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MAY 1831.]

[NUMBER 1.

THE
TEMPERANCE MONITOR.

PUBLISHED MONTHLY UNDER THE SANCTION OF THE QUEBEC
ASSOCIATION FOR THE DIFFUSION OF INFORMATION CON-
NECTED WITH THE SUBJECT OF INTEMPERANCE.

RESOLUTIONS adopted at a Meeting called by advertise-
ment in the Newspapers, and held at the Court House
Quebec, 25th April 1831:—

A Public Meeting was held at the Court House, on Monday,
25th ultimo.—John Neilson, Esquire, in the Chair—for the pur-
pose of considering the expediency of adopting measures for the
Diminution of Intemperance, at which the following Resolutions
were unanimously passed:—

1st, Moved by the Honorable Sir John Caldwell, seconded by
Mr. Stayner—That Intemperance is a fruitful source of poverty,
disease and crime, and ought to be deprecated by all denomina-
tions of Christians.

2d. Moved by I. Bedard, Esquire, M. P. seconded by the Venerable Archdeacon Mountain—That this meeting regrets the existence of intemperance in the use of intoxicating liquors in this City and Neighbourhood.

3d. Moved by Mr. Clapham, seconded by Mr. Ferguson—That Intemperance has been diminished in other countries by the establishment of Temperance Societies; and that similar success may reasonably be expected to attend the adoption of similar measures in the City of Quebec.

4th. Moved by Dr. Douglass, seconded by Mr. Sewell—That in order to prepare the public for the formation of a Temperance Society, an Association be now formed—to be called “The Quebec Association for the Diffusion of Information connected with the subject of Intemperance.”

5th. Moved by Mr. Tremain, seconded by Mr. Campbell—That the following Gentlemen be requested to accept the offices respectively annexed to their names, be authorized to forward the ultimate design of the Association, and have the power to add to their numbers:—

President—John Neilson, Esquire, M. P.

Vice-President—Honble. Sir John Caldwell, Bart.

COMMITTEE.

Messrs. Bedard, M. P.

Campbell,

Elgee, Captain, R. A.

Fisher,

Gauthier,

Glackemeyer,

Hale.

Messrs. Hart *A. I.*

Holcomb, =

Lyons,

Musson,

Phil. Panet,

Romain,

Treasurer—Dr. Douglass,

Secretaries—Mr. W. S. Sewell, Mr. J. H. Kerr.

6th. Moved by Mr. Romain, seconded by Revd. W. Squire—That a Subscription List be now opened, and that all Subscribers of Five Shillings be considered Members of the Association.

The Chairman then resigned the Chair—having previously informed the Meeting that a subscription list was ready to receive the names of subscribers to the Association; and it was resolved unanimously on the motion of Mr. Patton, seconded by Mr. Musson;

7th That the thanks of the meeting are due to John Neilson, Esquire, for his valuable services in the Chair.

The meeting was numerous and respectably attended, and the names of a number of subscribers were obtained before the meeting dispersed.

Note.—The public are requested to observe that the Association which is founded on the foregoing Resolutions, is not itself an Institution similar to those which are known by the denomiua-

tion of Temperance Societies. No pledges are exacted; no obligations are imposed; no other condition of membership is required than the subscription of a Dollar; and let it be borne in mind, that the Association commends itself to the countenance of the Foes as well as Friends of Temperance Societies. That intemperance exists and that it ought to be diminished are Truisms, which, it is assumed, no body is ready to deny. The only question therefore, of which the nature of the case admits, relates to the mode of diminution which a Temperance Society presents. This mode is either good or bad. If bad, enquiry will prove it so, and the position of its enemies will be confirmed—if good, its goodness will be attested by the evidence which enquiry will afford; and then every man should be its friend. On either hand, enquiry is needful; and except to him who has enveloped himself in prejudice, and previously determined that he will not be informed, there is a reasonable title to general support, possessed by an Association which has for its sole design to furnish the public mind with “Information connected with the subject of Intemperance.”

By order of the Committee,

W. SEWELL, Secretary.

*** Subscriptions will be received by Dr. Douglass, Treasurer,
Messrs. Musson, McNider, Hart and Romair. W. S.

*The Committee of the Quebec Association for the diffusion of
Information connected with the subject of Intemperance,*

TO THEIR FELLOW CITIZENS.

We have been appointed at a Public Meeting of the Inhabitants of Quebec and its Vicinity, a Committee for the purpose of endeavouring to arrest the evils which result from the Intemperate Use of Intoxicating Liquors.

We appeal to your own observation of what is passing around us, for the motives which have led to this step on the part of those by whom we have been appointed:

We ask each of you whether Intemperance has not maintained its ground and increased? Whether the ordinary efforts for checking it have proved sufficient?

Is not a great portion of the means which ought to provide families with a sufficient supply of wholesome food; decent and comfortable cloathing; clean and substantial dwellings. the education of children and their establishment in life, wasted in the use of intoxicating drink? How much time is lost, what contaminating company is kept, what riot, disorder and moral and physical degradation, are occasioned in consequence of an indulgence in this vice of Intemperance?

How many helpless mothers and children are reduced to distress by its prevalence? Education worse than neglected, evil habits formed, and the seeds of beggary and crime widely disseminated throughout the Province?

We beg of you to consider to what pitch we are arrived; to what result we shall come, if no further efforts are made, no other means are put in operation to avert the growing evil.

The reports of the Coroners, the Calendars of our Gaols, the Verdicts of our Juries, the Sentences of our Judges, are almost all authentic records of the victims of Intemperance, of Intemperance authorized by example, stealing on its unfortunate votaries, leading them by imperceptible degrees, from one excess to another, till at last its effects have been open defiance of the Laws of God and Man, public punishment and lasting degradation.

It is not more than thirty years that the terms of our Criminal Courts scarcely offered a single conviction. Two old buildings contained ample space for all our prisoners. Half a dozen extensive Gaols have since been erected at the expense of the Province; they are now full. The Criminal terms of our Court are no longer sufficient. Besides the expences of Criminal justice and gaols, the time of the honest and industrious citizen is taken up, for the apprehension, prosecution and trial of criminals, and the peaceful inhabitant no longer finds, even in his own dwelling, that security and quiet which he formerly enjoyed.

Who are the criminals and disturbers of the public peace? Almost all votaries and victims of Intemperance. Of whom were composed these gangs of nocturnal depredators, who have infested and alarmed the Country? Amongst whom, and for what purpose did they undertake their criminal acts and spend their ill gotten gains? In the orgies of the intemperate, for intoxicating drink, which prepared them for new crimes, imprisonment, whipping, transportation and the gallows; but still with little or hardly any salutary impression on themselves or their associates.

But it is not only amongst Criminals that the mischiefs of intemperance are discernible. They are to be found in the preparation of crime, in the example which leads astray. It is amongst those who are more particularly bound by the advantages which they enjoy in society, to set a good example in every thing conducive to its welfare, that Intemperance is doubly fatal. How many families now a days can say that they have not been or are not in danger of being sufferers by the Intemperance of some of their members? What losses have they and the whole community not sustained by its insidious approaches and unconquerable dominion, and final extinction of the objects of affection of virtuous pride and fairest hopes?

Considering all these things, can we say that sufficient is done; that we ought still solely to trust to the ordinary means of checking the evil?

If you think as those by whom we have been appointed, we ask you to join heart and hand in providing a remedy, by spreading throughout the Town and Country the necessary information, that something farther may be effected in aid of what is already done. In other Countries the press and associations against intemperance have produced the best effects; and we know of no reason why they should not be equally powerful with us.

Here, as elsewhere, opposition will have to be encountered, indifference will have to be removed. But in every community there is a saving spirit which comes into operation, whenever a great and palpable evil exists, destructive of private and public welfare. No opposition, no indifference, no selfish passion, can withstand it. From the humblest beginnings, amidst scoffs and scorns, it gradually rises to a power, to which all willingly submit, because it is derived from the beneficent Author of our nature, who formed mankind for the pursuit and attainment of Happiness.

Quebec, 7th May 1831.

Extracts from an address by Jonathan Keltridge, Esquire, delivered at a public meeting at Lyme, New-Hampshire, convened for the purpose of forming Temperance Societies.

FELLOW CITIZENS.—That intemperance, in our country, is a great and growing evil, all are ready to admit. When we look abroad, and examine into the state of society, we find the number of those who are in the constant and habitual practice of an excessive use of ardent spirits to be alarming. We see the effects that they produce among our friends and our neighbours, but the evil is so common, and it is so fashionable to drink, and I had almost said, to drink to excess, that the sight of it has lost half its terror, and we look upon an intemperate man without those feelings of disgust and abhorrence which his real situation and character are calculated to produce. This is the natural result of things. The mind becomes familiar with the contemplation, the eye accustomed to the sight; we pay but little attention to the object—he passes on—we laugh at the exhibition, and grow callous and indifferent to the guilt. Our pity is not excited, our hearts do not ache, at the scenes of intoxication that are almost daily exhibited around us. But, if for a moment we seriously reflect upon the real situation of the habitually intemperate; if we call

to mind what they have been—what they now are; if we cast our eye to the future, and realize what, in a few years, they will be; if we go further, and examine into the state of their families, of their wives and their children, we shall discover a scene of misery and wretchedness that will not long suffer us to remain cold, and indifferent, and unfeeling.

This examination we can all make for ourselves. We can all call to mind the case of some individual, whom we have known for years, perhaps from his infancy, who is now a poor, miserable drunkard. In early life his hopes and prospects were as fair as ours. His family was respectable, and he received all those advantages which are necessary, and which were calculated to make him a useful and respectable member of society. Perhaps he was our school-fellow, and our boyhood may have been passed in his company. We witnessed the first buddings of his mental powers, and know that he possessed an active, enterprising mind. He grew up into life with every prospect of usefulness. He entered into business, and, for a while, did well. His parents looked to him for support in old age, and he was capable of affording it. He accumulated property, and in a few years, with ordinary prudence and industry, would have been independent. He married and became the head of a family, and the father of children, and all was prosperous and happy around him. Had he continued as he began, he would now have been a comfort to his friends, and an honor to the community. But the scene quickly changed. He grew fond of ardent spirits. He was seen at the store and the tavern. By degrees he became intemperate. He neglected his business, and his affairs went to gradual decay. He is now a drunkard, his property is wasted, his parents have died of broken hearts, his wife is pale and emaciated, his children ragged, and squalid, and ignorant. He is the tenant of some little cabin that poverty has erected to house him from the storm and the tempest. He is useless, and worse than useless; he is a pest to all around him. All the feelings of his nature are blunted; he has lost all shame; he procures his accustomed supply of the poison that consumes him; he staggers through mud, and through filth to his hut; he meets a weeping wife and starving children—he abuses them, he tumbles into his straw, and he rolls and foams like a mad brute, till he is able to go again. He calls for more rum—he repeats the scene from time to time, and from day to day, till soon his nature faints, and he becomes sober in death.

Let us reflect, that this guilty, wretched creature, had an immortal mind—he was like us, of the same flesh and blood—he was our brother, destined to the same eternity, created by, and accountable to the same God; and will, at last, stand at the same judgement bar; and who, amid such reflections, will not weep

at his fate—whose eye can remain dry, and whose heart unmoved?

This is no picture of the imagination. With the addition or subtraction of a few circumstances, it is the case of every one of the common drunkards around us. They have not completed the drama—they are alive—but they are going to death with rapid strides, as their predecessors have already done. Another company of immortal minds are coming on to fill their places, as they have filled others. The number is kept good, and increasing. Shops, as nurseries, are established in every town and neighbourhood, and drunkards are raised up by the score. They are made—they are formed—for no man was ever born a drunkard; and I may say, no man was ever born with a taste for ardent spirits. They are not the food which nature has provided. The infant may cry for its mother's milk, and for nourishing food, but none was ever heard to cry for ardent spirits. The taste is created, and in some instances may be created so young, that, perhaps, many cannot remember the time when they were not fond of them.

And here permit me to make a few remarks upon the formation, or creation of this taste. I will begin with the infant. At his birth, according to custom, a quantity of ardent spirits are provided; they are thought to be as necessary as any thing else. They are considered as indispensable as if the child could not be born without them. The father treats his friends and his household, and the mother partakes with the rest. The infant is led with them, as if he could not know the good things he is heir to, without a taste of ardent spirits. They are kept on hand, and often given to him as medicine, especially where the parents are fond of them themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away. He grows up, and during the first months or years of his existence, his taste and his appetite are formed. As he runs about, and begins to take notice of passing events, he sees his father and friends drink; he partakes, and grows fond of them. In most families, ardent spirits are introduced and used on every extraordinary occasion. Without mentioning many, that the knowledge and experience of every man can supply, I will instance only the case of visitors. A gentleman's friends and acquaintance call upon him. He is glad to see them, and fashion and custom make it necessary for him to invite them to the sideboard. This is all done in his best style, and in his most easy and affable manner. The best set of drinking vessels are brought forward, and make quite a display. The children of the family notice this; they are delighted with the sight and the exhibition; they are pleased with the manners, and gratified with the conversation of the visitors on the occa-

sion. As soon as they go abroad, they associate the idea of drinking with all that is manly and genteel. They fall into the custom, and imitate the example that is set them. Circumstances and situations expose one to more temptations than the rest. Perhaps his resolution, or his moral principle, is not so strong; and in this way, one out of twenty-five of those who live to thirty years of age, becomes intemperate. He becomes so, perhaps not from any uncommon predisposition to the vice, but is at first led on by fashion and custom, and favourable circumstances, till at last he plunges headlong into the vortex of dissipation and ruin. Our natural dislike for ardent spirits is first done away—a relish for them is then created. They next become occasional, next habitual drinks. The habit gains strength, till at last, the daily drinker is swept away by the first adverse gale. It is on this principle, and let the fact operate as a caution to those who need it, that many men of fair unblemished characters, who have made a temperate, but habitual use of ardent spirits in days of prosperity, lose, on a change of fortune, become notorious drunkards; while those who have refrained in prosperity, have encountered all the storms of adversity, unhurt. We frequently hear a man's intemperance attributed to a particular cause, as loss of friends, loss of property, disappointed love, or ambition; when, if the truth were known, it would be seen, that such men had previously been addicted to the use of ardent spirits, perhaps not immoderately, and fly to them on such events, as their solace and support. Intemperance requires an apprenticeship, as much as law or physic; and a man can no more become intemperate in a month, than he can become a lawyer or a physician in a month. Many wonder that certain intemperate men, of fine talents, noble hearts, and manly feelings, do not reform; but it is a greater wonder that any ever do. The evil genius of intemperance gradually preys upon the strength of both body and mind, till the victim, when he is caught, finds, that although he was a giant once, he is now a child. Its influence is seductive and insinuating, and men are often irretrievably lost before they are aware of it. Let them beware how they take the first step. It is by degrees that men become intemperate. No man ever became so all at once—it is an impossibility in the nature of things. It requires time to harden the heart, to do away shame, to blunt the moral principle, to deaden the intellectual faculties, and temper the body. The intemperance of the day is the natural and legitimate consequence of the customs of society—of genteel and respectable society. It is the common and ordinary use of ardent spirits, as practised in our towns and villages, that has already peopled them with drunkards, and which, unless checked, will fill them with drunkards. The degree of intemperance that prevails, and the quantity of ardent spirits used, in our most respectable towns,

is almost incredible. Perhaps some facts on this subject will be interesting.

As it regards the degree of intemperance that prevails, it may be safely said, that one out of a hundred of the inhabitants of this part of the country is a common drunkard. By a common drunkard, is meant one who is habitually intemperate, who is often intoxicated, and who is restrained from intoxication neither by principle nor shame. Of such there are from ten to twenty, and upwards, in every inhabited township. There is another class who are intemperate, and many of them are occasional drunkards. This class is more numerous than the former, and one out of about forty of the inhabitants belongs to one or the other class. Is not this a horrid state of society? But any one can satisfy himself of the truth of the statement, by making the examination himself.

The quantity of ardent spirits yearly consumed in our towns, varies from six to ten thousand gallons. It will answer the argument I intended to draw from it, to state the annual quantity in this town to be six thousand gallons, although short of the truth. This would be three gallons to every inhabitant, or twenty one gallons to every legal voter. The cost of this liquid, at the low price of fifty cents per gallon, will be three thousand dollars, which will pay all your town, county, and state taxes three years, and it is as much as it costs you to support and maintain all your privileges, civil, religious, and literary. In one hundred years you would drink up all the town in ardent spirits, or it would cost just such a town as this, with all your farms, stock, and personal property, to furnish the inhabitants with ardent spirits, at the present rate of drinking, only one hundred years. But should the town continue to drink, as they now do, for fifty years, and in the mean time suffer the cost of the spirits to accumulate by simple interest only, the whole town, at the end of the term, could not pay their rum bills. It can be no consolation that all other towns would be alike insolvent.

But this is not all. Add to this sum the loss of time and the waste of property occasioned by it, independent of its cost, and it swells the amount to a monstrous size. Here you have an account of the cost of ardent spirits, calculated within bounds. At present there is a great complaint about the pressure of the times, and the complaint is doubtless well founded. Hard times in every body's mouth; but, if you had for the last year only abstained from the use of ardent spirits, you would now have been independent and easy in your circumstances. Three thousand dollars, which you have paid for them, divided among you, would pay all the debts you are called upon to pay. I do not mean that no one wants more than his portion of this sum, but there are some who want none of it, and who would circulate it by loan or otherwise,

among those who do want it, and it would relieve the whole town from the distress they are now in.

If this town had an income that would pay all its taxes, you would consider it a matter of great joy and congratulation. But if it had an income that would discharge all its taxes, and each man, instead of paying, should receive the amount he now pays, you would consider your situation highly prosperous and enviable. Discontinue the use of ardent spirits, and you have it. Use none; and your situation, as a town, will be as good, yea, far better than if you had an income of three thousand dollars yearly, to be divided among its inhabitants.

If we carry this calculation further, we shall find, on the principle adopted, that there are in the State of New Hampshire, 2441 common drunkards, and 3663 intemperate, or occasional drunkards—in the whole, 6104; and that the State consumes 732,483 gallons of ardent spirits annually, which cost, at 50 cents a gallon, \$366,241. In the United States, there would be 96,379 common, and 240,949 common and occasional drunkards; and the country would consume annually 28,913,887 gallons of ardent spirits, which cost, at 50 cents per gallon, \$14,456,943—as much as it costs to support the whole system of our national government, with all that is laid out in improvements, roads, canals, pensions, &c. &c., and is more than one half of the whole revenue of the Union for the last year. It must be remembered that this calculation embraces only the quantity and cost of the spirits, and is on the supposition that this town consumes only 6000 gallons, at 50 cents per gallon, and is a fair criterion for the state and nation. As it regards this state, it would be safe nearly to double the quantity, and to treble the cost of the spirits; and as it regards the nation, it would be safe to double all my calculations. In the United States, the quantity of ardent spirits yearly consumed, may be fairly estimated at sixty millions of gallons, the cost at thirty millions of dollars, and the number of drunkards, of both kinds, at four hundred and eighty thousand.

But we all know, and it is common to remark, that the cost of the article is comparatively nothing; that it hardly makes an item in the calculation of pernicious consequences resulting from the consumption of ardent spirits. Were we to embrace the usual concomitants, and estimate the value of time lost, the amount of property wasted, of disease produced, and of crime committed, where ardent spirits are the only cause, it would transcend our conceptions, and the imagination would be lost in the contemplation

But this is not half. I cannot tell you half the effects of ardent spirits. And yet ardent spirits are said to be useful and necessary. It is false! It is nothing but the apology that love of them renders for their use. There are only two cases in which Dr.

Rush says, that they can be administered without injury, and those are cases of persons likely to perish, and where substitutes maybe applied of equal effect. What rational man would use them, for the sake of these two possible cases? As well might he introduce rattlesnakes among his children, because their oil is good in the disease with which they may possibly be afflicted.

The number of persons in the United States who are mentally deranged, I do not know; probably there are several thousands; and it is ascertained, that one third of these confined in the insane hospitals of Philadelphia and New York, are rendered insane by the use of ardent spirits. Yes, one third of the poor, miserable maniacs of our land, are made such by the use of that which, in the opinion of some, is a very useful and necessary article, and which they cannot do without. This article has deprived one third of the crazy wretches of our land of their reason, of that which makes them men, of the very image of their God.

Out of the number of the intemperate in the United States, ten thousand die annually from the effects of ardent spirits. And what a death! To live a drunkard is enough; but to die so, and to be ushered into the presence of your angry Judge, only to hear the sentence, "Depart, thou drunkard!" Ah! language fails, and I leave it to your imagination to fill up the horrid picture.

This death happens in various ways. Some are killed instantly; some die a lingering, gradual death; some commit suicide in fits of intoxication, and some are actually burnt up. I read of an intemperate man, a few years since, whose breath caught fire by coming in contact with a lighted candle, and he was consumed. At the time, I disbelieved the story, but my reading has since furnished me with well authenticated cases, of the combustion of the human body from the use of ardent spirits. Trotter mentions ten such cases, and relates them at length. They are attended with all the proof we require to believe any event. They are attested by living witnesses, examined by learned men, and published in the journals of the day without contradiction.

The horror of a drunkard's death beggars description. Need I point to yonder grave, just closed over the remains of one who went from the cup of excess to almost instant death? You all know it.

But this is not all. One half the poor you support by taxes and individual charity, are made poor by the use of ardent spirits. This has been demonstrated by actual inquiry and examination. In the city of New York, where there are more poor, and where more is done for them than in any other city of the United States, a committee appointed for the purpose, ascertained by facts, that more than one half of the city poor were reduced to poverty

by intemperance. This is also the case throughout the Union. And here permit me to state a case, with which I am acquainted. I do it with a double object. I do it to show, that the use of ardent spirits produces poverty and distress, and the disuse of them restores to wealth and comfort.

A gentleman, in the city of New-York, who carried on ship building on an extensive scale, and employed a great number of hands daily, and paid them all in the same manner, and nearly to the same amount, was struck with the difference in their situations. A few, and only a few, were able from their wages to support their families; but these were out of debt, and independent in their circumstances. They always had money on hand, and frequently suffered their wages to lie in the hands of their employer. The rest were poor and harassed, the former easy and comfortable in their circumstances, and he resolved, if possible, to ascertain the cause of the difference. On inquiry and examination, he found that those of them who were above board used no ardent spirits, while the others were in the constant and daily use of them. He satisfied himself that this use of ardent spirits was the only cause of the difference in their condition. He determined, if he could, to prevail upon them all to abstain altogether from their use. On a thorough parental representation of the case to them, he succeeded, and they all agreed to make use of none for a year. At the end of the year they were all, to a man, out of debt, had supported their families in better condition, had done more work, destroyed fewer tools, and were hearty and robust, and enjoyed better health. This fact speaks volumes, and needs no comment. Adopt the same practice in this town, and the result will be the same. "What! drink none?" Yes, I say, drink none—one gallon for this town, is just four quarts too much. In addition to the miseries of debt and poverty which they entail upon a community, they are the parent of one half the diseases that prevail, and one half the crimes that are committed. It is ardent spirits that fill our poor-houses and our jails; it is ardent spirits that fill our penitentiaries, our mad-houses and our state prisons; and it is ardent spirits that furnish victims for the gallows. They are the greatest curse that God ever inflicted on the world, and may well be called the seven vials of his wrath. They are more destructive in their consequences than war, plague, pestilence, or famine; yea, than all combined. They are slow in their march, but sure in their grasp. They seize not only the natural, but the moral man. They consign the body to the tomb, and the soul to hell.

While on earth, the victim of intemperance is as stupid as an ass, as ferocious as a tiger, as savage as a bear, as poisonous as the asp, as filthy as the swine, as fetid as a goat, and as malignant as

a fiend. No matter what may be the original materials of the man; his figure may possess every grace of the sculptor; his mind may be imbued with every art and science; he may be fit to command at the head of armies, to sway a Roman senate, to wield the destinies of nations; his heart may be the seat of every virtue—but ardent spirits will strip him of the whole, and convert him into a demon. Need I tell how? Need I point out the change that ebriety produces in the moral and social affections. Need I present the sword red with a brother's blood? It was in a drunken revel that the infuriate Alexander slew his best friend and most beloved companion, Clytus. And it was in a drunken revel that he proclaimed himself a god, and died.

“But have not ardent spirits one good quality, one redeeming virtue?” None; I say none. There is nothing, not even the shadow of a virtue, to rescue them from universal and everlasting execration. “But they are good as a medicine.” No, not as a medicine. There is no physician, that does not love them, that needs them in his practice. There is no disease that they cure or relieve, that cannot be cured or relieved without them. They add to no man's health; they save no man's life. It is impossible to name a single good thing that they do. Give them to the divine: do they add to his piety, to his zeal, to his faithfulness, to his love of God or man? No, they destroy them all. Give them to the physician: do they increase his skill, his power to discriminate amid the symptoms of disease, his judgment to apply the appropriate remedies, his kind and affectionate solicitude? Nay, verily they destroy them all. Give them to the legal advocate: do they increase his knowledge, his perception to discover the points of his case, his readiness to apply the evidence, his ability to persuade a court and jury? No, they destroy them all. Give them to the mechanic: do they assist his ingenuity, his judgment, or his taste? No, they destroy them all. Give them to the labourer: do they add to his strength? Do they enable him to bear fatigue, to endure heat and cold? Can he do more work, or do it better? No, they are the ruin of the whole. They reduce his strength, weaken his frame, make him more susceptible to heat and cold, disorganize his whole system, and unfit him for labour.

“But there are some men,” you say, “who use ardent spirits and who get along very well.” Admitted. They endure it. So there are some men who get along very well with poor health and feeble constitutions. Are poor health and feeble constitutions, therefore no evils? Is the prosperity of such to be attributed to them? As much as that of the former to the use of ardent spirits. Was ever a man made rich by the use of ardent spirits? Never; but millions have been made beggars by it.

Yet some say they *feel better* by drinking ardent spirits. Let

us examine this excuse. It is nothing but an excuse, and he who loves rum and is ashamed to own it, says he feels better to drink it. Let us enquire how. Are they conducive to health? On this subject let the physician decide. One, as great as this country has produced, Dr. Rush, says that the habitual use of ardent spirits usually produces the following diseases: A loss of appetite; sickness at the stomach; obstruction of the liver; jaundice and dropsy; hoarseness and a husky cough, which often ends in consumption; diabetis; redness and eruptions of the skin; a fetid breath; frequent and disgusting belchings; epilepsy; gout and madness. This is the train of diseases produced by the use of ardent spirits, and the usual, natural, and legitimate consequences of their use. And now, I ask, can that which, of its own nature, produces these diseases, make a man feel better? Reason might answer; and were she on her throne, uninfluenced and unbiassed by the love of ardent spirits, she would unequivocally answer; No. And we find that those who say they feel better to drink ardent spirits, are those who are in health, but love rum, and it gratifies their appetite; and this is what they mean by feeling better.

I will examine for a moment the effect, the immediate effect of ardent spirits upon the man. I will take a man in health, and give him a glass of ardent spirits. The effect is to produce mental derangement, and false notions and conceptions. But one glass will not have much effect. I will give him another, and if he loves rum he feels better; another, and he feels better; another, better yet. By this time he has got to feel pretty well, quite happy. He has no fear nor shame. He can curse, and swear, and break things. "He is fit for treason, stratagems, and spoils." He fears no consequences, and can accomplish impossibilities. If he is a cripple, he fancies he can dance like a satyr; if he is slow and unwieldy, he can run like a hart; if he is weak and feeble in strength, he can lift like Simpson, and fight like Hercules; if he is poor and penniless, he is rich as Cræsus on his throne, and has money to lend. This is all a correct representation. It is what happens universally with the drunkard. I know one man who is intemperate, who is poor, and never known to have five dollars at a time, who, when he is intoxicated, has often, and does usually offer to lend me a thousand dollars. Poor, miserable, and deluded man! But he feels well; he is one of those who feel better to drink. He is mentally deranged, his imagination is disordered. He fancies bliss, and felicity, and plenty, and abundance, which does not exist; and he awakes to misery, and poverty, and shame, and contempt. Yet this is the exact feeling of all those who feel better to drink spirits. He who drinks but a glass, has not the same degree, but precisely the same kind of feeling with the one I have described.

And this is all—this is all that rum does to make a man feel better. If his wife and children are starving, he feels it not. He feels better. If his affairs are going to ruin, or are already plunged into ruin, he is not sensible to his condition. If his house is on fire, he sings the maniac's song, and regards it not. He feels better.

Let him who likes this better feeling, enjoy it. Enjoy it, did I say? No. Reclaim him, if possible. Convince him that he labors under a delusion. Restore him to truth, and to reason; banish the cup from his mouth, and change the brute into the man.

And now need any more be said to persuade mankind to abandon the use of ardent spirits? The appalling facts, in relation to them, are known to all. Experience and observation teach us that they are the source of ruin, and misery, and squalid wretchedness, in a thousand shapes. They are the three-headed monster; they are the Gorgons with their thousand snakes; their name is Legion. And shall I yet find advocates for their use? Will this enlightened community yet say they are useful and necessary? All those who have used them, and discontinued the use of them, say they are totally unnecessary and useless. We see that those who live without them, enjoy more happiness and better health than those who use them—that they live longer lives. But, oh! the folly, the stupidity, and the delusion of rum drinkers!

But perhaps it may be said, that the effects and consequences that I have mentioned, result from the abuse, and not from the proper and moderate use of ardent spirits; and that on many occasions, in small quantities, they are useful. Let us examine the circumstances and occasions when they are said to be necessary, and perhaps I cannot do it better than in the words of another.

“They are said to be necessary in very cold weather. This is far from being true; for the temporary heat they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a cracker or any other food, is a much more durable method of preserving the heat of the body in cold weather.” In confirmation of this, the case of the vessel wrecked off the harbor of Newburyport, a few years since, may be adduced. On an intensely cold night, when all the men of that vessel were in danger of freezing to death, the master advised them to drink no ardent spirits. He told them, if they did, they must surely freeze. Some took his advice, while others, notwithstanding his most earnest entreaties, disregarded it. The result was, that of those who used the spirits, some lost their hands, some their feet, and some perished; while the rest survived unhurt.

“They are said to be necessary in very warm weather. Ex-

perience proves that they increase, instead of lessening, the effects of heat upon the body, and thereby expose to diseases of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. Rum says this author, whether used habitually, moderately, or in excessive quantities, always diminishes the strength of the body, and renders man more susceptible to disease, and unfit for any service, in which vigor or activity is required. As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin." And here permit me to add, that they are said to be necessary in cold weather to warm, and in warm weather to cool; the bare statement of the argument on these two points confounds itself.

"Nor do ardent spirits lessen the effects of hard labour upon the body. Look at the horse, with every muscle of his body swelled from morning till night, in a plough or a team. Does he make signs for a glass of spirits, to enable him to cleave the ground or climb a hill? No, he requires nothing but cold water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labour is of a transient nature, and is always followed by a sense of weakness and fatigue."*

Some people, nevertheless, pretend that ardent spirits add to their strength, and increase their muscular powers; but this is all a delusion. They think they are strong when they are weak. Rum makes them boast, and that is all. The truth is, it weakens them in body, but strengthens them in imagination. Why was Sampson forbidden by the Angel of God to drink either wine or strong drink, but to increase and preserve his strength? When you hear a man telling how strong rum makes him, you may be sure he is weak both in body and mind.

There is one other occasion for using ardent spirits, which it will be proper to examine. They are said to be necessary to keep off the contagion of disease, and are recommended to attendants upon the sick. But the united testimony of all physicians proves, that the intemperate are first attacked by epidemic disorders. This is universally the case in the Southern States, and in the West Indies. Experience also proves that those attendants upon the sick, who refrain from the use of ardent spirits, escape, while those who use them are swept away. If facts could convince, the use of ardent spirits would be abolished. But the love of rum is stronger on the human mind than the truth of Heaven.

If, then, ardent spirits are not necessary in sickness, if they do not prevent the effects of heat and cold; if they do not add to our strength, and enable us to perform more labour; when are they necessary? Why, people in health say, they want to drink them

* Dr. Rush.

now and then—they do them good. What good? If they are well, why do they need them? For nothing but to gratify the taste, and to produce a feeling of intoxication and derangement, slight in its degree when moderately used, as they are by such people, but the character of the feeling is no less certain. It is the same feeling that induces the drunkard to drink. One man takes a glass to do him good, to make him feel better; another wants two; another three; another six; and by this time is intoxicated, and he never feels well till he is so. He has the same feeling with the man who drinks a single glass, but more of it; and that man who, in health, drinks one glass to make him feel better, is just so much of a drunkard; one sixth, if it takes six glasses to intoxicate him. He has one sixth of the materials of a drunkard in his constitution.

But it is this moderate use of ardent spirits that produces all the excess. It is this, which paves the way to downright and brutal intoxication. Abolish the ordinary and temperate use of ardent spirits, and there would not be a drunkard in the Country. He who advises men not to drink to excess, may lop off the branches; he who advises them to drink only upon certain occasions, may fell the trunk; but he who tells them not to drink at all, strikes and digs deep for the root of the hideous vice of intemperance. All this is the only course to pursue. It is this temperate use of ardent spirits that must be discontinued. They must be no longer necessary when friends call, when we go to the store to trade, to the tavern to transact business, when we travel the road on public days—in fact, they must cease to be fashionable and customary drinks. Do away the fashion and custom that attends their use, and change the tone of public feeling, so that it will be thought disgraceful to use them as they are now used by the most temperate and respectable men, and an end is for ever put to the prevalence, to the beastly disease of intoxication. Let those who cannot be reclaimed from intemperance go to ruin, and the quicker the better, if you regard only the public good; but save the rest of our population; save yourselves; save your children! Raise not up an army of drunkards to supply their places! Purify your houses! They contain the plague of death; the poison that in a few years will render some of your little ones what the miserable wretches that you see staggering the streets are now. And who, I ask, would not do it? What father, who knew that one of his sons that he loves, was in a few years to be what hundreds you can name are now, would hesitate, that he might save him, to banish rum from his premises for ever.

And, if ardent spirits are the parent of all the poverty, and diseases and crimes and madness, that I have named; and if they produce no good, what rational man would use them? If he loves himself, he will not; if he loves his children, he will not; and as

Hamilcar brought Hannibal to the altar at eight years of age, and made him swear eternal hatred to the Romans; so every parent should bring his children to the altar, and make them swear, if I may so speak, eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred to ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

And what other security have you for your children? or for yourselves? Yes, for yourselves. I knew a man who, a few years ago, was as temperate as any of you, was as respectable as any of you, as learned as any of you, and as useful in life as any of you; I have heard him from the sacred desk again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has at last fallen the victim of intemperance. And this is not a solitary example. I had almost said, it is a common example. I could easily add to the number.

And now, what security have you for yourselves? You have none but in the course I have recommended. If it is necessary for the intemperate man to write on every vessel containing ardent spirits, "Taste not, touch not, handle not," and to brand them, as full of the very wrath of God; it is also necessary for the temperate man to do so, to save himself from intemperance.

But if the places of the present generation of drunkards are to be supplied, whence will the victims come but from your own children? And who knows but that the infant the mother is now fondling upon her knee, and pressing to her bosom, however lovely he may appear, however respectable and elevated she is, will be selected to be one of that degraded, and squalid, and filthy class, that, in her old age, will walk the streets as houseless, hopeless and abandoned drunkards? You have no security, no assurance.

But we are apt to think that the wretches whom we see and have described, were always so; that they were come out of miserable and degraded families; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion, who were as lovely in their infancy, as promising in their youth, and as useful in early life as your own children, and have become drunkards—I repeat it, and never let it be forgotten—*have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now.* Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken magistrates; of drunken lawyers and drunken doctors; churches would not now be mourning over drunken ministers and drunken members; parents would not be weeping over drunken children; wives over

drunken husbands; husbands over drunken wives, and angels over a drunken world.

Then cease. No longer use that which is the source of infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses. It can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or to your workmen. Touch it not yourselves, and suffer not your children to touch it; and let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness, and from death.

An able and accurate writer subjoins the following Bill to an article on the Cost of Intemperance:—

<i>The People of the United States to Intemperance,</i>		<i>Dr.</i>
1. To 56,000,000 gallons spirits per year, at 50 cents per gallon,		d28,000,000
2. To 1,344,000,000 hours of time wasted by drunkards, at 4 cents per hour,		53,760,000
3. To the support of 1,500,000 paupers,		7,500,000
4. To losses by depravity of 45,000 criminals,	<i>unknown, but immense.</i>	
5. To the disgrace and misery of 1,000,000 persons, (relatives and drunkards,)	<i>incalculable.</i>	
6 & 7. To the ruin of at least 30,000, and probably 48,000 souls annually,	<i>infinite! unspeakable!</i>	
8. To loss by premature death of 30,000 persons in the prime of life,		30,000,000
9. To losses from the carelessness and mismanagement of intemperate seamen, agents, &c. &c.	<i>unknown, but very great.</i>	

Certain pecuniary loss, (in round numbers,) D120,000,000
 To which add 4th, 5th, 6th, 7th and 9th items,

Total,

Thus it appears that, independently of items which cannot be estimated, our Country pays or loses at the rate of *One Hundred and Twenty Millions of Dollars per annum by Intemperance!* This sum is five times as large as the Revenue of the United States' Government—it would pay off our national debt in six months—it would build twelve such Canals as the Grand Erie and Hudson Canal *every year*—it would support a navy four times

as large as that of Great Britain—it is sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America.

TEMPERANCE SOCIETIES.

TEMPERANCE SOCIETIES took their origin in America in the following manner:—

The Rev. Dr. Beecher, deeply impressed with the evils of Drunkenness, attacked that vice from the pulpit, with so much vigour as to engage public attention, and to lead to the formation of Societies in many parts of the Union, for its suppression.

From inquiries instituted by the Temperance Societies it appeared;

1st. That the quantity of ardent spirits consumed in the United States amounted in the year 1827, to fifty six millions of gallons, or nearly five gallons to each person.

2dly. That of the *Pauperism* and the *Crime*, in that country, three fourth-parts were the effect of *Intemperance*.

3dly. That nearly forty thousand persons perished annually, from drinking Ardent Spirits.

There are now established, in the United States, five hundred Temperance Societies. Resolutions to abstain from Ardent Spirits have been passed by many Synods, Presbyteries, and Religious Conferences; by military, medical, and legal Associations; and other public bodies.

“The great work of reformation in America is going forward steadily among a population, whereof each had been using, at an average, five gallons of ardent spirits annually, and of whom travellers have published to the world, with too much truth, that they are a nation of drunksards. The whole work has been done—not by legislative interference, not by legally prohibiting distillation, and the use of spirituous liquors, nor by throwing heavy duties in the way of the poor; for all these would have been insufficient:—the only remedy for the desolating evil of *Intemperance* has been found, in awakening the reason, the moral sense, and the piety of the community. All the efforts that have been made—efforts already crowned with unexpected and animating success—have consisted in earnest, affectionate appeals, to the understanding and consciences of the people.”

Professor Edgar's Address in the Belfast Newsletter of the 4th and 11th September 1829.

Temperance Societies have been formed at New Ross, Cookstown, Rathfriland, Drogheda, &c. And advocates in the public

prints have appeared in different quarters ; and also in Glasgow and other parts of Scotland and England.

Extract from a Letter from Doctor Doyle, Roman Catholic Bishop of Kildare and Leighlin, to the Secretary of the New Ross Temperance Society.

Carlow, December, 29, 1829.

MY DEAR REV. SIR,

I have received and read all the tracts and papers relative to the Temperance Societies, which you had the kindness to send me. I thank you very much for them, and for your own most acceptable letters which accompanied them. Illness or inability to make up my mind as to what I should say of the "good cause" in which you are engaged, prevented me till now from writing to you ; and even now I am at a loss how to express all I think respecting it.

Every Christian—indeed every man endowed with reason, whether he be or be not a Christian, must look upon drunkenness and upon excessive drinking as one of the most debasing and hateful vices which infest the human kind ; it stultifies and brutalizes men ; and as to women, it reduces their condition far below the condition of the brute. Your medical friends, in the tracts you have sent me, prove most fully and satisfactorily how it generates diseases innumerable, of the body and mind ; consuming life like a plague or the parching wind of the desert ; but these are effects of it which I can scarcely lament, for I think a drunkard, though unfit to die, is entirely unfit to live, and that when he will not be reclaimed, his removal from this world is not only a just judgment of Divine Providence upon himself, but a blessing to his family and to all those whom by his influence or example he had corrupted or scandalized. I would be, therefore, glad to heal the drunkard ; but, if he were obstinate, and obstinately persevered in his vice, I would feel upon his death, as I would upon the death of the murderer dying on the scaffold—that he had paid the forfeit of his life to the offended justice of earth and heaven. It is not the multiplication of disease or the waste of human life by drunkenness or excessive drinking that I chiefly regret—nay, I do not at all regret that these effects follow so detestable a vice—they are the immoral and impious effects of it which I cannot contemplate without horror. Rash swearing, profanation of the Lord's day, blasphemies without number—the poverty, the nakedness, the destitution, the ruin of families—the fraud, the thefts, the robberies—the seduction of innocence—the corruption of virtue—the disobedience of children, the infidelities of servants—the discord and disunion of those

whom God united—these and many others which I do not name, are the effects of drinking and of drunkenness, which I deplore.

Looking then at the vice of drunkenness as I do, with a hatred and abhorrence quite peculiar, should I not, you will say, do every thing in my power to establish and promote "Temperance Societies," whose sole object is to unite all persons of sense and virtue in a league, defensive and offensive, against this common enemy of mankind? You reason well in putting such a question; and I am ready to co-operate in the establishment and support of any measure whose object is to preserve the dominion of reason over passion, and to aid virtue in her warfare against vice—besides that, in seeking to promote temperance by means of a society, I would only be seeking aid to continue a contest in which I have been engaged incessantly for nearly twenty years. But whilst I would gladly co-operate with any Temperance Society, I am not fitted in any one respect to undertake the formation of one; and, even if I were, I am not prepared to express to others a confidence which I do not feel, that such Societies in this country, at this time, and with our present laws and social government, can be productive of any great, or extensive, or permanent good; but yet, as some good may be effected by them, they certainly deserve support.

It cannot have escaped your observation that it is difficult, and in some places impossible to blend together, in society, men of different ranks and conditions; and how small—how very small the moral influence is of those called the upper ranks over those called the lower orders of the people. Gentlemen therefore may unite and preach, but the people, who have not before experienced their friendship and protection, will hear them without attention, or scoff at their advice. Moreover in towns where the vice of excessive drinking principally prevails, you have opposed to you all the drunkards, all the publicans, all the grocers who retail whiskey, all the brewers, all the distillers, with the swabs, and wits, and idlers who appertain to them; all these and many more who hate all innovation—even that innovation which goes to the disturbance of vice—will labour diligently to counteract your labours, and to pull down whatever you endeavour to build. The industry and energy of these classes may be measured by that evangelical rule which says that—"the children of darkness are wiser in their generation than the children of light."

But the great and insurmountable obstacle to the progress of Temperance Societies, and to all the efforts which you and I, and such as we can make, to stop the torrent of drunkenness is found in the "Revenue Laws." Could we but induce the Chancellor of the Exchequer to become a member of our society, and to square his budget by our rules, I have no doubt whatever but we would succeed in removing this pestilence of drunkenness out of

the land. To eradicate the use of ardent spirits out of a country having such a climate as ours, and from among such a people as ours, is quite impossible; "but to diminish the use of ardent spirits, to one-fiftieth part of its present amount, is, in my opinion, perfectly practicable." But as it would be as easy to stop the mouths of the Euphrates as to stop the mouths of those who now drink whiskey in Ireland, they cannot be reclaimed until a better beverage than whiskey is provided for them, at even a lower expense. All this could be done by the Chancellor of the Exchequer, if he found it more necessary to promote good morals than to secure a large revenue. I am tolerably well acquainted with the making of malt, and the brewing of beer; and I have no hesitation in stating, that if malting and brewing were exempted from tax, and the impost on whiskey raised, drunkenness in a little time would almost disappear from the country.

Withal, even a small good is worth seeking after, and those engaged in procuring it, even should they not be successful, will not lose their reward. If the societies of tradesmen, which are found in almost every town, could be induced to adopt as a rule or regulation, abstinence from ardent spirits, or even a temperate use of it, if such be possible, much good would result to themselves therefrom. Great numbers of tradesmen are notoriously addicted to excessive drinking. These now might be comfortable and happy—they are poor and miserable, they might be virtuous and respectable—they are vicious and despised—sobriety would enable them to educate and provide for their children, and to lay up some subsistence for their own helpless age; but drunkenness leaves their children destitute, and sends themselves, through want and misery, to a premature grave—and after a life of drunkenness, who can accompany them, even in thought, to that tribunal which is beyond the grave? The principle of *free trade* has been extended by the legislature to those men; but in the place of being instructed by the law, and governed by its spirit, they have established among themselves an odious monopoly in every trade and in every town, I believe, in the kingdom. I am acquainted with many of the rules and usages of these men, for I take an interest in all that relates to them, and I find these rules and usages generally a compound of good sense and egregious folly; but leaving their follies to be corrected by their own experience, I could wish most heartily that they prescribed a total abstinence from ardent spirits as an indispensable duty to all those to be admitted to, or continued in, their body or bodies, or to become in any way entitled to the privileges and emoluments belonging to the members of their several associations respectively, because they are, in truth, a most valuable portion of the community, and are at the same time that portion of it through which excessive drinking, and its attendant vices, possess an al-

most boundless sway ; they are, moreover, a class of people having every where a sort of corporate existence, and will not be reformed, unless the reform be spontaneously adopted by themselves. Could they be induced to become temperate, the classes immediately connected with them, and they are very numerous, would be greatly influenced by their example, so that the result would be more beneficial to society than could easily be supposed.

I am unwilling almost to add, that at present thousands of tradesmen, on account of their unjust oaths, and the excesses of all kinds in which they indulge, spend their whole lives as if there was no God, no religion, no future state, or distinction between good and evil.

Excuse, my dear Rev. Friend, whatever I have expressed in this letter, and which I ought not in your opinion to have said, and believe me,

With the most sincere esteem,

Your faithful and humble servant in Christ,

† J. DOYLE.

STATE OF MAINE, IN AMERICA.—“An important trial has been made in our prison, of the effect on health by cutting off habitual drunkards at once from the use of spirituous liquors, in every form, and confining them to cold water. It has been found invariably beneficial. They soon renew something of their youthful appearance; and a more healthy and muscular body of men cannot be found, in prison or out of prison, than the cold water convicts who work at the quarry of the Maine Prison. It shews that *hard labour* can be performed with *good food* and *cold water*. As evidence of this, it is only necessary just to see these men handle the rocks.”

NEW HAMPSHIRE.—“The same valuable experiment has been made here, as in Maine, concerning the effect of cutting off drunkards from the use of ardent spirits, and with the same results.” The health of the prisoners *exceeds* that of the country at large.”

VERMONT.—“The experiment tried in other prisons, has been made in ours, and with the same delightful results. The subjects of such treatment renew their youth (as it may be said,) directly.”

AUBURN (NEW YORK).—"The convicts here are strictly prohibited the use of ardent spirits and tobacco, except as medicine, and, contrary to every common but fallacious notion,—that confirmed drunkards cannot break off at once from the use of spirits without danger to their health,—it has been found invariably that even the more accustomed or besotted drunkards have never suffered from that cause, but, on the contrary, almost as uniformly their health has been improved. "Some appear to be very uneasy and depressed FOR A FEW DAYS, after which they eat heartily, and improve in health and appearance!"

SIGNS OF INTEMPERANCE.

1. If you have set times, days, or places, for indulging yourself in drinking ardent spirits.

2. If you find yourself continually inventing excuses for drinking, or avail yourself of every little catch and circumstance among your companions to bring out a "treat."

3. If you find the desire of strong drink returning daily, and at stated hours.

4. If you drink in secret, because you are unwilling your friends or the world should know how much you drink.

5. If you are accustomed to drink, when opportunities present, as much as you can bear without public tokens of inebriation.

6. If you find yourself always irritated when efforts are made to suppress intemperance, and moved, by some instinctive impulse, to make opposition.

7. Redness of eyes, with a full red countenance, and tremor of the hand, especially when connected with irritability, petulance, and violent anger.

SPREAD OF TEMPERANCE SOCIETIES.

Temperance Societies were first established in 1827, in the New England States. They have now extended to every state in the American Union, with most extraordinary success. They have been introduced into Upper Canada, the Townships of Lower Canada, New Brunswick and are numerous in Ireland.

The first was introduced at Glasgow in Scotland, about two years ago, and they have since spread to England. At Glasgow there was much opposition and indifference, and the society in the first year had only about five hundred members. A Liverpool paper of February last, mentions that the Glasgow Society and its Branches then consisted of upwards of twenty seven thousand members, and had entirely succeeded in putting an end to the use of spiritous liquors in several manufactories.

At a public meeting at Edinburgh, a most argumentative and conclusive speech in favor of Temperance Societies, was delivered by Mr. WILLIAM COLLINS, copies of which have been re-printed at Montreal, and may be had from the Secretaries of the Association at Quebec.

A Swedish gentleman, lately arrived at Boston, writes to his friend in this city, that Mr. Wijk, of Gottenburgh, who some time ago travelled through the United States, had, on his return to Sweden, very successfully exerted himself in establishing Temperance Societies in his native country. The society at Gottenburgh held its first meeting in December last, and was attended by the Bishop (Wingard,) Count Rosen, Governor of the Province, General Edeljelm, and other distinguished individuals. Similar Societies had been instituted at Stockholm, and Tonkioping, and were expected to prove highly beneficial for the purpose intended.

