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THE CANADA Temperance Advocate.

TEMPERANCE IS THE MODERATE USE OF THINGS BENEFICIAL, AND ABSTINENCE FROM THINGS HURTFUL.

No. VIII.

MONTREAL, DECEMBER, 1835.

VOL. I.

Selected Articles.

THE DRUNKARD'S END.

The following sad tale is said to be authentic:—

"O view on its surface the ruins of genius
The wreck of the scholar, the Christian and friend,
The learning, the wit, the graces that charm'd us,
In the life-drowning bowl meet a permanent end."

During the cold winter of 1832, business of an important nature called me through the northern section of Vermont. The way was long and dreary, the road frequently blocked with snow; and towards the close of a tempestuous afternoon, I gladly found myself approaching the humble inn of a small village. Giving my horse to an attendant, I hastily entered the house; and so much was I benumbed with cold, that I had been some moments before the fire, before I noticed that an assemblage of people present were then preparing for a funeral. As the clergyman addressed the throne of grace, I inferred from his petition for absent relatives, that it was a stranger for whom they were performing the last offices; and from the earnestness with which he implored the grace of God, to keep all present from the vice of intemperance, I was led to think he had fallen its victim. After he had closed, the usual invitation was given for those present to look for the last time upon the face of the dead. Wit that instinctive curiosity so natural to us all, I too went forward to gaze upon the sad relic of mortality. I beheld the countenance of the young man, bloated and disfigured, and was turning away, when an indistinct recollection of having seen the face before caused me to look again. I could not mistake. Though sadly marred, it was indeed my earnest and best friend that lay before me. So long and earnest was my gaze; so completely forgotten was every thing but him, that the undertaker was obliged to remind me that it was time for him to proceed in his duties. He had nearly closed the coffin, when I interrupted him, hardly conscious of what I said, "O, let me look once more upon the face of my friend." He again made way for me, and after satisfy-

ing myself that it was Henry L., I withdrew from the gaze of all, and gave vent to my feelings in the bitterest flood of tears I had shed since my childhood. My kind host soon interrupted me by asking if I would not follow as a mourner in the procession. I answered him, "Most certainly; my early friend shall not go unattended to his grave." The simple preparations were soon made; and as the hearse moved slowly on, my mind reverted to the time when I had known its occupant, full of life and happiness. O, what an age of suffering and sin he must have endured to cause so great a change. I knew him, the darling "son of his mother, and she a widow," enjoying all the comforts of life; in a pleasant New England village, where we were both at school, together we had studied; together had rambled the fields in search of plants and minerals; had entered neighbouring counting houses in the same city, & when I left it for commercial speculations in a distant country, our correspondence had for a time been frequent. But since my return to my native land, although I had repeatedly written, I had heard not a word from him. Yet rumour had told me that his habits were unsettled, if not dissipated.

As we deposited him in his lonely bed, I felt that I was again and for ever separated from him; and when we turned from the grave yard, I know not that I should have felt more desolate, had I been the only created being in the universe. Night was fast closing in upon us; the wintry wind sighed heavily around, and to my saddened heart the solitary room and cheerful fire of our inn were most welcome.

In the course of the evening I obtained from my landlord all the information in his possession relative to my friend. It seemed that he had been wandering about in the vicinity for several days; that he would sometimes ask the privilege of a seat by the fire, and a piece of bread to eat; that he was haggard and dejected in the extreme: and on the last day he was seen among them, as he was receiving a morsel from the hand of an old lady, he said to her, "You remind me of my mother." "Your mother,"

said the good woman: "O how she must suffer for you." This struck a thrilling cord in his soul. He rushed from the house toward a small pond around which he was seen to linger; and apparently embracing his opportunity, when no one observed him, he plunged into the water, and in less than an hour was taken up as you have seen to-day. "He has left," added my informant, "a bundle in which were these two letters." One was directed to his mother, the other to me. In mine, he detailed in simple yet affecting language, his suffering since we parted, the gradual manner in which he had been led captive by intemperance, and the iron grasp with which it had held him. "O," added he, "if you have a son, let him beware of the first drop. Let 'touch not, taste not, handle not,' be inscribed upon every thing that intoxicates; and if a motive is ever wanting to enforce his abstinence, remind him of your poor friend Henry L."

It is unnecessary to add, that the night was to me a sleepless one. Before commencing my journey in the morning I visited his grave, and engaged my landlord to erect an humble stone upon it, that his friends, in journeying that way, might find where he was laid. I transmitted to his afflicted mother, from the nearest town, the letter he had left for her, together with my own knowledge of his death, and the deep sympathy I felt in her affliction; although at the moment I wrote, I felt how utterly vain and worthless was all human sympathy in such agony of grief as hers must be; how impotent the words of comfort would fall on a mother's ear, mourning over an only son, who had fallen in a drunkard's grave, and must inherit the drunkard's portion. *O! is there not some young man, entering life with as fair prospects as his, who can take warning from his melancholy end, and be kept in the straight and narrow path of temperance?*

FEMALE SORROW.

There is sorrow in the world, that deserves little or no pity. And there is sorrow too deep to be soothed but in the grave. That is the sorrow felt by her who

sees the husband of her early affections going fast to the drunkard's grave, and to the abodes of blackness and darkness forever? We can see our friends suffer; we may stand by and witness the amputation of a limb—and we may pity; but when we see that the suffering of the body is but a prelude to the pain that must follow; when we see the being that we have loved, deliberately sacrificing both body and soul to a demon that has slain his thousands and ten of thousands, and delights in carnage and blood: It is this that will cause sorrow which mocks all consolation. It is a worm that never dies. To lean on the arm of a tottering inebriate—to sleep on the couch with the startling, troubled, maddened, woe-gone sleepless drunkard—are living, abiding sorrows, that can die only with life itself. And such sorrow, poor woman feels and endures because she cannot die—because she is constituted to suffer, till the attenuated life has spun its last fibre, and the bleeding heart has throbbled its last. When the grave shall tell, when the trump of the archangel shall reanimate the sleeping dead—Then, O! then, the murdered, slain—the thousands, yes, hundreds of thousands of immolated wives shall be swift witnesses against the cruel assassin, who drop, by drop has drained the last particle of blood from the heart of her whom he had sworn to love and cherish, who has wept and hoped, entreated and prayed till despair had fastened its talons, and the angel of mercy had fled forever.

Original Articles.

However much we regard as sacred the right of giving a person accused the benefit of reply, yet, we are, on the other hand, equally averse to continue discussions of no interest to our readers. Q. E. D. makes some preliminary remarks, which would occupy nearly a column, in answer to those of the editor, (now indisposed,) which we think as well not to insert. Very likely, as the case in almost every matter, there has been misunderstanding on both sides; and, for our friend, we will willingly take the blame of one half, and trust Q. E. D. will feel satisfied to take the other.

We insert the letter to A., in order that Q. E. D. may have the benefit of a reply, but decline to continue the correspondence, as we are persuaded the arguments used by each will be sufficient to enable the reader to form his opinion of the question at issue.

We beg to remark to Q. E. D., that we feel grieved to find him and other individuals of his talents and standing, opposed to temperance societies. It is to be feared doubts and difficulties are raised in their minds about minor points, in order that their influence and usefulness in promoting the great object may be lost.

Let Q. E. D., and the many respected individuals who hold similar views, but consider the much real benefit to society and the church, which the statistics of temperance societies show, apart from the

imperfection and errors attending their operation; and we feel convinced they will allow that much more good than evil has resulted from them, or is likely to do.

If Q. E. D. on examination, feel convinced of this, he will no doubt accede to our request, to aid us in promoting, by means of temperance Societies, the great principle of temperance, which he is striving like ourselves to further, although in our opinion by a way less likely to be successful.—Ed. T. A.

To the Editor of the Temperance Advocate.

SIR,—I proceed to the consideration of A.'s last communication.

Since A has made no attempt to refute my comments upon his rejoinder, I am left to consider them, in general, unanswerable—one specimen, however, he gives of their general fallacy. For argument's sake, let us admit that the fallacy of one comment is a sufficient proof of the fallacy of all others coming from the same person, and it will follow, that because A. has failed to shew the fallacy of the one in question, he cannot show the fallacy of the others. He merely calls upon me to show how his proposition "that it is not inconsistent with Christian profession to sign the temperance pledge for the sake of one's neighbour," contradicts his admission that "a Christian should not join a temperance society with a view to be temperate himself." A. must have seen that I had shown this contradiction, viz., that the adoption of his proposition and admission would lead to the inevitable conclusion that it is not inconsistent with Christian profession to do that which as Christians we may not do. If A. thought this conclusion erroneous, it was his business to shew it.

It is asserted, that the terms of the major proposition of my first syllogism are contradictory. To this assertion I need not reply, until it is proved that human exertion is equal to the only power that can effectually preserve. A. has evidently lost sight of the difference between mere exertion and effectual preservation; and with regard to his syllogism, if his major proposition has any meaning, it is this, at which we arrive by transposition of its parts, "It is an essential doctrine of Christianity that while in the proper use of the necessary means to preserve us from falling in the time of temptation, we should rest upon; and, therefore, should seek for the assistance of the Holy Spirit." What are the necessary means to preserve us," if it be not "the assistance of the Holy Spirit," which A. tells us "we should rest upon, and therefore seek for,"—that is, we are to seek for that of which we are "in the proper use." I confess I cannot see how his manner of expressing my proposition has made it better "to accord with the doctrines of the Gospel." His minor

proposition is a *petitio principii*, and has no reference to the question at issue,—the question of the pledge.

In stating my second syllogism, my christian brother has omitted the first proposition. In his own syllogism he avoids the question at issue—the question of moral legislation. His major term is, moreover, a *petitio principii*, I deny the fact therein stated,—It is therefore incumbent on him to prove it.

We are told that the pledge is nothing more than a promise; and yet it is admitted that those who sign it consider their "signature as a solemn vow or oath." This is precisely a main feature of the temperance society to which I object. Are not christians already pledged to God by "a solemn vow," to be temperate in all things? If this be not considered insufficient, why this substitution of another, or is the temperance vow more solemn and binding than the other? It appears indeed to be so esteemed, if we are to judge by the consequences which have resulted from the use of it—such consequences as I pointed out in my last communication.

The reasoning of A. is too evidently not analagous to require any extended notice, I shall confine myself with one observation on his concluding argument, *his clincher*. The borrower of money who signs a note "to prevent himself from being tempted to defraud the lender," must abandon the high gospel principle of morality for this low one. But I apprehend no such reason ever existed for signing notes, I should rather suppose the signature to be required by the lender as an evidence, and can have no more to do with the christian pledge than the title deeds of an estate.

It may perhaps be necessary to make a remark on the case of the Rechabites, which is quoted by my opponent as an example of "a temperance society without a pledge." The Rechabites were a family or tribe living under patriarchal government. It was one of the commands of the Patriarch or Father of this family, that they should abstain from the use of wine. They were not evidently associated for this special object, but living, according to the customs of the country in which they resided, subject to the controul of one head, and acting in obedience to that controul. God approved of their obedience, not because they abstained from the use of wine as an act in itself meritorious, but because "they obeyed their father's commandment;" because of their filial obedience they are brought into contrast with the disobedient Jews. If the Rechabites obeyed their earthly father, how much more should the Jews have obeyed their heavenly Father.

Q.E.D.

Montreal, Nov. 9, 1834.

For the Temperance Advocate.

I understand that a gentleman in Montreal has made arrangements to distil during the ensuing winter, whiskey, which, when reduced to the proof commonly retained, will amount to *eighteen puncheons per day*. Now, suppose he continues the business for six months, and assume that the average daily use of one pint of this liquor for ten years, will destroy a man.

The result will be to carry 750 victims to their graves. If two thirds of these are husbands, it will make 500 widows. If one half of these husbands waste their property while they are destroying their lives, and leave their families destitute, (allowing four souls to each family,) it will produce 1000 paupers.

Thus, if my conclusion is correct, one individual can produce in the short space of six months, the means of causing the death of seven hundred and fifty of his fellow men; of making 500 widows, and 1000 paupers.

I say nothing about crimes, accidents, the tendency to general poverty, examples in the community, the anguish and misery that fill the breasts of the widows and orphans, examples and effects on posterity; and *Oh Eternity !!*

Now, if the person who poisons the well, the coffee, or the loaf of bread, by which means one family is sacrificed, is justly condemned to an ignominious death, where stands the author of this almost universal suffering, this destroyer of the people.

D.

Further extract from the unpublished Address of the Rev. T. C. Wilson, of Perth, (U.C.)

ON THE COMMON USE OF ARDENT SPIRITS:

We are told that Temperance Societies are improperly named, that they should be called abstinence societies, and that they are chiefly unscriptural and wrong in this respect, that they bind men to abstain altogether from a good creature of God, which we may moderately, and temperately, and ought thankfully to use. Now, we ask, what would we think of the reason, or friendship, or motives of that man, who should tell us that arsenic and vitriol, and such other poisons, being creatures of God, should be used by us with thankfulness every day; and should accordingly try to persuade us to use them, on the ground of their being for maintaining our health, and making us strong and comfortable, and so on? What would we think of such a man? And what should we think of him who tells us thus to use intoxicating drink, which has poisoned a hundred for one that any

other poison has done; and which really contains within it nothing but unmingled poison to the bodily frames of those who are in health? If men would only give themselves time to think calmly on the subject, and open their eyes to the light, and their ears to hear, they could not but be convinced of the folly, and danger, and sin, both of swallowing this poison themselves, and of being in any way instrumental in inducing or enabling others so to do.

But even granting that ardent spirits are not so poisonous as we believe them to be, and allowing that in some respects they may be good in themselves, and "comfortable to partake of," and lawfully to be used,—Is there not a law which commands us to love our neighbour as ourselves? Is it not our duty to deny ourselves, when we see that we can benefit others by doing so? And may we not lawfully, and ought we not entirely deny ourselves the use of ardent spirits, how sweet soever they may be to our taste, when we know assuredly that by that means we may do good to the souls and bodies of our fellow men; and all this, the more especially that this abstinence will in no respect injure ourselves or others, but will preserve us from what has proved one of the most dangerous temptations to which poor mortals have been exposed? There is something exceedingly selfish-like in the manner in which some of our moderate drinkers speak, when they tell us, for example, that they have a right, and that it is good and proper for them, thankfully to partake of what God, they say, has given them for use; just as if they thought that they need not feel any interest for others, but ought constantly to indulge their fleshy passions and desires, even though their doing so were to be productive of misery and disease, and death to multitudes of their fellow men.

And this is the influence and the effect of the common practice of moderate drinking; and under the delusive notion that they ought to defend and make use of ardent spirits, merely because God has suffered them to exist, men continue to use them, and advocate their use, without one real benefit to themselves, and at the risk of incalculable injury to others, in body and in soul; and to the encouraging and maintaining a manufacture, and trade, and practice, which have literally filled the world with innumerable sorrows, and are hurrying multitudes to death and hell.

We are also often told that the moderate use of ardent spirits is not forbidden in scripture, and that, therefore, we ought not to abstain from them, nor advise others to do so, nor say any thing against their use. But are there not hundreds of other things, which it is plainly and undeniably

our duty not to do, though the word of God does not specify them particularly by name? Do the scriptures point out, for example, to any extent what food we are to eat, what herbs we are to use, or what things are poisonous and what are not? They do not. But, surely, when they teach that it is the duty of all, to use every lawful means for preserving their own and the lives of others, it must be understood that we ought to abstain and advise others to do so from the use of all things which experience has proved to be hurtful or dangerous to the body or the soul; and when the scriptures do tell us, either directly or by implication, not to take our own life, or the life of our neighbour away, neither to do any thing which tendeth thereunto, though they do not mention by name thousand different modes through which this evil might be done, and of which we must beware, they must assuredly imply that it is our duty to guard against every thing which has a tendency that way. And who will deny that this is the tendency of the common use of ardent spirits? Who can shew that they have done any good to body or the soul? Who after calm consideration of the woes they have produced, and are daily producing in the world, will now take upon him to say, that the scriptures do not forbid the use of ardent spirits as they are commonly used by men? If we find that they form an instrument more deadly and destructive than any instrument of cruelty or war that has ever been invented; and at the same time are productive of no manner of good, we are certainly just as plainly taught by scripture, to abstain from their use, and in every other way to oppose them, as if God in his word had said, ye must not injure your own lives, nor the lives of others, nor do that which tendeth thereunto, by making, or selling, or using, or encouraging the use of ardent spirits, seeing that they are poisonous to health, full of temptation to the soul and fruitful of incalculable misery to the world.

"We had a wretched lodging, and could get nothing for dinner but a little bad bread, sour milk and honey. This was, however, but a secondary evil, since experience has convinced me, that the more moderate my diet, the greater degree of hardship I am capable of sustaining; and I therefore never touch animal food, wine or spirits while performing long and fatiguing journeys.—*Journey through Asia Minor, Armenia and Koordistan, in the year 1813 and 1814, by John McDonald Kinneir, Captain in the service of the Honourable East India Company.*

THE
Canada Temperance Advocate

MONTREAL, DECEMBER, 1835.

CHRISTMAS AND NEW YEAR'S DAY.

These times of temptations are approaching, and call for watchfulness from the friends of temperance. They must be uncompromising, and reject any participation in the many occasions indirectly promoting intemperance. Although they may make moderate use of wine and similar beverages, we beg them not to couple them at this season with those expressions of rejoicing peculiar to it.

It is painful to see the wine bottle on the sideboard, and young and old pressed to take a glass, even at an early hour.—What need is there of such mistaken kindness? does it not countenance the working classes in their still more hurtful practices of going about with bottles of spirituous liquor, or treating their friends with it when they call?

If some vent to the heightened feelings of the heart be required, let it be opened to provide firewood, food and clothing for the poor and naked.

PUBLIC DINNERS.

The propriety and tendency of these occasions are now beginning to be strongly questioned. After examining the subject, we feel obliged to condemn them, as at present conducted, as injurious to society in many respects. It is not the province of this paper to notice the manner and degree they must be injurious to the constitution, destructive of order, temptations to vice and immorality, sources of profusion & expense, and pernicious to individual and social happiness.

We feel bound to notice them, because public dinners appear to us one of the props of intemperance; and until they and the whole system of drinking courtesies be abandoned, the cause of temperance will not prosper. If toasts and healths were not connected with drinking, the quantity of liquor drank would be trifling. It is the system of drinking courtesies that the lovers of liquor keep up as a blind under which to indulge their propensities for drinking.

In most cases, without being uncharitable, we must believe that the whole occasion is got up for the purpose of having a jollification, if we may use the expression. We beg, however, not to be understood as making a general conclusion. Many individuals who are friends to sobriety, may be found there from different causes,

but still, we repeat that the general disposition of those who are the greatest promoters of public dinners, forbids us to believe that their leading motive in getting up these occasions, is any other than to have a good dinner, and a carouse after it.

We do not say this in a censorious spirit. A recollection of our own views on these subjects at no distant date, forbids any other feeling than that of sorrow, at their being still in bondage to old and pernicious customs, with the earnest desire to see the same change in their as in our own mind.

To shew that our remarks are based on facts, as to public dinners being the props of intemperance, and that to prosper the temperance cause its friends must determinedly oppose them; we subjoin a note of the number of toasts drunk at the St. Andrew's dinner last year, in this city, as taken from the Montreal Gazette, which we recommend to the perusal of those who, with ourselves, grieve to see occasions of extravagance and intemperance formally panegyrised.

St. Andrews' Dinner at the Albion Hotel:—

Toasts from the Chair,	12
Volunteer toasts by Stewards, &c.	16
Do. by the Company, seven given as samples, say	12
	40

Ditto at Mr Murphy's:—

Enumerated toasts,	26
Besides others, say	6
	—32

Will the impartial reader say we are censorious, or have miscalled public dinners? Is it not understood that drinking a glass of wine follows every toast; and is it not generally done?

What else can we call occasions that sanction, and in common politeness, demand of every individual to drink two or three bottles of wine? Members of temperance societies are called slaves by the lovers of drinking; we return them the epithet in the words of Cowper:—

"He is the freeman whom the truth makes free,
And all are slaves besides."

It is the intention of the Executive Committee to provide subscription lists to be taken round during this month, in aid of the funds of society.

Those members of the old society who have not yet joined the new, are requested to call at the office of the Secretary to sign the pledges.

PROGRESS OF
The Temperance Reform.

LOWER CANADA.

MONTREAL.—The Montreal society for the promotion of temperance numbers at present 149 members, 112 of whom have signed the total abstinence pledge; and 37 that excluding from ardent spirits only. The number of members connected with the former societies must number at least 500, so that many have yet to come forward.

The subscriptions raised among a few individuals, amount already to £117 5s.—Two thousand Eighth Reports of the American Temperance Society, have been received from the New York State Society in addition to those formerly noticed by advertisement, most of which have been forwarded to the Eastern Townships.—The Executive Committee have sent an order for 10,000 copies of the same document, for the purpose of placing one in each family in the province speaking the English language.

Extracts from the report of the Rev. Mr. McKilligan, Agent for the Canada Home Missionary Society, dated Nov. 17, 1835.

In New Glasgow there is a Sabbath School, which is doing good, and a temperance society, the members of which abstain from all intoxicating drinks. They have found by a very unpleasant experience that no other plan would answer; for by means of wine (so called) and beer, Satan often succeeded in effecting a reconciliation between many and their old enemies rum, whiskey, &c. And this evil has not been confined to New Glasgow.—The society numbered about 70 when I left the place: they seem pleased with the plan, and will, I hope, prove steadfast, and be a blessing to the present generation, and in a greater degree to the next. There is also a temperance society in Paisley, but they have not yet excluded wine, although I think they do not drink it. The good people in Wesleyville are, as yet, in this respect, behind their methodist brethren; but I hope they will soon understand their duty in this matter. In Mascouch there is a society, or several there belong to one at Terrebonne. While I am on this subject I may mention, that I have succeeded in getting seven or eight Temperance Societies formed in various places, and in each of these places some promising attention to the Gospel appears; in most of them real good has been done in the conversion of sinners; and I do not know of any good being done in places where none joined this good cause.

UPPER CANADA.

For the Christian Guardian.

OXFORD AND HOWARD RIDGE-ROAD TEMPERANCE SOCIETY.

Mr. EDITOR,—We rejoice at the happy effect the perusal of your inestimable paper has produced upon a number of people in this vicinity in respect to temperance. Some three or four years ago there was a prosperous and flourishing temperance society instituted in this place, which promised fair to be a permanent blessing to this part of the country; but, lamentable to tell, "like the sow that was washed and returned to her wallowing in the mire," it was not long before many members receded from their engagements, and the society degenerated until it became extinct.—But, observing in the Guardian of the 5th ult., that the Streetsville Temperance Society had lately emerged from a like lethargic state, the circumstance excited a spirit of emulation, or at least imitation, in several of the more considerate of our late members, who viewed with horror and regret, the contrast of their present condition to that of their former; they therefore convoked a number of the inhabitants, who assembled on the 16th ultimo. The Rev. John Messimore, who was requested to attend, delivered an appropriate and very pathetic discourse on the insidious gradations by which *temperate drinkers* are often reduced to the abject and beastly state of inebriation. The effect it produced on the audience exceeded our most sanguine expectations. A Constitution was drawn up on the principle of *total abstinence*, to which fifty-five subscribed their names. The following individuals comprise the Officers and Committee of the society, viz:—

CHRISTOPHER WEBB, *President*.AMOS SIMKINS, *Vice President*.THOMAS SKAINE, *Treasurer*.JOHN BURGESS, *Secretary*.

Committee.—Edward Wilson, Henry Dobbyn, Joseph Goslin, John Goslin, John Skaine, Thomas Rustin, and John Hatch.

The regular meetings of the Society will be monthly, quarterly, and annually.

JOHN BURGESS, *Secy.*

A letter received from an extensive mercantile house in the Western District, U.C. says—"On mature deliberation, we have come to the conclusion that it will be best to give up selling liquors, and turn the capital invested in that trade into some other branch of business." This same house used to buy whiskey by the 100 bbls, and other liquors in proportion.

The same letter states that the principal lines of schooners and steamboats on

the American side of Lake Erie, are now conducted on temperance principles; and that the owners find their account in doing so, the trips being quicker and less expensive, and accidents and wrecks much less frequent. It suggests also the propriety of conducting the business on our side in the same manner.

NOVA SCOTIA.

The Halifax Temperance Recorder contains an interesting account of a general convention held there on the 14th October last, in the building devoted to the meeting of the Assembly; the Solicitor General in the chair.

The delegates besides the Committee of the Halifax society were twenty-three.—Resolutions were moved expressing gratitude to God for the progress of Temperance societies through the world; calling for renewed exertions from members; impressing on them the duty of attending the meetings of their societies; recommending exertions to obtain the aid of ministers of the Gospel, magistrates and others possessed of authority; enjoining temperance societies to exhibit the true nature of importations of ardent spirit; & solemnly calling upon all to consider the cause advocated.

The reports of the different societies concurred in regret that licences for the sale of spirituous liquors should have been granted by the Executive in cases where grand juries and sessions of the peace had refused them.

Several societies recommended abstinence from all intoxicating liquors.

The following extracts from the report are given entire:—

"It would appear from statements which have been transmitted to the Secretary of the Convention, combined with other means of information, that there are upwards of 120 societies in the province, together with Cape Breton and Prince Edward Island; embracing in all upwards of 20,000 members. The statements alluded to, have been received from about 60 societies which are composed of 10,855 members, of which 3528 have been added during the year ending on the 26th February last; and upon this principle your committee estimate, the entire increase throughout the province at 6000 members during the last year.

Your Committee have also much pleasure in bringing to the notice of the Convention, the circumstance of the great decrease in the importation and consumption of ardent spirits, in the various sections of the Province, to which the returns of the societies refer; and some opinion may be formed of the extent to which the reduc-

tion has been carried, from the circumstance of its being stated, that in the county of Shelburne where formerly 150 puncheons of rum were consumed annually, there are now but 15 imported; and in other places your committee are happy to learn, that similar gratifying alterations have ensued since the introduction of the temperance cause.

"The resolution and pledge attached, read by Mr. Shaw, recommending total abstinence from intoxicating drinks, was discussed at great length; when the Rev. Mr. Bill moved the following as an amendment: "Resolved, That as the Wines imported into and manufactured in this province, are found to contain a very large proportion of Alcohol, and as their habitual use by temperance members has an injurious effect upon the temperance reformation; the convention recommend to the societies connected with it to take the subject into consideration, and as soon as they may deem it practicable, to adopt the principle of total abstinence from them as a common beverage." Secended by Mr. Ward; and after some conversation, Mr. Shaw consented to withdraw his resolution and pledge, and Mr. Bill's amendment was passed unanimously."

CONVENTION AT ANNAPOLIS.

At a meeting of delegates for the western part of the province of Nova Scotia, held at the Annapolis Academy, on Wednesday, the 23d Sept., 1835, the following gentlemen were present, viz:—

Rev. Edwin Gilpin, Chairman; A. Henderson, Secretary.

Mr. Ward, Woolfville & Horton Branch.

— C. H. Dimock, Newport & Rawdon.

Messrs. Whitman and Langille, Lunenburg.

Messrs. Chase, Porter and Bishop, 1st Cornwallis.

Rev. Mr. Chipman, 2d Cornwallis,

Rev. Mr. Bill, Wm Holland, and Ambrose Dodge, Nictaux.

Rev. George Millar, Bridgetown.

Mr. Whitman, Liverpool.

Rev. Mr. Smithson, Richard Mott, and Joseph Shaw, Granville.

Messrs. B. Phinney, and Wesley Poole, Wilmot.

Wm. Taylor, Esq., Digby.

Rev. Mr. Cogswell, Lower Granville.

Rev. Mr. Sanders, Israel Rice, and Aaron Potter, Bear River.

The following gentlemen, from different parts of the province, were admitted to seats among the delegates.—Rev. Mr. Cunningham, Mr. S. Mills, Mr. Leggett, Mr. Halfyard, Mr. Jesse Wheelock, Mr.

Holdsworth, James Hall, Esq., Mr. James Rice.

1st, It was resolved that the regulations adopted by the British and Foreign Temperance Society be adopted by this Convention.

2d, It was resolved that the thanks of this convention are due to Almighty God, for the benefits resulting from the increase of temperance.

3d, It was resolved that the different societies be recommended to use increased endeavours to promote temperance, by holding frequent meetings and especially in those places which are least under the influence of temperance principles, and also by the dissemination of temperance newspapers, tracts, &c. &c.

4th, It was resolved that this convention recommend to all societies throughout Nova Scotia, to adopt the system of total abstinence from all intoxicating liquors.

5th, It was resolved that it be recommended to the societies throughout the province, to petition the Legislature as early as possible, relative to the issuing of licences.

6th, It was resolved that it be recommended to the societies to form a fund for the procuring of and diffusion of temperance tracts.

7th, It was resolved that in our opinion, the vending of ardent spirits in a community, is particularly calculated to impoverish the inhabitants, to corrupt the morals of the rising generation, to prostrate every high and noble feeling of the mind; and that it ought to be immediately abandoned.

8th, It was resolved that it is a matter of great joy, that our cause enlists the feelings and unites the exertions of persons of sects and parties; and that it is important we keep steadily in view that the promotion of temperance is the sole object of temperance societies, and that to the accomplishment of this object all our efforts should be invariably and perseveringly directed.

9th, It was resolved that temperance societies and the friends of temperance, be requested in accordance with the recommendation of the American Temperance Society, to observe the last Tuesday in February as a day of simultaneous meetings throughout the province.

UNITED STATES.

MEETING IN BUFFALO.

At the annual meeting of the N. Y. State Temperance society, an address to the people of the United States was adopted which urges the general adoption of the

pledge of total abstinence from all intoxicating drinks, as the only method of advancing the temperance cause, of effecting any extensive or permanent reform, or even retaining the ground it has already won.

Utica, N. Y., with 10,000 inhabitants, grants not one license to sell ardent spirits.

The N. Y. Board of Underwriters have subscribed D.1250 to supply 100,000 copies of the Temperance Almanac for 1836, for seamen.

Temperance in Pennsylvania.—The "good cause" is said to be rapidly advancing in this State. There are 500 temperance societies, embracing about 70,000 members.

Rail Roads and Temperance.—The rail roads from this city to Providence, Lowell and Worcester, have been completed without the use of spirituous liquors. The men employed on the road, to manage the engines and cars, are cold water men.—*Boston Temp. Journal.*

At a meeting of the Berkshire County Association of *Congregational Ministers*, held in June last, the subject of Temperance was discussed; the result of an animated discussion was the passage of the following vote:—Resolved *unanimously*, "That we cordially approve of the pledge proposed by the Executive Committee of the N. Y. State Temperance Society, and cheerfully forward our names, agreeable to their request, *pledging ourselves to total abstinence from all intoxicating drinks.*" This declaration was signed by 22 ministers present.

It is gratifying to the friends of temperance to witness the increase of hotels in various parts of New England, excluding ardent spirits. We hope they will keep multiplying, until a traveller on stopping for the night, need no longer fear encountering in that den of evil spirits, called a bar room, the bloated victim of intemperance, receiving from the obsequious landlord another glass of alcohol, or be incommoded with the vile effluvia of the liquid poison. A temperance house must be a quiet house. It cannot be otherwise—for almost all the noise, brawling, profanity, and disgusting conversation, which are so often met with at taverns, has its origin in ardent spirit.

In the town of New Bedford, out of 216 ships that sail from that port on whaling

voyages of from two to three and a half years each, *one hundred and eighty-six* take no alcohol, many of them not even as a medicine.

The grand jury in Philadelphia, have ascertained that dram shops are a *nuisance* to the community, and that the great number in that city encourage intemperance, idleness, riots, assaults and battery, and bring about ruin and distress, poverty, pauperism and death. When such evils exist it is well to look for a remedy therefor.

GREAT BRITAIN.

England and Wales.—The British and Foreign Temperance Herald for July, contains the reports from Auxiliaries. The total number of members is now 119,209. Of these 30,990 are in Lancashire, 13,617 in Yorkshire, 11,148 in Cornwall; 55,755 in the three counties where tee-totalism prevails, and 63,454 in the remaining thirty-nine counties and the principality of Wales. The county of Middlesex, where London is situated, and where the British and Foreign temperance society has been established for more than four years, has but 7552 members. These facts speak in favor of the total system.

Value of Temperance Societies.—The number of drunkards in London have decreased by the efforts of temperance societies, to nearly one half of what they were, the past year—as is shown by the police reports.

FRANCE.

THE PARISIANS VS. TEMPERANCE.

The quantity of wine and brandy consumed in Paris, in the course of the year, is truly astonishing. The average quantity to every man, woman and child, is said to equal 125 bottles of wine and 14 bottles of brandy! beside what is drank outside the walls in the tippling shops. The number of persons drowned annually is nearly 310—one half of which are suicides; 25,902 drunkards were committed to prison last year, 10,190 of which were women.

The blessed cause of temperance, alone, can wipe away such a stain from the character of the inhabitants of the French metropolis. May God in his goodness, hasten the approach of that day when such evils may be materially lessened, if not entirely removed.

Selected Articles.

THE TEMPERANCE PLEDGE.

We often hear of a series of objections made against signing the pledge, which if they are in the least plausible, are more than counterbalanced by the benefits that have resulted in a promise to eschew forever all kinds of alcoholic drink. One objection is, that if they cannot with their own free will desist from the use of ardent spirits, they will never sign a pledge. They imagine that there is something arbitrary in the very act. Many individuals are of such wayward dispositions, that while fully conscious of the evils of intemperance, they cannot bring their minds to the proper equilibrium to avoid it. They will go so far, as to promise within themselves, that after another glass, or some future day, they will throw the cup from their lips; but the matter is again easily compromised, and the sin of intoxication creeps slowly but surely upon them. We once heard in a Temperance Address, a variety of instances, of the good effects of pledges. A young man, who had formerly been addicted to intemperate habits, was prevailed upon to sign the temperance articles; the consequence was a total reformation. He was a great favorite among his friends, and was one day invited to a pleasure party; the young man accepted the invitation—his friends drank repeatedly, and pledged each other in bumpers of brandy, but he refrained. At length they noticed him and insisted upon his partaking with them of the social glass according to his former practice. This he peremptorily declined. They inquired the reasons, and he stated, "that he belonged to a temperance society and could not drink." We have heard a number of instances of self denial like the above, in cases where promises have had such an influence upon the mind, as to cause a total eradication of intemperance, in those who would, under common circumstances, have eventually sunk beneath its grasp.—*Boston Temp. Journal.*

TAVERN-KEEPER'S ADVERTISEMENT.

The subscriber takes this method to inform the public, and especially his old and tried customers, that he continues the trade of making drunkards, paupers and felons, at his well known stand, on the most reasonable terms and at the shortest notice. He may be found in his shop at all hours, whether by day or by night—Sundays not excepted—where he keeps constantly on hand as good an assortment of diseases as can be found anywhere, whether in town or country—such, for instance, as consumption, palsy, apoplexy,

delirium tremens and fevers of all kinds, in their most active and putrid stages, together with many others too numerous to mention in this advertisement. Without any disparagement to his respectable neighbours in the same line, he is confident that no one of them deals in more genuine and effectual poisons than are kept at his bar, or can boast of destroying more lives, or breaking more hearts, or beggaring more families. As some evil minded persons have of late slandered his character, and taken various methods to injure his business, he thinks it due to his own reputation, to assure a candid public that he is engaged in no contraband traffic; but is ready, at all times, to show his licence from the high authorities of the state, to maim, wound and kill just as many native and naturalised citizens as the public good requires. And he earnestly implores those who have suffered their minds to be prejudiced against him, to call and judge for themselves, especially on Sundays, and late in the morning, every night of the week.

N.B. The most satisfactory references may be had at the *alms house, the state's prison, potter's field and the gallows.*

Dr. Heberden, one of the most eminent physicians of the 18th century, says:—"Wine or spirits, mixed with water, have gradually led on several to be sots, and have ruined many constitutions."

Prof. Cullen, probably the most celebrated physician of the last century, has the following in his first lines of the practice of physic:—"The use of intoxicating liquors at meals gives rise to gout, apoplexy, dyspepsia, liver disease, &c."

Sir Charles Scudamore, the best writer on gout and rheumatism, whose works we possess, says:—"The use of raw spirits destroys the appetite, weakens the tone of the stomach in a permanent manner, and leads to diseases of structure. Wine contains so much more of alcohol in a given bulk than malt liquors possess, that it is probably from this cause it proves so active an agent in introducing the gout."

The American Hippocrates, Dr. Rush, says:—"The effects of wine, like tyranny in a well-formed government, are felt first in the extremities—while ardent spirits, like a bold invader, seizes at once upon the vitals of the constitution."

Dr. Cheyne says:—"The daily use of wine or spirits will lead a man of a certain age or constitution to apoplexy, as certainly as habitual intoxication."

Excuses for getting drunk—The following are the various excuses which, it is

stated in a late English paper, are made at the different police-offices in London, for being drunk in the streets. Many of the excuses are made indiscriminately by both males and females:

"Met a friend—met my mother—met my sister—have been wounded in the head—had a child die—in very great distress—out of work—broke my leg in his Majesty's service—very old—an old sailor—an old soldier—been out of place a long time—just recovered from a fit of illness—been looking for work—had a little business to transact with a friend—just come out of prison, and very little liquor takes effect on me—had my brother transported—my mother died—burnt out—very hungry—had a quarrel with my wife—don't know any thing about it—just apprenticed a child—buried my wife—married the day before—been to a christening—been to a funeral—in short, it would appear from the statements made, that there is not a single occurrence in life but is considered as an excuse for getting drunk."

How is Wine made?—At the recent meeting of the N. Y. State Temperance Society, Rev. Mr. Wright of Boston, and Dr. Lee of New York, made the following statements with regard to the manufacture of wine.

There is not probably a drop of the juice of the grape in the wines manufactured in Boston and New York, they being composed of cider, molasses, brandy, sugar of lead, gum arabic, &c. The port wines are made from the light red wines, in which an astringent bark is put to give a peculiar flavor. Extract of logwood to make a deeper red color—brandy and honey to give it more body. The white wine is made from cider and other materials, and in order to carry out the deception, the casks are marked to imitate those of the custom house.—*Rev. Mr. Wright.*

Large quantities of fictitious wines are made and sold which do not contain one drop of the juice of the grape. Such have been most of the port wines used in this country for the last few years. It is made in various ways; sometimes out of cider, logwood, sugar of lead, water, &c. This is a very dangerous compound, and I have known instances where the drinking of these deleterious mixtures had proved fatal.

Champagne is now made extensively out of cider by extracting its color, adding a little sugar, and impregnating it with carbonic acid gas. A friend of mine sold a receipt for this very purpose for D. 100, out of which a fortune has been realised during the last two years. An extensive manufactory of Champagne now exists in New Jersey, where the baskets, labels, corks, brands, and every thing are imitated so as to pass with the best judges for genuine Sillery.—*Dr. Lee.*

Poetry.

FILL UP THE GLASS.

Fill up the cup, the bowl the glass,
With wine and spirits high,
And we will drink, while round the pass,
To—vice and misery!

Push quickly round the draught again,
And drink the goblet low;
And drink, in revelry's swelling strain,
To—reason's overthrow!

Push round push round, in quickest time—
The lowest drop be spent
In one loud round,—of guilt and crime,
A crime's just punishment!

Fill full again!—fill! to the brim;
To—loss of honest fame!
Quaff—deeper quaff while now we drink—
Our wives, and children's shame!

Push round and round with loudest cheers,
Of mirth and revelry—
We drink to—woman's sighs and tears,
And children's poverty!

Once more! while power shall yet remain,
E'en with its latest breath,
Drink! to ourselves—disease and pain,
And infancy and death!

American Paper.

Miscellaneous.

SPIRITS AND BEER IN GREAT BRITAIN.

In the following statement of the incredible quantity of spirits consumed in Great Britain, it is to be regretted we have no data of any diminution having been effected by the efforts of temperance associations:

Spirits.—25,216,272 gallons have been distilled in the United Kingdom in the year 1834. The return for England is 4,652,848 gallons; Scotland, 9,193,091; Ireland, 23,216,272. The amount of duty stands thus: England, £2,866,612 17s 6d; Scotland, £1,350,318 6s; Ireland, £1,007,507 3s 4d, giving a total of upwards of five millions sterling.

Brewers.—From an account moved for by Mr. Arderman Wood, and now printed, we learn that in England there are 1907 brewers, 55,207 publicans, 33,354 persons licensed to sell beer, 24,483 publicans who brew their own beer, and 14,698 persons licensed to sell, who also brew their own beer. Of malt, the number of bushels used by the brewers in the year 1834, was 15,837,400; by the brewing publicans, 9,373,906; by the licensed beer sellers, 3,734,288.

In Scotland there are only 217 brewers who consumed last year 997,771 bushels of malt; that used by the licensed victual-

lers there (of whom there are 17,230) is 141,830.

Ireland numbers 240 brewers, whose consumption was in 1834, 2,055,326. No return respecting publicans appears.

From the above numbers result this—total, taking the whole United Kingdom into the account, 2364 brewers, 70,466 publicans, and 35,354 persons licensed for the general sale of beer; who altogether used 32,139,750 bushels of malt in 1834.

The same account gives us 71,418 as the number of barrels exported in 1834, on which a drawback of £17,854 10s was allowed.—*London paper.*

Moderation.—A gentleman advertised for a coachman; three persons applied, and were admitted into the parlor. The road leading to the hall went near to a dangerous precipice. "How near the edge of this precipice can you drive me, without any danger of an upset," inquired the gentleman of the first applicant. "Within a hair's breadth," answered the man. "And how near could you drive me," said the gentleman to the second. "Within a hand's breadth" was the reply. The third man had gathered up his hat and was leaving the room, supposing he had no chance of competing with either of these two. "Stop, stop," said the gentleman, "let us hear what you have got to say." "Why, Sir, I cannot compete with either of these; if I were to drive you, I would keep as far off as I possibly could." "You are the man for me," said the gentleman, and engaged him immediately. The moral is plain. The moderation man goes as near as he dare, and is frequently upset; the tee-totaller keeps as far off as he can, and is always safe.

Cure for Drunkenness.—A man in Maryland, notoriously addicted to this vice, hearing an uproar in his kitchen one evening, had the curiosity to step, without noise to the door, to know what was the matter, when he beheld his servants indulging in the most unbounded roar of laughter at a couple of his negro boys, who were mimicking himself, in his drunken fits; showing how he reeled and staggered; how he looked and nodded, and hiccupped and tumbled. The picture which these children of nature, drew of him, and which had filled the rest with so much merriment, struck him so forcibly, that he became a perfectly sober man, to the unspeakable joy of his wife and children.—*Anatomy of Drunkenness.*

Advantage of drinking Water.—It is a

great mistake to think that beer is necessary for a hard working man. At the time I write, there are a set of men employed in draining, by task work, in Richmond Park, who are patterns to the English labourers. Hard as they work from morning to night, and in all weathers, they seldom drink any beer. They boil a large kettle of coffee in their little bivouac in the park and drink it hot at their meals. This costs them but little; but they do as hard a day's work upon it as any labourers in England, and have continued to do so for three years past, under all the disadvantages arising from wet and cold to which a drainer is subject. A proof of this may be found in Captain Ross's recent voyage to the Arctic regions. He says, that on a journey attended with great difficulty and hardship, he was the only one of the party whose eyes were not inflamed, and he was the only one who did not drink grog. He was also the oldest person amongst them; and, for the same reason, he bore fatigue better than any of them. He adds, that he who will make the experiment on two equal boats' crews, rowing in a heavy sea, will soon be convinced that the water drinkers will far outdo the others. No better testimony to this is required than the experience of the men who work at the iron-foundries. This is the hardest work which falls to man to do; and so well do the labourers in this department know that they cannot perform it if they drink even beer, that their sole beverage during all the hours of this hot and heavy labour is water.—*Jesse's Gleanings.*

Notices.

TO CORRESPONDENTS.

The Rev. T. C. Wilson is informed the copies for Perth were all sent, but partly under different covers.

The indisposition of the Editor, it is hoped, will plead excuse for any mistakes in this respect in the last and present delivery, and for unacknowledged communications.

THE CANADA TEMPERANCE ADVOCATE is published monthly, under the superintendance of the Executive Committee of the Montreal Society for the promotion of Temperance, and issued from Mr. WM GREIG'S General Book and Stationary Depot, No. 197, St. Paul Street; to whom all communications are to be addressed, *post-paid.*

Price to Subscribers, 5s. per annum, *in advance*; and when sent by mail, 6s. 3d., postage included.