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THE CANADA Temperance Advocate.

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

No. VI.

MONTREAL, OCTOBER, 1835.

Vol. I.

Selected Articles.

A Complete View of the Principles and Objects of Temperance Societies.

BY THE REV. JOHN EDGAR, PROFESSOR OF DIVINITY, BELFAST.

(Concluded.)

In almost all trades, there are footings, as they are called, or fines paid by apprentices at entrance, besides a great many footings of a similar kind: and these, with scarcely an exception, are spent in drinking. In one rope-walk, for example, in my own neighbourhood, every apprentice must pay four guineas for a footing, besides smaller exactions, every farthing of which is spent in drink. In a neighbouring coach factory every apprentice must give £2 8s for a footing, all of which is drunk. In this case, the money is drunk at three debauches, by whatever number of the workmen chance to be in any of the lofts at the time of its becoming due; and the sum expended on the occasion above that falling due, or the *whip* as it is styled, is paid by the equal contributions of the drinkers. Apprentice fines of from one to seven guineas,—all spent in drinking, are common throughout the kingdom. In the payment of workmen, it is very common to give the whole amount to one individual. He resorts to some favourite spirit-shop to procure change, and it is considered a matter of course that each person shall drink a certain quantity, as a remuneration for the favors conferred. It is unnecessary to add that this quantity is frequently the earnest of whole nights of debauch; and these, alas! too often nights-forming a wretched prelude to prostituted Sabbaths. Now I do not charge temperate men in the mass, with encouraging such practices; but I do charge them with suffering them to go on unrebuked before them, and I hold that they should be considered responsible for the consequences of such enormities, so long as they have left one means untried for putting them down.

The illustrations which I have given, though representatives of general customs, may to some appear limited views of the sources of temperance. I bid any of these look around him, and count the number of

social meetings, and the occasions where spirituous liquors are *not* introduced. Do not confine yourself to a particular district, but take an extensive view of the customs and practices of the community. You have made a bargain; you have treated a customer; you have commenced or finished a piece of work; you have celebrated a holiday; you have attended a baptism, a marriage, a wake, a funeral; you have received a visitor; you have given an entertainment; you have got heated; you have been exposed to cold; you have laboured, or are going to labour; you have eaten too much or too richly; you have dined and supped, gone to bed, and risen up; you have visited the sick; you have actually preached a sermon—and, if you have been able to do all this without spirits, you assuredly are a strange man, and cannot have received your education in any part of the past century.

Amidst the boundless prevalence of intemperate customs and of tyrannical courtesies compelling to drink, the wonder is, not that so many are drunkards, but that any are temperate. Who does not see how the courtesies of life are interwoven with drinking? Who does not know that hospitality and giving strong drink are synonymous? Acting on the principle that hospitality and friendship could not be maintained without intoxicating liquors, we have kept them in our houses continually, and, no matter at what hour of the day our friend calls, we put our bottle to him. If he has breakfasted, dined, or supped, we never think of pressing him to eat more; but, whether he is thirsty or not thirsty, we give him strong drink. Neither do we present intoxicating liquors in their plain, simple state; we put them under different forms and colours; we present them in the most tempting ways, to evince our friendship, and induce our friend to drink. We have challenges, pledges, toasts,—a great variety of engaging contrivances to lead onward to excess, all the while that we are *very temperate* men, and are only using spirits *moderately*.

Now let me ask any father who has been in the habit of giving intoxicating liquor to his children, and of taking it regularly in

their presence, and of evidencing, by its means, his hospitality, and praising up its good qualities—let me ask such a father seriously, Has he put no temptation in his children's way? Let me ask any master, as in the presence of God, who has been in the habit of giving ardent spirits to his servants, and teaching them to believe that it is a good and wholesome thing—Has he in no way been preparing his servants for becoming drunkards? Let us one and all ask ourselves,—Have we not been very guilty in giving an entirely false estimate of intoxicating liquors, of clothing them with excellencies which they never possessed, and of tempting our brother toward, through the different stages of moderate and habitual drinking, on the high road to irreclaimable drunkenness?

O yes! It is deplorably evident, from the limited view which we have now taken, that the temperate have held and propagated false notions respecting the qualities of intoxicating liquors; and instead of considering them, as they should have done, entirely useless for all common purposes, they have heaped upon them a mass of excellencies, almost the whole of which is entirely fictitious. They have mistaken, as we have seen, the momentary excitement of spirituous liquors for real strength; they have most absurdly reasoned, that what is good in some cases for the sick must be good for the ordinary use of the whole: they have cherished and propagated the falsehood that hospitality, and friendship, and gratitude, are well evidenced by offering in various moods, and pressing with all the forms of politeness, the use of intoxicating liquors; and thus, while they have pressed intoxicating liquors on their servants and dependants, and administered them in a thousand ways as cordials and medicines—while they have given them to their children—while, by false politeness, they have forced them on all occasions and by all pretexts on their visitors and friends—and while they have accustomed their children to associate with them every thing social and friendly, generous and great,—is it not wonderful that the eyes of the temperate should have so long been closed against the undeniable truth

that they have not only been throwing temptations, all but irresistible, in their own and their children's way, but that, with all their fancied security in moderate use and their supposed freedom from all connexion with the drunkard's crimes, and they and their families hang on the brink of a precipice, and are the chief agents in promoting and perpetuating drunkenness?

Temperance Societies would, however, be acting unworthily of the great cause which they have undertaken, did they rest their appeal solely on the principle of Christian charity, which refuses to cast a stumbling block in a brother's way, and abstains from that whereby a brother stumbleth, or is offended, or is made weak. As a member of a Temperance Society, I appeal to temperate men on the great principle of self-preservation, and I ask them, Can they, with safe consciences, continue to use an article whose moderate use the highest medical authorities have pronounced to be positively injurious to the constitution, and in itself productive of disease? I ask them, as men who shall one day stand at the judgement seat of Him who has said, "Thou shalt not kill,"—Can they, with enlightened understandings, persist in the use of an article which physicians of the first character for medical knowledge and piety, have declared should be renounced by all men in health as most noxious superfluities?

Temperate men,—Will you persist in upholding in common use an article whose ruinous effects exceed a thousand-fold all the advantages which the imaginations of even its warmest admirers ever attributed to it? With the widows and orphans of drunkards around you, with beggary and crime, and madness, and premature mortality every where before you, will you continue to use, as a common beverage, the chief cause of them all? And shall no motives of benevolence or charity, no care for yourselves, no wish to promote your country's welfare or your Redeemer's glory, induce you to sacrifice a transient gratification, or a trifling doubtful good?

Appeal, we entreat you, to the widow, or orphan children of the drunkard, and ask, Are all the advantages ever supposed to be derived from spirituous liquors for a moment to be compared with the loss of a husband, or a father's property, loss of character, loss of peace of mind, premature loss of life—leaving out of account altogether the loss, the eternal loss, of his immortal soul? Ask your consciences, temperate men, Would it be better or would it be worse for our country if ardent spirits were banished from it altogether? and, if you are convinced that their banishment would be a positive good, then in humble

dependence on God's blessing upon your endeavours, do every thing in your power for accomplishing that good.

If abstinence from distilled spirits would be a sacrifice for you, then lose not a moment in making it; the moment that the use of ardent spirits has become necessary to you a course of intemperance has already begun: and the sooner you get free from it, completely and for ever, the better. If it would not be any sacrifice, you must either want benevolence, or your contempt of the plan of reformation proposed must be excessive indeed, when you cannot be induced to make a trial of the most simple possible means, with the remotest prospect of effecting an incalculable good.

The REMEDY proposed by Temperance Societies is a union of the temperate in abstaining from distilled spirits, and discountenancing the causes and practices of intemperance. Such a union will effectually shut up the school in which drunkards are formed, and cut off the supplies which, by the false opinions and ruinous practices of the day, are now in preparation for becoming the successors of the present generation of drunkards, when they shall have gone to their own place.—From accurate calculations made by our American brethren, they came to the horrific conclusion that, before the commencement of Temperance Societies, between thirty and forty thousand drunkards, in a population of twelve millions, were each year laid in untimely graves.—That there should be any such proportion in our own country, or in our own neighbourhood, is a consideration truly appalling. But there is one more appalling still. It is this—that the present habits and customs of society are rearing up a generation of drunkards, and that there are now with us, in our own families perhaps, or our own bosoms, the very victims who, if the present system continue, shall infallibly be the drunkards of another generation.

Fathers and mothers, you have no security in the present depraved state of society, that the son or daughter whom you now cherish with all a parent's fondness shall not become the drunkard of other years. An intoxicating material so insidious has become so common, and the opinions respecting its excellencies, and the courtesies and solicitations pressing its liberal use, are so fascinating and alluring, that the means on which you trusted for safety are to a great extent unavailing. If you wish your children to be safe, a reformation must begin among yourselves.

How then, temperate men, shall this noble work be done? Shall it be by acts

of Parliament filling your land with spies and informers, to prevent private distillation, after they have put public distillation down? Shall the strong arm of the law mould at will the courtesies and fashions of life, and bend by giant force public opinions and practices?—Foolish and absurd even in a land of slaves! No, no, land of freemen, you are to be disenthralled from moral turpitude only by moral means.—Information must go abroad; the pulpit and the press, and the mouth of wisdom in the social circle, must lift up their voice on high. There must be a great and mighty concentration of moral influence—the influence of the wise and good, and truly great, and when the lights and the guides of the people shall have come with one heart to the work of reform—when the practice and the precept of the examples of the people shall have united for the extinction of all ordinary use of spirituous liquors—then, and not till then, may we hail with triumph the regeneration of our country.

Hear it, magistrates and legislators of our country,—hear it, ministers of our holy religion, Oh, hear it, every temperate father and mother throughout our land:—*The astonishing quantity of twenty-seven million, seven hundred and nineteen thousand nine hundred and ninety-nine imperial gallons of distilled spirits, at proof strength paid duty for home consumption only, in the United Kingdom, in 1830.** Uproar and blasphemy, groans and shrieks of agony, rise every where, as the fiery flood sweeps on in wild destructive rage: beggary and disease, and crime, and madness, and death, follow behind; and widows and orphans, and bereaved parents look on in despair, as husbands and fathers and beloved children are swept on to the lake that burns with fire. The salvation of our country, God has put into the hands of the temperate. Rise, patriots, philanthropists, Christians, to the work assigned you. Union is strength; and the union of temperate, in abstaining from ardent spirits, and discountenancing the causes and practices of intemperance, will, by God's blessing, not only stop the fountains of drunkenness, but open a refuge for the drunkard from temptation and scorn. Temperance Societies have not only made America truly the *New world*, but, in a few months, they

* This amount is taken from a return made to Parliament of the total number of imperial gallons of British and Foreign Spirits which paid the Home Consumption Duty for 1830, ordered by the House of Commons, and printed June 29, 1831. (Signed) J. EW BANK, General Accountant, Excise London.

WILLIAM IRVING, Inspector General of Imports and Exports, Custom-House, London.

have produced an unparalleled change in many districts in the United Kingdom.—They have shed a flood of light on the public mind; they have exalted the standard of temperance; they have, in many places, produced a great reformation in the courtesies of life, and in the opinions and practises of the community; they have checked the free drinker in the midst of his career; and they have had most delightful evidence that, *by affording shelter to penitent drunkards from compulsory customs and base temptations, they have, in many cases, been the means of their reformation.*

When Temperance Societies commenced in America, they had no expectation of being able to reform drunkards. Drunkenness, they said, is a stream too rapid, and too near the sea, to admit of any attempt to stop its progress:—we will go to the fountain head; we will cut off the sources of drunkenness; so that, when the present headlong flood shall have passed, its channel may be forever dry. To their astonishment, however, they found that, before two years had elapsed, five hundred drunkards had been reformed. Another year has passed, and seven hundred have been added to the number. In Ireland and Scotland the result has been similar. There is scarcely one of our Societies which does not number among its members reformed drunkards. The reason is now obvious. Formerly drunkards could not be reformed because the opinions and practices of the temperate forbade the reformation. Not to drink was to be unsocial, inhospitable, penurious, beggarly; and to refuse drink excited suspicion; for none could imagine how any man could refuse so good a thing as spirits, unless sworn against it. So long as the humble mechanic drank freely, he had many companions, many to cheer him on; but from the moment that for his wife and family's sake, or for his conscience sake, or for the sake of his immortal soul, he resolved to abstain, from that moment he was a marked, degraded man; he could attend no social meetings of his companions, for in all their meetings a part of their employment was drinking; or, if he did attend, it was only to serve as a butt for ridicule, to have his degradation sealed by every circulation of the bottle, and to proclaim to all around, I dare not taste, for my appetite would overcome my reason. With the common feelings or strength of a man how could he stand? But now the scene is changed, and changed for ever. The drunkard, resolved on reformation, sees around him Societies of the Temperate, united for the purpose of giving respectability to abstinence from that the use of which is the chief cause of drunkenness; and, so soon

as they have sufficient evidence of the sincerity of his good intentions, they receive him into their number, and shelter him from the world's temptations and scorn, in that refuge which they have opened. The success of temperance societies in America has been great beyond parallel. Though they commenced only three years since, under the most disadvantageous circumstances, on a population who were drinking on an average eight gallons annually each adult, yet, by their means, the consumption of all intoxicating liquors has been decreased three fourths, even in some of the largest towns.

Temperate men and women! with you and with you alone rests the power of banishing intemperance from our land. Both sexes have suffered, both should rise against the common enemy; both possess moral influence, both should exercise it; with both the truth spoken in love is mighty through God to the pulling down of strong holds, and both should work with holy emulation in the common cause. The plan is simple, the work is great, the means are good. By the force of truth, by the influence of example, in dependence on God's aid, your victory is sure. The cause must finally triumph, unless God's word can return to him void—the cause will triumph now, unless retarded by the general apathy of the temperate; but remember that, if you give not your whole hearts to the work, you are accountable to God for every difficulty and hindrance which through your indifference may be thrown in its way. Do not consider it enough to abstain from spirituous liquors—let it be known without ostentation that you do so. Have you any influence that you would withhold from such a cause, or would you refuse to follow where conscience leads, for fear of becoming the song of the drunkard? Acting on the principle of abstinence as an insulated individual, your influence will be but small; acting in union with many, your influence will be incalculable. The incredible effects produced by the different societies now at work throughout the world have taught a lesson by which all should profit. How insignificant is any member of these societies as an individual! how great is he as a part of a mighty system that is sweeping away as chaff inveterate superstitions, and moulding at will the destinies of nations! One and another in this and that district of country abstain; but they are unknown to each other and to the world, and their strength is feebleness. Unite them together by a common bond, and at once they rise to new life,—their vigour, their strength, their influence, their means of effecting reformation, are all incalculably increased.

Without union no great reformation can be accomplished; by union, on good principles and by good means, every thing can be done that ought to be done. The registering of names is one of the very noblest and most effective parts of the great system of Temperance Reformation. It gives consistency, and concentration, and permanence. The members know each other; they support each other; their hearts beat high for each other's welfare, and each man knowing that so many friendly eyes are upon him, and being deeply interested, not merely in the support of his own honour and the honour of the society of which he is a member, but in the success of the common cause, there is furnished to the world a most delightful practical illustration of the words of the wisest of men,—“Two are better than one, and a threefold cord is not easily broken.”

Temperance Societies disclaim all connexion with party; they use no weapon but truth; they court investigation; they wage no war with persons or professions, but only with opinions and practices; they deal with human consciences, and their sphere is the region of the mind; they require no oaths or vows of any kind, but simply an expression of present conviction and determination. Their whole constitution may be expressed in one short sentence:—We resolve to abstain from distilled spirits, and by all proper means to discountenance the causes and practices of intemperance.

To the Editor of the Temperance Advocate.

SIR,—If you have room, and think proper to give the following pertinent and well written address an insertion in your valuable paper, you will much oblige

A SUBSCRIBER.

To the Retailers of Ardent Spirits in Rutland County.

GENTLEMEN,—At a Temperance Convention, composed of delegates from most of the towns in the county, recently assembled in Rutland, the undersigned were appointed a committee to address you in behalf of the convention, on the subject of the traffic in ardent spirits as a drink.—Permit us, therefore, in the name and behalf of a large and respectable assembly of your fellow citizens, respectfully and affectionately, but with deep earnestness, to press upon your consideration the reasons which have induced this convention to join their voice with the voice of multitudes among the wisest, best, and most distinguished men in every part of our land in

proclaiming *the traffic in ardent spirits as a drink, an immorality, which ought to be at once and universally abandoned.*

These reasons are based upon the well authenticated fact, *that ardent spirit, to the man in health, is not only useless, but positively a noxious poison.* To the truth of this, the medical faculty of our country have borne a decided testimony; and it is not presumptuous to say, that no respectable and temperate physician would venture to contradict this position. Add to this, that millions of men, engaged in all the occupations of life, on the land and on the sea, and in all climates of the globe, testify from their own experience, that ardent spirits is unnecessary; and multitudes of them that it is injurious. And what is there to rebut this decisive testimony? Nothing but the declaration of those who have never tried the effects of entire abstinence; and who are still under the delusive influence of alcohol, that they believe *"a little does them no harm,"* or perhaps they will venture to say, *"sometimes does them good."*

To the well established fact, *that ardent spirits to the man in health is useless and mischievous,* we beg leave particularly to direct your attention, gentlemen, and to ask you, in view of it, in the first place:

Is it consistent with the character of a good man and a good citizen, to be engaged in a traffic in which you render no valuable equivalent for the price you receive? Surely few of you will take the reckless ground of saying, I will sell whatever I can get money for, regardless of the consequences. Very many of you certainly abandon this ground when you say "I will not sell to the intoxicated man, or to the habitual drunkard." Here at least some of you recognise a responsibility; and you very properly withhold what is earnestly solicited, when the price is held out before you, because you would not do mischief to an infatuated man for the consideration of gain. But why not go farther? Why engage at all in trafficking in a drink which does no man good, and does every man who takes it more or less mischief? About every honourable and proper business there is a mutual accommodation between the employer and the employed, the seller and the buyer; and the well being of society, in all their relations, is promoted by their exchanges. The merchant in his traffic in valuable commodities, the agriculturist, the mechanic, the scientific and literary man, the physician the lawyer, the clergyman, in their exchanges with each other, in the products of their labor and skill, render a mutual benefit, and promote the best interests of

society. But can this be said of the seller of spirituous liquors as a drink? On the contrary, he takes the "fool's pence," and delivers him that which he had better, far better pour upon the ground than drink it himself, or carry it to his home. To this it is no sufficient reply, that the buyer is to judge for himself whether the article is for his good. You know it is not for his good, and cannot, therefore, as a good man and a good citizen, who would promote his own welfare, in consistency with and in furtherance of the welfare of society, traffic in a useless and pernicious article. Why is it that public sentiment and the laws of most of our states have proscribed gambling houses? And why is it that lotteries are undergoing a like process of proscription? The keeper might say, "I compel no man to deal with me, let every man be the judge of his own wants." But to this it is justly replied, you shall not undertake to make a gainful business of that which is injurious to individuals and to society. To this result we are firmly persuaded public sentiment will eventually come relative to the traffic in ardent spirit as a drink; and we entreat you, gentlemen, as those who would have the world the better for their life, to do what you can to hasten this desirable event by a voluntary and immediate abandonment of the business. You certainly cannot doubt which state of mind, or which reputation is to be preferred, whether that of the man who, with a cheerful and honest heart, hastens to abandon a traffic which he cannot conscientiously pursue, or that of him who clings to such a business until stern necessity drives him away. "The last rum seller," whenever his face shall be seen, will be neither a happy nor a respectable man.

But, gentlemen, it is not alone the consideration that you take the products of the toil and skill of your fellow men without rendering them an equivalent, that should induce you to abandon this traffic.

It is necessarily, inevitably full of wrong, and only wrong towards individuals and the community. In the sale of this poison you ruin individuals in their property, their health their reputation, their moral feelings—you blot out for them every joy on earth, and every good hope of heaven. You destroy many a happy home. You put out the fire on the hearth, and put away food from the table; you take away decent clothing, and leave in its place rags; you change many bright faces, and glad hearts and joyous voices, into sadness, tears, anguish, groans and wailings.

We know that you do not intend to do all this; we believe that you do not deliberately purpose to do any part of it; but

you are engaged in a traffic which has done it, will do it, and cannot be carried on without doing all this or more. Do you say that you do not mean to sell ardent spirit to the man who is injuring himself by its use? But when does a man begin to injure himself by the use of ardent spirit? When does a man begin to injure himself by the use of that which no person in health can take without producing disease? But again, when and how did that individual attain to that degree of intemperance which makes it necessary for your peace of conscience and respectability to send him to a less scrupulous rum seller for the supply of his wants? Is there much to choose between the first and last of that series of "offices" through which the intemperate man is passed on his way from health, and happiness, and hope, down to the drunkard's desperate end? We entreat you, gentlemen, to pause, look around you, and view the history of your traffic. Are you not constrained to remember some painful facts which you would gladly erase from your memory, and have blotted out from the records of heaven? Would you not give back all your gains to dry the tears from that father's face who says "Restore to me my son?" Have you peace within you as you look upon the pale, sad countenance, and hear the sighs of that broken hearted mother? Will the mortgaged farm in your possession answer as an asset against the cry that goes up from the widow and those more than orphans into the ears of "Him who judgeth righteously?"

There is another view of the consequences of this traffic, to which we beg leave to call your attention, gentlemen, viz:—*the burdens with which it loads the community.* It is a well established fact that from three-fourths to nine-tenths of the crime in our land originates in the use of ardent spirits. Look, now, at the expense for maintaining the poor, building prisons, prosecuting and punishing crime; and remember that no less than three-fourths of this expense is a direct tax imposed upon the community by the use of ardent spirits. When, therefore, you count up your gains from this traffic in ardent spirits, you are bound to recollect that they are the product of a tax levied upon the community for your solitary benefit,—that for every dollar you have gained you have taken ten from the public treasury. There is something, we are sure, in this consideration which cannot be steadily contemplated without making every honorable man shrink from such a business.

We have thus, gentlemen, indicated to you a few of the considerations which compel us to regard the traffic in ardent spirits,

is a drink, as a moral wrong, and which we think, ought to induce you at once, and forever, to abandon it. The day of darkness on this subject has passed away: "the true light now shineth," and every man must know that the traffic in ardent spirit is a traffic in poverty, disease, misery, sin and death. To all this it is certainly a pitiful reply for any man to make, "If I do not sell somebody else will;" or, I cannot abandon the business without a sacrifice. Will a man drink the tears of misery and eat the bread of crime? If somebody else will sell, let him sell, and let him answer it to his violated conscience, his injured country, and his offended God! But for you, gentlemen, we trust that you will prefer gains which, though less extensive, are not "cankered" by sin, and cursed by the cry for vengeance. Abandon this business, and the "blessings of many ready to perish shall come upon you." The thanks of all good men, and the smiles of approving heaven shall reward you; you will live more happily, and your heart will be lighter in the dread hour of death.

(Signed W. CHILD,
J. STEELE,
S. EASTMAN.)

Although the above is calculated, as the Almanacs say, for the meridian of Rutland County, Vermont, it is equally applicable to Canada.

PROGRESS OF

The Temperance Reform.

GREAT BRITAIN.

The last number of the London Temperance Herald states the members of Temperance Societies in England and Wales, at 117,803, being an increase within the month preceding of 1867. Of these 30,009 are in Lancashire, 13,617 in Yorkshire, 11,000 in Cornwall, and only 7345 in Middlesex.

UNITED STATES.

The eighth report of the American Temperance Society, read May, 1835, makes the following statement:—"In the United States 2,000,000 of persons is supposed to have already ceased to use distilled liquors. More than 8000 Temperance Societies have been formed, embracing, it is thought, more than 1,500,000 members. Twenty-three of these societies, are State societies; and there is now one in every state, with one exception, throughout the Union.—More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell ardent spirits; and many of

them have ceased to sell any kind of intoxicating liquor. More than 1200 vessels sail from our ports, in which it is not used; and more than 12,000 persons who were drunkards; and it is supposed more than 200,000 other persons have ceased to use any intoxicating drink.

FRANCE.

Paris, July 22.—I spoke to you lately of the Temperance society of the town of Amicus, in one of the departments of France. I have since learned, from official documents, facts that lead me to think that, however much want, many towns in the United States had of Temperance reform, Amicus at least has as much. The town contains 42,000 inhabitants; and it is found that there are drunk by that population 48,500 glasses (petits verres) of spirituous liquors (eau de vie) every day; or 15,000,000 of glasses every year. Exclude from this number many women and children, and it will be easily seen to what depths of intemperance they are plunged. Wine, which is drunk more freely than cider, is not included in this statistic. There are 715 places where wine and spirits are sold, averaging one for every ten houses.

This is the first attempt to collect temperance statistics in France. If successive attempts are to be so appalling in their results, we shall begin to have some doubt, on not only the temperance in wine countries, but of the tendency of drinking wine. Not a journal in Paris that does not hail with joy the formation of this new society, and avow broadly that such societies are wanted throughout the land.—*Boston Recorder, Sept. 11.*

FINLAND.

A gentleman writes from this country concerning the tracts on drunkenness, which had been distributed there, "Wives read them to their husbands, and children read them to their parents; and many have derived benefit from them. The Finnish tracts, I trust, will do great good here."

EAST INDIES.

From Chunar, in India, the conductor of Ordnance in that place writes, "Soon as I received the tracts on Temperance, I was not easy till we had formed a society here; and I set about it immediately. I went to the chaplain of the station, and presented him with some tracts, he read them, and the effect was, that in a short time afterwards, he ordered his servants to take all his spirituous liquors and pour them into the flood. This he saw done

and then joined the society; and we are now in a flourishing state as a Temperance Society. I have sent tracts to all parts of Bengal, where I have friends residing, and I do hope that many societies will be formed."

SUMATRA.

We are informed:—"The influence of the American Temperance Society has been felt here. It has made the old monster, Sin, tremble on his throne, even in this distant foreign land. There is a state of interest waked up that ought to be cherished; and a spark kindled that ought to be fanned to a flame. I dined, and spent some time with his Excellency the Governor General; and almost all the time I could spare from my own business, was employed by him in making enquiries concerning the temperance movements in the United States; thus placing this great movement in the Western hemisphere, before all other objects. In every place where I have not introduced the subject, the people have done it. Our Temperance ships and temperance captains, and supercargoes have done wonders. They would be astonished themselves to see how a little seed of example, sown by the way side has taken root, and promises to bear fruit with the luxuriousness of an equinoctial plant.—*Eighth Report of Amer. Tem. Society.*

EGYPT.

A correspondent of the American Temperance Society writes from Alexandria, that the wife of the American Consul there had shown herself a zealous advocate of temperance principles, by the circulation of tracts, and her exertions to get supporters to the cause. He says, "So deeply did the principles of temperance ultimately take root in her own family, that her husband poured out all his stores of ardent spirit, and thus cleared his house of the poison."

Brandy, the assassin of the unfortunate victims killed and wounded by the *Infernal Machine*.

Galignani's Messenger (a newspaper printed at Paris) states, in giving an account of the late dreadful occurrence, by which 14 persons were killed and many wounded, that Freschi, the person who fired the train "had acknowledged, that a little time before the king arrived, his heart failed him, but he went down to the shop below and drank some eau de vie, (brandy) which gave him sufficient nerve for the accomplishment of his purpose."

IRELAND.

Progress of Temperance in Ulster.—A few hints as to the exertions in behalf of temperance in one district of Ulster in a single week, will show that there is at least some activity abroad to extend the temperance reformation. On Sunday eight days a member of a deputation from Belfast addressed a meeting of about 300 persons in Castlewellan, and on the following evening, another of 250 in Newcastle. The meeting was assembled by the Rev. Mr. Moore; Lord and Lady Anesley, and the principal persons of the town, were present, and it is intended immediately to organize a Society. On Wednesday evening a meeting was held in Newry, which excited much interest, on account of a proposal made of remodelling the Newry society, so as to exclude all intoxicating drinks. The conductors of the Newry society and the deputation from Belfast opposed such a change, stating among other things, not only that the great change effected in America, had been accomplished by union in abstaining from distilled spirits and promoting temperance, but that a convention of delegates from Societies in all parts of the Union, had lately unanimously resolved to make no change on their original principle. On Thursday evening a meeting was held in Armagh—William Blacker, Esq., agent for Lord Gosford and Colonel Close, in the chair. The meeting was so crowded, and so great an interest was excited, that a meeting was appointed for the following evening, in the Rev. Mr. Henry's Meeting house. This, too, was very large, and such was the effect of the addresses, that upwards of 60 members were enrolled. Wm. Blacker, Esq., was chosen President of the Society, and the Rev. Mr. Henry, and the Ministers of the Independent and Methodist denominations having publicly joined the ranks of the truly temperate, a great accession has been made to the cause of Reformation in Ulster.—During the same week, a number of meetings were held by two agents of the Ulster Temperance society in the neighbourhood of Banbridge, Rathfriland, and Randalstown. The meeting in Rathfriland was rendered peculiarly interesting by the union which took place at it between Rathfriland Juvenile and Temperance societies.

CAPE BRETON.

At the last meeting of the Sessions for the western division of Cape Breton, the magistrates refused to grant licences to retail liquor in that section of the Island.—Applications have since been made to the Governor, and the several petitions were referred to Mr. Justice Marshall, who re-

ported separately upon the different petitions. The result has been, that his Excellency has not, with reference to this improper application, deemed it necessary to interfere with the decision of the magistrates, or to avail himself of the extraordinary power which the present law affords him, to inundate a community with misery and crime. We trust we shall never defend compulsory or intolerant measures; but have no hesitation in saying, that by preventing the introduction of ardent spirits, not only are the interests of all preserved, but even the desires of the intemperate themselves will be complied with; for in ninety-nine cases out of an hundred, during those hours of temporary sobriety, which all but the most abandoned drunkards sometimes enjoy, it is their earnest wish to be removed from the seduction of a temptation, which they have not sufficient resolution to withstand. And of this we are convinced, that the granting of licences, particularly in the country places, throw such temptations in their way.

We felt quite satisfied that the absurd law under which applications are made to the Executive, would open the eyes of every reflecting man; and it is particularly gratifying that such a decision as that of the magistrates above referred to, has been made in the identical part of Cape Breton which the promoters of the act represent. As we told them at the time, they did not either understand the wishes of their constituents or consult their interests.

Magistrates of Canada follow this noble example, and the blessings of many ready to perish shall come upon you.

Effects of Temperance Societies.—In a lecture at Birmingham last week, Mr. Buckingham made the following statement concerning the town of Colne:—

“He happened to be at Colne, in Lancashire, a few days since. Five years ago, he believed it was one of the most abandoned and profligate places in the country. Shortly after that period, temperance principles found their way into the town, a society was established, and it was agreed to take beer and wine in moderation; but as no one could discover the exact latitude of moderation, total abstinence from spirituous liquors was determined upon; and he had the gratification of saying, that out of six thousand inhabitants, one-fourth had come under the rules and regulations of the temperance society. A moral change was instantly effected in the character of the people, and out of thirteen beer shops, eleven were obliged to be given up. Instead of the rioting, noise and confusion which was once heard in the streets, the people now assembled in a large hall to

the number of 1500 or 2000, to discuss subjects suited to their better tastes, and calculated for their intellectual improvement. Thus the people have not only grown in intelligence also; the places of worship are now filled; husbands have become kind to their wives, and wives faithful to their husbands; while their children regularly attend the Sunday schools, & all rejoice under the blessings which the establishment of temperance societies have conferred upon them.”

LOWER CANADA.

Important testimony of Lord Aylmer to the evil effects of Spirituous Liquors in the army; extracted from his General Order, on giving up the command of the Troops in British North America, dated Quebec, 17th Sept., 1835.

The Commander of the Forces also desires that the non-commissioned officers and soldiers of this Army will receive his thanks for their general good conduct.—He has only to qualify this expression of approbation by adverting to the propensity of the soldiers to indulge too freely in the use of strong liquors—a propensity which he deeply laments, as the source of almost every crime, and even of almost every irregularity which occurs in a British army.

Upon the present occasion, the Commander of the Forces thinks it unnecessary to urge upon the consideration of the Generals and other officers the importance of encouraging sobriety amongst the troops well knowing how unremitting are their efforts to that effect; but he now, at parting, addressed himself directly to the soldiers themselves, and earnestly entreats them to avoid indulging in the moderate use of strong liquors, which leads them into difficulties, injures their health, and throws a shade over those bright qualities for which they have ever been distinguished as soldiers, and the possession of which has never been denied them even by their enemies.

I feel no doubt but the friends of the Temperance cause will feel gratified by the following testimony, (of a tavern keeper,) to the good effects of a temperance society on the inhabitants of a Village not 50 miles from Montreal.

“Previous to the existence of the temperance society, many of the neighbouring farmers were accustomed to spend three or four days together, and pretty often at the tavern, drinking, neglecting their occupations and their families, and as a necessary consequence, their circumstances were embarrassed; and want and misery were experienced by many families. But

now it is quite different, few of them are seen at the tavern except on busines, and a very few cents, for the lapse of some months together, suffice for the purchase of ardent spirits by the inhabitants. Their farms are in a much better condition, their families are far more comfortable; and their circumstances are comparatively prosperous. The tavern keeper, instead of being hurt at the change, rejoices at it.

On Wednesday last being the ninth day of September, agreeable to public notice a few of the friends of Temperance met at the School House in Wentworth, and after the exchange of a few thoughts and a considerable discussion on the subject of temperance we succeeded in forming a society to be known by the *Clear Lake Temperance Society, auxiliary to the Montreal Temperance Society.

The following individuals are the officers of the society:—

Rev. WILLIAM ANDERSON, *President*.

Mr. WILLIAM SMITH, *Vice President*.

Mr. WALTER M'VICAR, *Secretary*,

And an Executive Committee of six persons.

UPPER CANADA.

COOKSVILLE UNION TEMPERANCE SOCIETY.

Pursuant to notice, a public meeting was held at Cooksville on the 25th day of May, 1835, at which a temperance Society was formed. The Rev. Mr. Richardson, Rev. Mr. Flumerfelt, and others, addressed the meeting. After the usual resolutions of total abstinence from the use of spirituous liquors, the following persons were unanimously appointed to act as officers for the ensuing year, viz:—

Mr. Samuel G. Ogden, *President*,

" Hiram Vanvolkinburg, *V. President*.

" J. H. Havens, *Secretary*.

Committee.—Messrs. Horace Wells, Wm. Morgan, Wm. Kelly, John Galbraith, and Robert Duffy,

This meeting was attended by a very large and respectable audience of ladies and gentlemen, who unanimously came forward and supported this good institution.

This Society meets on the first Monday in each and every month, with a large and respectable audience in attendance.

It is generally said that all new villages have a majority of intemperate persons in them, but in this flourishing village it is otherwise. Here the temperance society has the majority, and ere long we trust we

*Clear Lake is situated in the centre of four Townships, viz. :—Buc Chatham, Wentworth, Argenteuil and North Gore.

shall have it to say that it will be as much noted for piety as it now is for temperance and industry.

J. H. HAVENS, Secy.

Cooksville, Sept. 4, 1835.

Effects of Spirit Drinking.

(To the Editor of the Christian Guardian)

SIR,—The baneful and God-provoking vice of Intemperance is carrying on its unrighteous work of destruction and death in this vicinity, while the people are slumbering with careless indifference over its sad and fearful ravages. Within the short distance of five or six miles from the spot where I am now writing, we have no less than three or four distilleries, seven or eight stores, eight or ten taverns at which the *drunkard's* drink is sold, and where moderate drinkers, tipplers, and confirmed sots get their supply of this intoxicating beverage, for which they manifest such a peculiar fondness: and among this last mentioned class of customers they have not a few. Since I commenced penning this short article, I have counted up no less than twenty who have sacrificed nearly all they have and are to this ungodly shrine. Health, happiness, peace, honour, reputation they have not. All these they might have, but they love "grog" more.—They have been of late suddenly warned by the sudden and awful death of three or four of their miserable and wretched associates; but still, with blind infatuation, they continue to hug the vile and accursed poison in their bosoms. One of these deluded slaves of the bottle said to me the other day, that "all the world would never persuade him to become a sober, temperate man;" and so by their actions say multitudes. And strange as it may appear, there are numbers around us, not only of the ignorant and vicious, but of those who rank among the respectable, that are engaged in the business of making and selling to and quaffing with these red-faced, bloated, filthy, profane and reckless beings, the maddening, fiery poison drink, that proves their utter destruction and eternal damnation. Notwithstanding, they witness from day to day the blasting, withering and diabolical influence, and deadly effects of their ruinous "firewaters," yet for the sake of the pittance of sordid gain which they realize from this unrighteous and murderous traffic, they continue to deal out poison and death to their neighbours, "driving them to hell like sheep." Their blood will be upon their own heads. Sir, had I language wherewith I would attempt a description of the three or four cases of death to which I above refer; but

I forbear: Suffice it to say, they were once respectable, "moderate" drinkers. Men of prosperity, talent and influence. One of them *had* been an active merchant, another a professor of law, another a shoemaker, who died a maniac. I am told the last words uttered by the first mentioned individual were *curses* upon his unoffending, attentive and afflicted wife, who calmly bore his madness, and repaid his wrongs with kindness. The second was found in the morning, after a night's debauch, a stiffened corpse.

How singular and surprizing that men should oppose temperance societies.

Very respectfully yours,

G. W. CLARK.

Oxford, Aug. 25, 1835.

A woman, named Marianne Boulette, who lived in the character of wife with one Riopel, in the St. Roch Suburb, Quebec, died a few days ago, in consequence of brutal usage received from her reputed husband and a man named Michael Ready, both being intoxicated at the time. A Coroner's Inquest was held on her body, and a verdict to the effect that she had met her death by falling down and fracturing a bone while in a state of great weakness and debility was returned.

Antoine Michaud, pilot, No. 117, whilst on his way up, on board the brig Englishman, on Tuesday last, was discovered to be missing. As he was previously observed to be rather intoxicated, it is supposed that he accidentally fell from the bows of the vessel. The deceased was a young man, 28 years of age, and had been married but a few months.

The corpse of a man was found floating at the mouth of the Thames on Friday week. It was supposed to be that of a stranger who had been seen in a state of intoxication for some days previous.—*Sand. Emigrant, Aug. 22.*

Awful Shipwreck, the consequence of intoxication.—A passenger, who was one of the 15, landed from the wreck of the Mourath, of Liverpool, Captain Jackson, states that there were 240 souls on board, and that they were 6 days on their way to New York, when she struck about midnight, on the 28th May, being then in charge of the mate who was intoxicated; 225 souls perished, the captain, three sailors and eleven passengers were picked up by the Francis Mary, Flynn, and brought into Dublin. The passengers were mostly from the County of Limerick.—*Limerick Chronicle.*

Poetry.

THE DRUNKARD.

What pen of puny men can well express
The drunkard's shame, and guilt, and misery?
Who can with words portray the awfulness,
Which, like an all-overshading canopy,
Hangs over and inwraps his destiny?
Alas! in all earth's numerous regions wide,
There breathes not one more stamped with infamy;
One who, for lust's vile and most impious pride,
A dreader doom in hell's dark mansions shall abide.

The wretch to whom pertains the drunken name,
Must bow beneath a load of woes, too great
For human sufferance; his are that shame
And censure of his fellows, which await,
Most justly, all who can, like him, create
And feed a boundless lust; his is the frown
Of heaven-born conscience's relentless hate;
His is the wrath of God, who looketh down,
With flaming eyes, on all usurpers of his crown.

'Twere well, if drunkenness its ills confined
To him who most deserved the wasting gall;
But, ah! how mournful to relate! the mind
Of many a harmless wife is made to fall
Prostrate by deepest grief; the mortal call
Lays many a woe-worn parent in the grave;
Children are often poor and sad; and all
Because he who their varied sufferings gave,
The husband, father, son, was drunkenness' slave.

O drunkard! drunkard! loudly art thou told,
By every selfish, generous motive, to deny
Thine idolized glass—not to grow old
In drunkenness. My feeble voice would try
To woo thee from thy dark captivity;
It would beseech thee, as thou wouldst bring
Peace to thyself, or 'scape from misery,
Away thy love for liquid fire to fling;
By all most dear to men, touch not "the cursed
thing."
P. J.

Miscellaneous.

TENDENCY OF THE TEMPERANCE REFORM.

1. It will tend to check the spirit of gambling.
2. It will tend to check midnight cabals, and prevent the keeping of late hours.
3. It will restrain vulgarity, and promote decorum in social intercourse.
4. It will prevent many amusements which are of immoral character, and chasten those which are in themselves innocent.
5. It will elevate the character of social intercourse, and promote kindness and affection among the members of families and neighborhoods.
6. It will elevate the national character in the eyes of foreign countries, and fix upon an immovable basis our highly valued and cherished institutions.
7. It will increase the productive industry of our country, and render crime and want, almost, if not entirely, unknown among us.—*Am. Almanac.*

Drunkenness.—What is it that saps the morals of youth—kills the germ of generous ambition—desolates the domestic hearth—renders families fatherless—digs dishonoured graves? Drunkenness! What makes a man shunned by the relatives who loved him—contemned by the contemporaries who outstripped him—reviled by the very wretches who betrayed him? Drunkenness! What fills our asylums with lunatics—our ponds and rivers with suicides; our jails with thieves and murderers; our streets with prostitution? The same omnipotent vice! He, who by precept, whether moral or written, shall succeed in rendering drunkenness detestable, and sobriety an inviolating virtue throughout the land, will confer on the humbler classes of society; a boon beyond all price.

Water.—Water drinkers have much keener appetites than those who drink beer. Water is the most natural and wholesome of all drinks; it quickens the appetite, strengthens digestion, quenches thirst most readily, effectually supplies the waste continually sustained by the blood and juices. A strong and ruddy faced farmer, had a disease which induced the late celebrated John Hunter to enjoin a total abstinence from fermented liquors. "Sir," said the farmer, "I assure you that I am a very temperate man; I scarcely ever exceed three pints of ale in the day, and I never touch spirits."—"But," said Mr. Hunter, "you must now drink nothing except water." "Sir," said the farmer, "this is impossible, for I cannot relinquish my employment, & you know, Sir, it is impossible to work without some support." Mr. Hunter perceiving that his patient was not likely to be readily convinced, inquired how many acres of land he cultivated, and how many horses were kept upon the farm, and then boldly asserted that they were too few. The farmer maintained that they worked hard. "Allow me, then" said Mr. H. "to inquire what it is that you give them to drink?"—*Code of Health.*

Marry not a gambler, a tippler, or a haunter of taverns, because he has no regard for himself will never have any for his own wife or children.

Notices.

It is proposed to call a meeting of the friends of temperance, on the 22d instant, with the view of uniting the different temperance societies of Montreal into one, under the name of "The Montreal Society for the promotion of Temperance," which will

embrace two pledges, both entitling to membership, the one excluding the common use of ardent spirits, the other that of all intoxicating liquors. Invitations have been sent to one or two individuals in the United States of known ability and zeal in the cause of temperance, who, it is hoped, will be able either to be present or procure us substitutes of their own stamp.

Little time to spare from our other occupations may hinder us occasionally from perceiving misstatements of a trivial nature in our communications; and we are sorry this has been the case in an article in the last number, copied from another paper on the proportion of alcohol in different beverages. A bottle of Madeira is there stated as containing nearly a pint of proof spirit, when something less than one half that is the correct quantity.

Advertisements.

THE Secretaries of Temperance Societies, and individuals interested in promoting their objects, are informed, that by the liberality of E. C. DELAVAN, Esq., of Albany, between Two and Three Thousand publications on Temperance have been granted to the Montreal Executive Committee of the Temperance Convention, and that on application at the Book Store of Mr. Wm. GREIG, or to the Subscriber, they may obtain a quantity for the purpose of gratuitous distribution.

JAMES COURT, Secy.

October, 1835.

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No. 197, St. Paul Street.

Montreal, August 1, 1835.

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