

than the Montreal Society. On the 15th of June 1835, the first **Total Abstinence Society** in Canada was formed in St. Catharines, Gore District, upwards of 40 names being adhibited to the pledge. In 1836, a Convention was held at Toronto, and was attended by delegates from 13 Societies.

In 1837 and '38, the cause of Temperance experienced a fearful retrogression, in consequence of the civil commotions of the period; but in the Spring of 1839, the reports of the extraordinary success of Father Mathew in Ireland, infused fresh courage. The Rev. P. Phelan, and the Rev. C. Chiniquy, began the work amongst the Irish Catholics and French Canadians, and prosecuted it with singular zeal and success.

Upon the union of the Provinces in 1840, a Convention was held, to which the Societies in both Upper and Lower Canada were invited to send delegates; 91 Societies responded to the call, which reported 13,618 members.

In 1841, the size of the *Canada Temperance Advocate* was doubled, and in 1842 the Committee resolved to make it a semi-monthly, instead of a monthly publication. In this and subsequent years, the Committee employed travelling Agents to go throughout the Province, and hold meetings, and form Societies at every practicable point. The chief of these was Mr. R.D. Wadsworth, to whose untiring zeal the cause of Temperance is much indebted in Canada.

In these years, the cause made rapid progress among the French Canadians, chiefly through the able advocacy of Rev. C. Chiniquy, who may be justly styled the Father Mathew of Canada.

In 1844, there were 500 Societies in the Province. The same year an address was presented by the Committee of the Montreal Society, to his Excellency Lord Metcalfe, the Governor General; he received it very graciously, and gave his testimony to the beneficial effects of the Temperance Reformation, from what he had himself witnessed in India. To which it may be added, that the present Governor, Lord Elgin, addressed a Juvenile Temperance celebration in Montreal, in 1847, and also cordially approved of the Society.

The Order of Rechabites was introduced into Canada by Mr. James Brown, in May, 1844, by the formation of the Spring of Canada Tent; and now, including the Green Mountain Tribe of Rechabites, which were introduced shortly after into the Eastern Townships, number about 12 Tents, containing nearly 1000 members.

The first Division of the Order of the Sons of Temperance was opened in Montreal in May, 1846, by P. S. White, P. M. W. P., during his first visit to Canada; but was inactive for some time. The first Division in Upper Canada was opened in Brockville, in June, 1848, and from that time it began rapidly to increase, until it now numbers more than 2,000 members, and 154 Divisions in Upper and Lower Canada. This Order has progressed with amazing rapidity in the United States, since its first organization in 1842. From the last Journal of Proceedings of the National Division, we learn that there are now 35 Grand Divisions, 5,890 Subordinate Divisions, with a Membership of 245,000.

We cannot pretend to give anything like an accurate statement of the number or extent of the ordinary Temperance societies in the Upper and Lower Provinces, as we have no official returns. We have good reason to believe, however, that in every town and village of any considerable size, Temperance societies exist, either under the old organization, that of the Order of Rechabites, or the Sons of Temperance.

The actual number of Teetotallers in Lower Canada cannot be

accurately ascertained; but the following estimate may be considered pretty near the truth:—Of French and Irish Catholics, 220,000; British and American Protestants, from 30,000 to 40,000. The number of those who adopt the Teetotal principle in practice, but are not members of any Society, is much greater. The number in Upper Canada, exclusive of Sons of Temperance and Rechabites, may be estimated at 35,000, or about one-fifth of the entire population.

A New Volume.

We again present our most respectful salutations to the readers of the *Advocate*, and cordially wish them the pleasures of *True Temperance*, namely, health and happiness, from the beginning to the close of 1851.

How many drunkards have been swept away during the past year? How many murders and other crimes have been committed under the influence of intemperance? How many families have been plunged into woe and reduced to beggary?

But the past year has been one of great success and encouragement to our cause. "An act for the suppression of Intemperance," was passed at the last Session of the Provincial Legislature, in which the "collective wisdom" of Canada gave their vote, at least, in favor of the principles and plans of the Temperance Reformation; and when any new cause is acknowledged in the popular branch of the Legislature, it is a decisive evidence that it is beginning to be felt, and is, at the same time, an encouragement to its friends.

We must notice, also, the rapid extension of the Order of the Sons of Temperance, amongst the encouraging events of the past year, by which the cause of Temperance has been elevated to a more commanding position than before, and the number of Temperance converts greatly increased.

Nor must we forget to mention the visit of John B. Gough, whose eloquent advocacy has brought honor and success to our standard, from Quebec to Sandwich.

The state of our cause in the parent country, and the state of public opinion there also, are highly encouraging. Great and triumphant meetings have lately been held in many of the large cities; in Scotland, the subject of intemperance was discussed, simultaneously, in almost every pulpit in the land, on the last Sabbath of 1850; and arrangements are already making for holding meetings during the Industrial Exhibition this year, in London. Every thing speaks of progress; on almost every hand we see some symptoms of a change in favor of our principles.

The first half of the *nineteenth century* is now gone; Temperance Societies have been in existence only *one quarter* of it; and if their progress during the last twenty-five years may be taken as a criterion for judging of the future, those who live to see New Year's day 1900, will find it celebrated with *very little grog*.

Holidays.

The Christmas and New Year's holidays are again at hand, and we would again repeat our warning to all members of Temperance Societies to be on their guard against temptation. Those who have but lately joined the Society will be exposed to very great danger; their principles will be put to the test, and we are not without the apprehension, that some of them will fall, *never to be recovered again*. Is it not lamentable, that a custom, which is considered fashionable, and eminently conducive to social enjoyment, should be kept up at such an immense expense, as the *annual sacrifice of many souls*? And woman, too, will be the most active in circling the temptation, and spreading the ruin and