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THE  
**Canada Temperance Advocate.**

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

No. 1.

MONTREAL, MAY, 1837.

VOL. III.

[WHEN GRATIS PLEASE CIRCULATE.]



*The Committee have resolved to embellish the future numbers of the ADVOCATE with a wood cut. This one, which is copied from an English paper, contains an excellent lecture on totalism. It is intended to show that the old pledge was originally inefficient—that the new one is irresistible, and that the old one is now in the way.*

**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.—*Macnigh's Translation.*

MONTREAL, MAY, 1837.

**TOTAL ABSTINENCE.**—This Journal is henceforward to be devoted exclusively to the advocacy of *Total Abstinence*: that is, abstinence from every thing, as a beverage, which can produce intoxication. This will not, however, occasion any change in the tone of this Journal, nor in the nature of the articles admitted into

its pages; for although not avowedly conducted on this principle, yet we have hitherto advocated no other. We are convinced that this is the only principle on which the Temperance Reformation can be carried farther, and the great object realized, which it is intended to accomplish—bringing the world back to sobriety.

As a vast majority of the members of Temperance Societies in Upper and Lower Canada have already adopted the principle, it is unnecessary, we presume, to attempt to defend it at this time, or justify the Committee, by which this periodical is issued, in abandoning the partial pledge, and assuming the higher ground of total abstinence. Yet if there be any who hesitate, either regarding the lawfulness or the expediency of this measure, we crave the liberty of presenting to them the following brief considerations.

There are few, we presume, who will venture to call in question the *lawfulness* of total abstinence. We can relinquish the use of any thing whatever, if we are pleased to do so, and whenever we are pleased to do so. And whenever it becomes evident that the disuse

of any article of food or of drink will be a mean of doing good to ourselves or others, it is then our *duty* to renounce it; and the greater that good, the duty is the more imperative; at least, the more aggravated is the guilt we contract by neglecting it.

When the Apostle Paul enjoins abstinence as a means of preventing sin, *wine* is the only species of drink mentioned by him. It led many a "brother" to "stumble," and therefore "it was good" not to use it. Let it be remembered that wine was not forbidden by the law of Moses; so that there could be no offence of conscience in using it, as is evident was the case in using "flesh" prohibited by that law. The ground of the Apostle's injunction, therefore, is not to be found in ceremonial usages; and as there is no other alternative, we are driven to the necessity of seeking it in the nature of wine itself. *It possessed intoxicating qualities.* It led a brother into sin by producing intoxication. This is the reason why Christians are commanded to abstain from it; and as all drinks that possess intoxicating qualities will lead to the same results, the rule of the Apostle must be applied to them also.

Should any person object that total abstinence conveys a tacit censure of the example of the Saviour, as recorded in the account given by the Evangelist John of the marriage at Cana, we reply that the Apostle knew more respecting that example than we do, and had greater reverence for it; yet, with that example before his eyes, he abstained from wine himself, and commanded Christians to abstain likewise. The objection does not lie against us, but the Apostle.

On the expediency of total abstinence, we merely observe, that *partial abstinence will not reform the drunkard*, as is proved by a multitude of facts which it is unnecessary to mention here; and that *partial abstinence will not keep those temperate who are temperate*; for a desire for intoxicating drinks is generated by wine, and beer, as well as spirituous liquors. But if the old pledge will neither cure the drunkard, nor preserve the temperate, we submit if expediency does not demand the adoption of the higher.

In conclusion, we beg to assure those who abide by the old pledge, that we do not consider them as opponents; and we hope they do not imagine we shall treat them as such. We know from experience that a person may be zealous and sincere in the cause of Temperance, and disapprove at the same time of *tee-totalism*. In that case, a little further experience is sure to change his mind. To those, therefore, who may be inclined to oppose us on this ground, we would only say—Continue

to urge the cause of Temperance with increasing interest and zeal, and unanimity will soon exist between us.

—  
**FORCE OF TRUTH.**—We are happy to hear that a grocer in St. Paul Street has relinquished the trade in ardent spirits, believing that, as that article is demoralising the public, no person can promote the traffic in it and be guiltless. We sincerely hope that others will be induced to do so, from the same motives. The vendors of that article need not be told, that it is producing the most deplorable effects upon society; and these effects do not terminate with the present life, but extend throughout the eternity which succeeds. Can any person make himself an accomplice in producing these effects, either directly or indirectly, and yet remain innocent? *There is a time coming when the conduct of men shall be tried, not according to the false views that interest, or custom or prejudice may lead us to form of it now, but according to the standard of impartial and immutable truth; and we shall then find ourselves unable to employ the perverted reasonings by which we endeavour to excuse, or palliate, or defend ourselves before our fellow-men.* Does each person, engaged in the traffic, know how many he has been the means of leading to the drunkard's guilt, and the drunkard's doom? And will it be a sufficient apology, in presence of the Judge of the whole earth, to say, *It was my trade, which public opinion sanctioned; or, These men asked me, and I only gave them to drink?*

—  
 We propose to give, in our next number, a short review of the controversies that have arisen in Montreal, during the past winter, on the question of *Temperance*, and to take some notice of Mr. M'Ginn's letters. In the meantime our friends will be happy to learn, that the cause was never more prosperous.

## CORRESPONDENCE.

### DRUNKENNESS AN INCURABLE DISEASE.

SIR,—It is melancholy to see the extent to which men brutify and debase themselves with drinking. Many of the labourers on our market, and some of the frequenters of our News-Room, emit that stifling and disgusting odour which bespeak the whole frame saturated and corrupted with alcohol. For such men there is scarcely any hope but death. They have sinned so deeply against their own nature, they have violated the organic laws so extensively, that cure is next to impossible; and death kindly steps in to close the scene of suffering and degradation. The most painful characteristic of death by drunkenness, is the lingering and prolong-

ed torture. Drinking does not attack any vital organ decisively, but it pervades and poisons every fibre of the body. It debilitates and gradually destroys all the powers and faculties of the frame; and as the mind is intimately connected with the brain, and the brain suffers as much or more from alcohol than any other part of the body, it follows that the mind becomes weakened and enervated as well as the body; so that the power of resisting the suicidal temptation to drink is diminished by every new dose of the poison. The pangs and sufferings, mental and bodily, of those who die this fearful death, are too horrible to dwell upon. The gnawing in their stomach may well be likened to the worm that never dies. It rouses them from their troubled and feverish sleep, to watch the nearest poison shop, till its lucre-loving master opens his door to receive the price of blood. Then you may see the lost—the infatuated victim seize the glass with trembling hands, and drain its contents to the dregs; willing to barter health, prosperity, good name, friends, nay, his own soul, for that poison. But these details, as I said before, are too horrible; suffice it to say, that one whom I once knew, who reformed and who afterwards died a lingering and painful death—the probable consequence of former excesses—often said, when in the midst of excruciating agony, that he would far rather endure his present disease, than go back to the feelings and sensations which he had when he was drinking; and when the world thought him healthy, strong, and jovial. “Now,” he added, “when the pain mitigates a little, I can think and speak like a rational being, and am comparatively happy. How different from the time when I was literally forced by the craving in my stomach to drink every hour, or half hour, yet without being satisfied.” “Drunkenness,” he continued, “is the most dreadful of diseases, and if life be spared to me I shall employ the future to give the public the benefit of my experience; and to inculcate Total Abstinence, which is the only remedy for the evil.” “I know,” said he, “from my own experience, and from the persons I used to meet in the taverns, that drunkenness is far more universal, and is making more dreadful ravages, than is commonly supposed; and I trust the labours of the Temperance Society will not cease till the world be purified from this monstrous evil, this fell destroyer of man’s comfort, happiness, and life.”

I have said, that there was no remedy but death for those who had sapped and impaired all their senses, organs, and faculties, by the use of the insidious poison alcohol: and it is perhaps wisely ordered, that the desire for the poison becomes so strong in this state of body, that it cannot be resisted; and the patient is mercifully urged by the laws of that nature which he has so fearfully outraged, to drink himself to death as quickly as he can. But I wish to inculcate upon moderate drinkers, that the work of impairing and debilitating all their bodily and mental faculties is begun; that every glass they take does its own share of the work; and that just in proportion to the quantity they drink, will be the injury they do to their constitutions. Every drop of alcohol, whether pure or mixed, that they take into their stomach, is as much an infringement of the laws of health and self-preservation—in a word, of the organic laws fixed by the Creator—as it would be for a man to take a knife and cut himself; to be sure he might say, as the drinkers say, “Oh, I never cut myself deep’y, I cut in moderation,” and so on; but this would not palliate the absurdity of cutting himself at all.

Cutting, in one respect, would have the advantage over drinking, because men would not be likely to grow fond of it, and whenever the absurdity of the practice was demonstrated, they would leave

it off; but it is not so with drinking, which men become fond of precisely in proportion to the injury which it inflicts upon them.

April 29.

A.

#### EXTRACTS FROM THE JOURNAL OF THE AGENT.

February 11.—As I was visiting this evening I called where there was a young man lying sick; while I was conversing with the family, a man came into the house, whom they had employed to work by the day. The people told me he was an excessive drinker. I went to speak to him on the subject. He told me he left Ireland in 1830, and came to this country. He left his wife and family, and intended, when he earned some money, to return to Ireland and bring them out here. He saved in six years 370 dollars. Last November he collected all his money and intended to start for Ireland. When he had got all things ready, he went to see some of his acquaintances the night before he intended to leave Montreal. He was invited to his glass, which he agreed to (though not in the habit of drinking to excess before.) His acquaintance finding he had the money with him, invited him to sleep with him as it was the last night; he consented, and in the night his companion arose, took all his money, and cleared out, and has never been detected since. The poor man, finding he was deceived and deprived of his money, has been, since that time, partly insane, and all the money he can earn now he spends in the grog shop. I entreated him to abandon that course, and to join himself to some religious society, and endeavour to lay up his treasure where thieves cannot break through and steal.

February 22.—This day I called in to see a man who has recently joined the Temperance Society—he was not at home, but his wife received my visit with the greatest pleasure, and said she was happy to see any of the members of the Temperance Society; for, said she, I never had a day’s contentment since I came to Montreal till after my husband joined the Society; she also requested me to repeat my visit and bring the book with me, and she would join the Society too: she said the time which her husband usually spent at the glass, is now appropriated to reading and perusing good books.

February 23.—This day I have visited the family which I visited yesterday, and mentioned on the preceding note. I found Mr. — at home; he says he is well pleased with his new engagements, and is determined to abide by his resolutions, for he sees more evil in drinking ardent spirits than ever he did before, and experiences more of the happy effects of abstaining from it than ever he did before. His wife joined the Society too; now they are joined in their determination neither to touch, taste, nor handle the unclean thing.

March 8.—I have been visiting some of the members of the Temperance Society today; one man told me that before he joined the Society, he felt it his duty to join it, but he was afraid to do so, for he thought he would be more tempted to drink after joining than before. But the conviction of the evil of drinking ardent spirits so increased, that at last he joined the Society, and now, he says, he has less temptation from the enemy of souls and his emissaries than he had before, and feels a sacred pleasure in his new engagements.

Another man states that for years past his house never was without ardent spirits, principally to treat friends when they would call; and he and his family took their glass in moderation. A while ago they were intreated to join the Temperance Society—they did so, and now he says in the year previous to his joining the Society, he laid out about twenty pounds on ardent spirits; but since neither he nor his family tastes it, nor gives it to any person, the money he formerly spent on ardent spirits makes them all comfortable, and he has even a little to spare to support religious institutions.

## SELECTED ARTICLES.

## VISIT TO AN INDIAN WIGWAM.

*From the Christian Reporter and Temperance Advocate.*

In the winter of 1832, I was led to walk from the Indian establishment of Cold Water, to the Sault St. Marie, a distance of nearly 400 miles. The Lake was well frozen, and the ice moderately covered with snow. With the assistance of snow shoes, we were enabled to travel a distance of fifty miles in a day; but were tempted to linger among the thousand isles of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the Lake. With this view, I made a point of visiting every wigwam that we approached, and could detail many distressing pictures of extreme misery. Hunger, filth, and ignorance, with an entire absence of all knowledge of a Supreme Being, here reign triumphant. Near the close of a long and fatiguing day, my Indian guide came on the recent tract of a single Indian, and anxious to please me, pursued it to the head of a very deep bay. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about 100 yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smallest inland Lakes, we came to a wigwam; the smoke from which showed us that it was occupied, the path for a considerable distance was lined on both sides by billets of firewood; and a blanket, cleaner than usual, suspended before the entrance, gave me at the very first, a favourable impression of the inmates. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only—a young man and his wife. We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the interior. A covering of fresh branches of young hemlock was neatly spread all around. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good clean mats were spread for myself and my guide—my own being opposite the entrance, and my guide occupying the remaining side of the wigwam. Three dogs, well conditioned and of a large breed, lay before the fire. At the back of the wife, I saw near the door a tin can full of water, with a small tin cup; next to it, a mat bag filled with tin dishes and wooden spoons of Indian manufacture; above that were several portions of female dress, ornamented leggings, two shawls, &c.: a small bag and chest were behind her on the ground. At the back of the Indian were suspended two spear-heads of three prongs each, an American rifle, and English fowling-piece, and an Indian chief piece, with shot and bullet pouches, and two powder horns, there were also a highly ornamented capouchin and a pair of new blanket leggings. The corner was occupied by a small red painted

chest; a mococh of sugar was placed in the corner on my right hand, and a barrel of flour half empty, and between that and the door were hanging three large salmon-trout, and several pieces of dried deer flesh. In the centre, as usual, we had a bright blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blanket when we entered. We had scarcely time to remove our leggings and change our moccasins, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short space by soup made of deer flesh and Indian corn, and our repast terminated with hot cakes baked in the ashes, in addition to the tea supplied from my own stores. Before daylight, on the following morning, we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us; and, to my surprise, the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent. It appeared to combine the manliness and humility, which we would naturally expect to find in an address spoken from the heart. On taking our departure I tried to scan the countenance of our host, and I could not mistake the marks of unfeigned pleasure at having exercised the feelings of hospitality, mixed with a little pride in the display of the riches of his wigwam. You may be sure I did not omit the opportunity of diving into the secret of all his comfort and prosperity. It could not escape observation, that here was real civilization, and I anxiously sought for some explanation of the difference between the habits of this Indian and his neighbours. The story was soon told. He had been brought up at the British settlement on Drummond Island, where, when a child, he had in frequent conversations, but in no studied form, heard the principles of the Christian religion explained, and he had been told to observe the Sabbath, and pray to the Almighty. Industry and prudence had been frequently enjoined; and, above all things, an abhorrence of ardent spirit. Under the influence of this wholesome advice, his hunting, fishing, and sugar-making, had succeeded to such an extent, as to provide him with every necessary, and many luxuries. He already had abundance, and still retained some few skins, which he hoped during the winter to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and additional clothing for himself and his wife. Further explanation was unnecessary; and the wearisomeness of this day's journey was pleasingly beguiled by reflections on the simple means by which a mind yet in a state of nature may be saved from degradation.

“Shall I lift the same blanket after the lapse of eighteen months? The second summer has arrived since my last visit; the wigwam on the lake shore, the fit residence of summer, is unoccupied; the fire is still burning in the wigwam of winter; but the situation, which has warmth and quiet to recommend it at that season when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sun lit wave, I hastened to enter.

How dreadful the change. There was, indeed, the same Indian girl that I had left healthy, cheerful, contented, and happy; but whiskey, hunger, and distress of mind, had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast half dressed and filthy. Every part of the wigwam was ruinous and dirty, and, with the exception of one kettle, entirely empty. Not one single article of furniture, clothing or provisions remained. Her husband had left in the morning to go out to fish, and she had not moved from the spot: this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had, indeed, set out to fish, but had laid down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless, both in body and mind, and seated himself in listless silence in his place in the wigwam. Producing pork and flour from my travelling stores, I requested his wife to cook them. They were prepared, and I looked anxiously at the Indian expecting to hear his accustomed prayer. He did not move. I, therefore, commenced asking a blessing, and was astonished to observe him immediately rise and walk out of the wigwam. However, his wife and child joined us in partaking of the food, which they eat voraciously. In a little while the Indian returned and lay down. My curiosity was excited; and, although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts. On the opening of the spring of 1833, the Indian having got a sufficiency of fur, for the purpose, set off to a distant trading-port to make his purchase. The trader presented him with tobacco, and a pipe on his entrance, and offered him a glass of whiskey, which he declined: the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the pack of the Indian. He was marked as his victim; and, not expecting to be able to impose upon him unless he made him drunk, he determined to accomplish this by indirect means. As soon as the store was clear of other customers he entered into conversation with the Indian, and invited him in drinking a glass of cider which he unhesitatingly accepted. The cider was mixed with brandy, and soon began to affect the mind of the Indian, a second and a third glass were taken, and he became completely intoxicated. In this state the trader dealt with him; but it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin: the trader was, therefore, obliged to continue his contrivances, which he did with such good effect, that for three weeks the Indian remained eating, drinking, and sleeping in his store. At length all the fur was sold, and the Indian returned home with only a few ribbands and beads, and a bottle of whiskey. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she too partook of the accursed liquor. From this time there was no change. The resolution of the Indian once broken, his pride of spirit, and, consequently his firmness, is gone! he became a confirmed drinker,

his wife's and his own ornamented dresses—and, at length all the furniture of his wigwam, even the guns and traps on which his hunting depended, were all to the store for whiskey. When I arrived they had been two days without food, and the Indian had not energy to save himself and his family from starvation. All the arguments that occurred to me I made use of, to convince the Indian of his folly, and to induce him even now to begin life again, and redeem his character. He heard me in silence, I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving the Indian a dollar, desiring him to purchase food with it, at the nearest store, and promising shortly to see him again. I had not proceeded far on my journey, when it appeared to me that by remaining with them for the night, and in the morning renewing my solicitations to them, I might assist still more to effect a change; I, therefore, turned back, and in about two hours arrived at the wigwam. The Indian had set off for the store, but had not returned. His wife still remained seated where I left her, and during the whole night, (the Indian never coming back) neither moved nor raised her head. Morning came, I quickly despatched my breakfast, and, leaving my baggage, with the assistance of my guide set out for the trader's store. It was distant about two miles. I inquired for the Indian. He had come there the evening before with the dollar, and purchased a pint of whiskey, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drunk the whiskey, and then requested to have the flour exchanged for another pint of whiskey. This was done, and having consumed that also, he was so "stupidly drunk," (to use the words of the trader,) that it was necessary to shut him out of the store on closing it for the night. Search was immediately made for him, and at the distance of a few yards, he was found laying on his face, and dead. Picture to yourself the situation of his wife and child. A merciful Providence interposed to save them from destruction."

We could make many comments on this mournful history; but we will only say, that it reads an impressive lesson to us to beware of the first approaches of temptation. The mighty grace of God alone can preserve any man from the assaults of his subtle adversaries: let not him, then, who hitherto has stood, be high-minded but fear; let him continually seek the aid of the Divine Spirit, that he fall not after the example of those who perish.

#### PORTER.

Habit may reconcile persons to the most absurd practices, and upon this principle alone can we account for the universal appetite for porter in London. By workmen, in many cases it is taken as a substitute for food, and almost without an exception the females take it at dinner and supper. Under the guidance of an honest doctor, possibly porter might be useful as *physic*; but while the people of this country are capable of being so gulled, as to give sixpence and eight pence a quart for the nasty Thames water, mixed with a small quantity of

whiskey, and other articles, some very *pernicious*, to colour and flavor it, for goodness sake, let us give up talking about "the march of intellect." Here are passing cart and wagon loads of *spoiled water*, after which the people are gaping, as if it were the water of life.

From "A Practical Treatise on Brewing, by Alexander Morrice, common brewer," published in 1834, by Sherwood & Co., we have the following receipt for making porter, which he had used himself:—

	Cwt.	qrs.	lbs.
Malt, 25 quarter.			
Hops	1	2	0
Coculus indicus berry	0	0	6
Leighorn juice	0	0	30
Porter extract	0	0	4

This made 88 barrels of porter.

#### FOR BROWN STOUT.

	Cwt.	qrs.	lbs.
Malt, 20 quarters.			
Hops	2	0	0
Coculus indicus berry	0	0	4
Sugar	0	0	28
Fabio amara	0	0	6

"It should be borne in mind," says an American commentator, 'that *strychnine* is the active principle in coculus, half a grain of which is sufficient to kill a dog instantly.' We are not acquainted with the composition of 'porter extract,' but we believe it to be a compound of gentian, quassia, and nux vomica."

Porter is the most nasty liquor that is sold; to the unperverted palate it is very ungrateful—and had the people half sense upon this subject, they would sooner put it down the channel than into their own stomachs.—*Preston (England) Temperance Advocate.*

#### BRITISH BEER.

British beer has always claimed the superiority over that produced by any other country, when divested of the sophisticating ingredients with which, at the present day, it unfortunately is too frequently combined. But it will scarcely admit of a belief that there are few articles of consumption in which, hitherto, the good people of old England have been more grossly imposed upon, or in which they have suffered from the fastidiousness of pretended taste, than in the instance of malt liquors. The poisonous and nauseous drugs with which these otherwise salutary and nutritious drinks particularly, as Fletcher calls one of them,

"Strong, lustre, London Beer,"

are saturated, or to use the technical phrase of the trade, *doctored*, would almost argue that John Bull is poison-proof; for in most brewers' ales and porters what do we find?—Why, (with horror we divulge it,) *opium, henbane, coculus indicus*, grains of paradise and *Bohemian rosemary*, which latter is said to produce a quick and raving intoxication; these are made to supply, from their heavy and narcotic properties, the place of alcohol, or the spirit that ought solely to be produced by the malt.

Aloes, gentian, quassia, sweet-scented flag, (crrice root,) wormwood, horehound and bitter orange-peel, are used as substitutes for hops.

Liquorice-root, treacle, and mucilage of flaxseed, stand for unattenuated malt sugar. Capsicum, cassia buds and ginger afford to the exhausted and badly managed drink all the pungency of carbonic acid.

Burnt flour, sugar or treacle, embody a peculiar taste fancied by many; and isinglass, cods'-sounds, and, in obstinate cases, oil of vitrol, (sulphuric acid,) render them transparent.

The brewer, independent of the above long and black catalogue of secret poisons, (we do not allude to them all as coming under this denomination,) has occasionally to supply himself with *potash, lime salt*, and a number of other materials, which, indeed, are of no other harm than as illicitly ejecting those of a more wholesome and valuable nature, to the great loss and detriment of the consumer. An act of Parliament was certainly passed to prevent the use of these noxious drugs, under a penalty which is by no means adequate to the flagrancy of the crime; but, if the legislature would carry the penalty to the greatest possible extent, nay, make it even felony, without the benefit of clergy, to detect any one engaged in brewing, in the use or possession of poisonous ingredients; no one who valued the interests of society, individually and collectively, would murmur at the severity of the decree.

#### INTEMPERANCE IN IRELAND.

In 1828, the consumption of distilled spirits, in Ireland, according to the excise office returns, was 10,000,000 of gallons. Besides this, a very large quantity must be put down to the score of *illicit* distillation, which no vigilance of the government has yet been able to suppress. In the parliamentary papers for 1823, it is stated, that at a period when 3,000,000 of gallons were charged with duty, 10,000,000, in the opinion of the revenue committee, were really made. In another case, subsequent to this, where 6,000,000 were charged, it was believed 12,000,000 were distilled. For some reason, however, Professor Edgar estimates the private distillation, in 1828, at only 2,500,000 gallons, which, added to the 10,000,000 paying duty, makes 12,500,000; and this, by the addition of water in the vaults and shops, raised it to at least 14,000,000. The cost, to the consumers, could not have been less than nine shillings per gallon, or £6,300,000 sterling. At the annual meeting of the Hibernian Temperance Society, in Dublin, held on the 19th June, 1835, it was stated, by John Mackay, Esq., that no less a sum, than *seven million* of pounds, was expended on whiskey, in 1833. Taking this as a fair estimate of the present consumption, in Ireland, the annual cost of liquid fire which goes down into her vitals, and up to the throne of reason, is 35,000,000 dollars.

But this is not all. In 1836, there were 245 brewers in Ireland, whose consumption of malt was 1,829,587 bushels. The product of this, must have cost the consumers from *three to four* million of dollars—so that, including wines, large quantities of which are drunk by the higher class in Ireland, the aggregate cost of intoxicating liquors must exceed 40,000,000 of dollars! Now

suppose this money was thrown into the Irish Channel, the loss would amount in ten years, to 400,000,000 dollars! Is it strange, that there are two million and a half of paupers in Ireland? The wonder is, how any thing can still be left to be consumed by those tartarean fires, which have so long ravaged the island.—*President Humphrey's Letters.*

#### INTEMPERANCE.

To the Editor of the Constitution.

HOPE, March 4, 1837.

RESPECTED FRIEND!—We have just witnessed a most dreadful accident arising from intemperance. On the night of the 3d instant, between the hours of ten and eleven, the dwelling house of our old friend and neighbour Thomas Selby, Esq. one of the Magistrates for the Home District, was consumed by fire and himself in the midst of it. It appears that he was indulging himself in his usual habit of drinking, on which the family, in the most secret manner, retired to bed, and he was left to himself, his wife also having retired to a remote part of the house. He then, with a lighted candle, went through different parts of the house, but whether in search of any one is not known; but when all was silent they heard him cry FIRE! but were not at all alarmed at this, it being an old practice of his on like occasions, when the family would hide from him, to make an alarm of fire, in order that they might thereby betray themselves into his power. Therefore they did not stir until the flames had so completely got dominion, that it just left them time to escape with nothing on but their bed garments. And notwithstanding there were three sons and a hired man in the house, and all active young men, they could save nothing from the flames except what they ran out with at the first, which was indeed little else but their mother and her children, and finding the family all together but their father, they made every effort to find him, and called aloud, but heard no answer, and the flames having complete possession of the main body of the house, the eldest son resolved to break into the buttry, adjoining the kitchen, supposing he might be there, and knocking a hole through the boards with an axe, when the flames burst through, the whole was immediately filled with flame, and he saw his father struggling in the fire on the opposite side from him, but was unable to grant him any relief, being immediately driven to a distance by the flames. When the fire abated there were a few remains of his body taken up; it was, however, little else but a cinder, and the neighbours are preparing a coffin in order to bury it. His wife and children are very respectable, and have the affections and sympathy of all their neighbours.

Yours truly,

SAMUEL HUGHES.

### PROGRESS OF THE TEMPERANCE REFORM.

#### LOWER CANADA.

Extract of a letter from Leeds, Megantic County, dated April 4:—

"The *Advocate* has produced good in Leeds,—we have a promising Temperance Society daily increasing; we have monthly meetings well attended, and we expect soon to have a County Temperance Society for Megantic and will do every thing we can to arouse our friends in Quebec from their stupor. Inverness Township has a flourishing Temperance Society. L. Campbell is Secretary, and corresponds with the Editor of the *Temperance Advocate*. Ireland and Halifax Townships have Temperance Societies; we have in prospect a Temperance Traveller's Home on Craig's Road. When we get the county Society formed, the Secretary will correspond with the Editor of the *Temperance Advocate*; he will have, by and by, large orders from this quarter. A. R."

ENGLAND.—The festival of the London Temperance Society took place on Tuesday evening, at the City of London Tavern, Bishopsgate-Street. After the company had partaken of tea, coffee, &c., W. Janson, Esq., was called to the chair, and the meeting was addressed by Mr. J. E. Howard, Mr. Gilbert, Dr. Oxley, Captain Marshall, of Hull, Mr. Tears of Preston, and the Rev. Richard Mills, in explanation of the principle of total abstinence from all intoxicating drinks. The principal speech of the evening was that of Mr. Tears, the founder of the far-famed Temperance Society of Preston. He stated, that it had originated with himself and a few other persons, who had persisted in their scheme, in defiance of all the ridicule thrown out against them. The consequence had been, that crime had decreased in Preston 60 per cent.; and, for the last seven or eight assizes, not a single criminal had been sent from that town to Lancaster for trial. The chaplain of the house of correction at that place, declared that he was losing all his customers. There were now, in the United Kingdom, 300,000 fee-totalers. In Wrexham there were 3200. Twelve months since, he had gone over to the Isle of Man, and converted nearly all the drunkards on the north side of the island. Of the whole population of 40,000, 3000 had become members of the Society. He particularly deprecated any partial abstinence from intoxicating liquors, and enumerated various instances of the advantages of the system. Mr. Tears certainly appeared, if we may judge from his robust frame, and powerful voice, to have suffered no ill effects from his abstinence. After the delivery of the speeches, the chairman was presented, by the Society, with a medal, in testimony of the sense entertained of his exertions in the cause; and it was proposed, and, we believe, unanimously acceded to, that a gold medal should be granted to Mr. Tears.

### MISCELLANEOUS.

#### CIRCULAR.

MONTREAL, May 1, 1837.

TO THE SECRETARY OF THE TEMPERANCE SOCIETY.

SIR,—I beg leave to inform your Society that the Executive Committee of the MONTREAL SOCIETY FOR THE PROMOTION OF TEMPERANCE, considering it highly desirable that Delegates from all the Temperance Societies in this Province should meet to concert measures for the success of the Temperance cause, have decided upon calling a CONVENTION, to be held at Montreal, on Wednesday, the 5th July next, at Ten o'clock, A. M., in the American Presbyterian Church, to which they hereby invite the attendance of one or more Delegates from your Society.

I beg further to call the attention of your Society to the following Resolutions, which it is intended to bring before the Convention, and to request that the Delegates may be instructed to represent the views of your Society respecting them, or that they be forwarded along with a reply to the questions hereafter submitted.

*Resolved, I.*—"That this Convention is of opinion that the Temperance Reformation is only to be brought about by means of a strict adherence to TOTAL ABSTINENCE principles; and strongly recommends the discontinuance of the pledge against spiritous liquors only, as tending rather to hinder the further progress of the Temperance cause."

*Resolved, II.*—"That a Society be now formed, which, if possible, shall unite all the Temperance Societies in this Province; and that the pledge appended to its Constitution, exclude the use of all intoxicating liquors as a beverage."

I am also instructed to request you to state to the Delegates the desire of the Executive Committee, that on their arrival in town, they would call on me for the purpose of being suitably accommodated and furnished with any information they may require.

In conclusion, I beg your notice to the questions below, requesting, in the event of no Delegate being appointed by your Society, that answers be transmitted to me in time for the meeting, and in



either case embracing the information sought, up till the first June next.

I am, Sir, yours respectfully,

JAMES COURT, Secretary.

*N.B. Should this Circular be addressed by mistake to any individual, he will please deliver it to the proper person.*

	Name of the Society.
	Extent of Operation.
	When Formed.
	President and Secretary.
	Members. Opnl. Total Abst.
	Meetings When held.
	Drunkards Reclaimed.
	Distilleries.
	Breweries.
	Spirit.
	Fermen.
	Liquors Mtd. annually
	Names of persons keeping Temperance Inns and Groceries.

Please to state also, First, the accidents, crime and injurious consequences arising from the use of intoxicating liquors, within the limits of your Society's operations; and Secondly, the beneficial results which have attended its operations.

The Executive Committee beg to state to the Subscribers to the last Volume, that they have delivered or forwarded the same number of copies as have been formerly taken, where the subscriptions are paid up. In the case of Societies taking forty copies, perhaps it may be well to state, that on reference to the terms, they will observe, that when fifty copies are taken 1s. 6d. only is charged when not sent by mail; and 2s. postage included.

Subscribers in town will please acquaint Mr. WILLIAM GREIG, Bookseller, 197, St. Paul Street, with any change of residence or irregularity in the delivery of their copies.

GRATUITOUS DISTRIBUTION.

We have sent copies to various persons, upon the cover of which are marked "for gratuitous distribution." In this case the individuals receiving them will please circulate them as widely as possible, and if they can collect any amount, it can be remitted to the Secretary. It may be well, however, to state distinctly, that they are not held liable in any respect for the price of the papers.

TEMPERANCE HOUSES.

Will our friends in the country send us the names of any individuals keeping establishments of this description, for insertion in this paper; stating the place and such particulars as may lead to their being patronized. While on this subject we beg to offer an advice to members of Temperance Societies when travelling; namely, that they recompense, in some way, the landlords of the houses at which they may stop; as otherwise much deserved reproach is brought on their profession, and a great obstacle put in the way of houses being established where intoxicating liquors are not kept.

We beg to call the attention of the friends of Temperance to the following list of individuals who have given up the sale of intoxicating liquors in this place, and earnestly recommend them to their liberal countenance and support. We trust persons from the country will bear in mind the names of the two first, when in want of wholesale supplies. If any names have been omitted, we will insert them in a succeeding number:—

William Addy, Main Street, St. Lawrence Suburbs.

S. Mathewson, St. Paul Street.

A. Stephenson, Wellington Street, St. Anne Suburbs.

James Cooper, near Bishop's Church.

Mr. Sands, \_\_\_\_\_ Street, St. Anne Suburbs.

NEW PRINTING OFFICE,

MUIR'S BUILDINGS, PLACE D'ARMES.

THE Subscribers beg to announce that they have commenced business, in Partnership, as PRINTERS under the Firm of CAMPBELL & BECKET. Their Founts of Type, which were received last Fall, are from the Foundry of Messrs. ALEXANDER WILSON & SONS, London (late of Glasgow); and as they will receive in a few days, a farther supply from the same excellent Founders, together with an assortment of FANCY TYPE, per the *Monarch*, from Glasgow, they will be prepared, and pledge themselves, to execute, in the best possible manner, all work committed to them:—

Books, Pamphlets, Catalogues, Bank Checks, Bills of Exchange, Insurance Policies, Law and Custom-House Forms, Circular and Funeral Cards, Posting Bills, Hand-Bills, &c. &c.

Convinced that the Typographical art, as carried on in this country, is susceptible of great improvement, it will be their assiduous endeavour to contribute, in some degree, to so desirable an end. They flatter themselves with the hope of being able to produce specimens of the Art equal to those which issue from the British Press, not only in beauty of Type, but also in taste and accuracy.

The Subscribers invite the attention of the public to their New Establishment, in which every department of PRINTING will be executed with the utmost punctuality and despatch, and on terms as low as is compatible with those fair remunerating profits which every man is entitled to, and looks for, in the exercise of his art or profession.

ROLLO CAMPBELL,

JOHN C. BECKET.

Montreal, May 1, 1837.

PRINTED BY CAMPBELL & BECKET.