerable quantities may have a deranging effect on the systems of some, there is little doubt; but that the moderate usage of water has this effect generally, is a libel on Him who has created and given it for our common use.

But granting that on strangers water has this effect, is there no remedy but putting into it brandy, wine, &c., especially when at the table of an inn, where any apparent inconsistency on the part of temperance men will be made the most of to the disadvantage of the cause? For the few days they are from home, cannot the friends of temperance stint themselves a little, or take the smallest degree of trouble to obtain some beverage which they can use without inconvenience? The writer has had ample enough experience in travelling, by sea and land, to know, the small amount of self-denial requisite to act on the total abstinence principle, and therefore confesses himself devoid of much charity for the conduct of the professed friends of tee-totalism, who cannot travel without using brandy and wine in their water or taking their glass of porter.

A little self-denial in the morning, and abstinence from diet which provokes thirst, will most likely preclude the necessity of drinking during the day, and at dinner it is easy, by arrangement with the landlord, to have, if necessary, some toast or filtered water. But if tee-totalers will pay no regard to diet and drink frequent draughts of water, ginger beer, soda water, &c., it is to be expected that derangement of the system will take place. Apart from water, the moderate use of tea, coffee, aerated drinks, lemonade, &c., will amply supply what is requisite, without the use of intoxicating drinks.

With much pleasure we notice the presentation of a silver medal to Mr. FREDERICK SIMPSON, late of the Band 85th Regt., who for a series of years, and under trying circumstances, has maintained the united character of Christian and Tee-totaler. It bears the following inscription:—"Presented to Frederick Simpson, by the Temperance Society of the 85th Light Infantry, as a mark of esteem for his unremitting exertions in promoting the cause;" and on the reverse "Montreal, 1st July, 1842," a Crown and Bugle and "85th Temperance Society."

The publication of the catalogue of the victims of intemperance has given offence to many, particularly to the friends of the unhappy subjects of our notice. The following communication from the Rev. W. McKILLICAN, furnishes good reasons for the course we have pursued in exposing the ravages of intemperance:—

"I understand that some have been complaining of the plainness with which the death of some persons, by intoxication, has been told. Such complaints are not confined to one place, nor to one day or year; some think that it is not kind to tell all the truth—that some circumstances ought to be concealed, lest the feelings of relatives should be hurt. Those who hate and oppose the custom which leads many to an awful end, who have their feelings under the government of reason and benevolence, will be grieved by such things *happening*, rather than by their being *told*; or if they be in some degree hurt by their being told, they will bear with it, in the hope of it proving a warning to others, to shun the path which leads to ruin; to avoid those haunts of vice, which are "the way to hell, leading down to the chambers of death." The religion of the Bible backs and disposes those who are under its influence, to be tender towards all their fellow men, and consider it a great sin unnecessarily to hurt the feelings of any human being, or add one bitter drop to the cup of human woe, which is full enough and bitter enough already. The amiable Cowper would not enter on the list of friends the man who would needlessly set a foot upon a worm. It is easy to respect those "whose actions say that they respect themselves." But are the feelings of those who, in various degrees, are promoting intoxication, by sanctioning the opinion that a little intoxicating drink is good, which really