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Canada Temperance Advocate.

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

No. 5.

MONTREAL, SEPTEMBER, 1839.

Vol. V.

EXTRACT

From an Address at the Annual Meeting of the St. Andrew's Total Abstinence Society, 21st March, 1839.

We give an abridgement of the excellent Address, because we think it ought to be delivered to all the Societies to which we have access. We omit some parts of it in which the speaker has noticed this periodical in very flattering terms.

That the *Advocate* is an interesting and useful paper, must be evident to all that peruse its pages. The fact of its having reached the fifth volume, notwithstanding the fears of some, and the wishes of others, that it would fall, is decisive evidence of its character. To it, I consider, we are indebted, under Providence, for the present favourable prospects of temperance in this country.

The grand invention of printing, discovered in the fifteenth century, has supplied a most powerful agent in the dissemination of knowledge, and when employed in the cause of truth, and enlisted on the side of philanthropy, it becomes a blessing not easily estimated. How could the benevolent objects of the founders and supporters of the British and Foreign Bible Society—of the Religious Tract Society—or of the various Missionary and other benevolent Societies, be accomplished without the aid of the press. With what prospect of success could the advocates of emancipation in the West Indies, have engaged in their arduous labours without the assistance of printing. Among these worthies, whose names will descend to posterity, adorned with the glory of their own great actions, were some whose eloquence awakened the sympathy of thousands; and tens of thousands more felt the force of the same eloquence, by its being conveyed, by the pens of ready writers, to the press; and, passing from one press to another, it entered every house, and appeared before every individual of the reading population. Thus it was that the general feeling of the nation became enlisted on behalf of justice, mercy, and liberty.

By the help of the same art, the friends of Temperance have been able to spread the knowledge of a simple, but infallible remedy for an evil, terrible as it was universal—Intemperance. I need refer to no other proof of this, than a fact which occurred once in our own neighbourhood. A single tract, published in the United States, sowed the seeds of temperance here. Of the benefit, comfort, and satisfaction that have followed, many present can testify. Of the amount of misery and wretchedness that have been prevented, none can pretend to judge. May the seed that was thus sown increase, and bear seed, until it spread on both sides of our river, and all the inhabitants on its banks become decided friends of our cause. With this wish I am certain very many join; but wishing will not effect our point. We must act; and next to consistency in our own practice, perhaps in no better way can we forward the work, than by supporting and circulating the *Canada Temperance Advocate*.

This leads me to notice the second idea expressed in the motion, namely, the obligation of the friends of temperance to do so. "Freely ye have received, freely give," is an injunction from the highest authority. Are we not indebted to the liberality and labour of others for the light and information we enjoy on the subject? Then let us refund this debt, by imparting to others the means of similar blessings. The *Advocate* is the only paper, devoted to temperance, in the Canadas. Without its friendly visits to our homes, there is reason to fear we would be still more indifferent than we are. It is not improbable that, but for the stirring matter contained in its pages recently, the present meeting would not have been held; and no doubt many have been aroused besides ourselves.

The Committee in Montreal desire only to do good; and, in seeking to do this, they tax the pockets of their fellow-workmen

little as possible. Notice, for instance, the reductions that have been made in the price of the *Advocate*: from six shillings and upwards per single copy, it has been gradually brought down to one shilling and eightpence; and farther reductions are made when taken in quantities. Over 10, and up to 100 only one shilling and sixpence—which comes to but three halfpennies per month! and few indeed will honestly consider themselves so poor as to be unable to reach this. How cheaply can the adherents of temperance support their system, compared with those who continue to take a drop! Two half pints of ardent spirits will drain the purse, as much as a year's subscription to the temperance paper; but did the evil rest here, the darkest shades of the picture would vanish. What a vast difference in the result! In the one instance you obtain a rational enjoyment for months; in the other, an animal gratification for a day. In the one case you are turning your back on destruction; in the other, going directly into it.

This is no imaginary statement—to multiply proofs would be endless: suffice it to remind you of one fact that occurred but a few months ago, and but a short distance from this place. Some present will readily call to mind their feelings, when on a dreary afternoon, last fall, they heard the cries of distress from an individual stretched on the bottom of an upset canoe, in the middle of the river, benumbed and insensible;—they will further recollect the increased agitation of their feelings, when they learned that there had been two persons in the canoe; but one had sunk, a drunkard, and drunk! Unhappy fate! fearful conclusion of life! and yet of how frequent occurrence. Very many will ally that the above quoted case was one of self-murder, as the inebriated condition of the unfortunate men was the cause of the upsetting of the canoe; and perhaps the respectable tavern keeper, who sold the man the means of his destruction, will say so too. "Out of their own mouths will they be judged." Fearful is the responsibility of such men; and not much less is the responsibility of him, who uses intoxicating liquors in moderation, as it termed. Although his crime is not equal in degree with that of the vander, it is of the same nature. He lends his countenance to the worst of evils; and counteracts, as far as his influence goes, the measures in progress for its removal.

There is every thing against using intoxicating drinks, and every thing in favour of abstaining from them. Few present, that have reached manhood, can clear themselves from the charge of guilt, in having less or more encouraged intemperance; an additional and powerful reason why all should now zealously advance the cause of reform; and let such as have not yet tried the new way be persuaded to make the experiment. The old road has been travelled long enough, and the more it is used, the more muddy it becomes; be persuaded to set foot on the temperance trospike. There are no sloughs in it, but firm footing; only turn not aside to the right hand or the left. And if you wish to be entirely safe, keep no company either with Mr. Beer or Mr. Cider. I cannot pretend to say but the latter gentleman may be innocent in himself, but the evil is, he sometimes introduces strangers to the company, of the ardent spirit family; and all the world knows, or should know, that they ought to have been hung a century ago. They have been tried and condemned a thousand times of late years; but, by paying annually to Government a tempting bribe, judgment is perverted, and their unworthy lives prolonged, to be a scourge to the land, and a most deadly destroyer of the lives of men. Therefore, avoid their company, and the company of all that associate with them: Acquaint yourselves with Mr. Coldwater; he is a man of refined mind—of regular habits—frequents the best company;—is as old as creation, and yet as vigorous as when first made. His society was courted by the ancients, and his services a knowledge of

by all. He was given by God to the chosen people in Horeb, and, in promise, to his servants to the end of time; nay, the Creator himself, when treading our earth in the form of man, accepted the service of this his own creature, and refreshed his exhausted (human) energies, by a draught from the well of Samaria. Can any thing be safer than to follow such an example?

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Having heard and seen much that is likely to be interesting to your readers in the course of my recent visit to Great Britain, and having in some respects acted as the representative of the Montreal Temperance Society, I beg leave to communicate a brief report of my journey.

I left Montreal on the 6th February last, and proceeded through Vermont, the valley of the Connecticut river, and Newhaven, to New York. By this route I passed through the State of Massachusetts where the 15 gallon law was, as it still is, in force; but, as wine, beer, and cider, are not included in the law, the bar-rooms presented as formidable an array of coloured bottles as any tippler could desire; there was to all appearance, however, little drinking of any kind going on in any part of the New England states.

From New York I sailed on the 13th February, by the packet ship *United States*, Captain Holdredge, one of the best on the line. I was the only cold waterman on board, but had to pay as much as those who drank all manner of liquors. I mentioned to my fellow passengers on the first convenient opportunity, that being a teetotaler I could neither join in their drinking usages, nor even in passing their bottles. Some officers of the British Army who were on board affected to be very anxious to know what a teetotaler was, and put a number of quizzical questions for the purpose of drawing me out. I need scarcely say that I desired nothing better, and gave them every information in my power, not only with respect to teetotalers, but drinkers through all their various stages. Whether I produced any favourable effect or not, I cannot say, but there was not a single individual on board intoxicated during the passage, a thing that many of the passengers who had been in the habit of often crossing the Atlantic said, they had never seen before. The crew were all engaged on total abstinence principles, and in place of their allowance of grog were furnished with small stores, such as sugar, butter, and tea. Captain Holdredge assured me that this was a general custom in respectable American vessels, and that it was far better, both for masters and men than the old way, the men being more comfortable and healthy, and the masters much better served. I know that the improvement in the appearance of the men, many of whom came on board drunk, was most rapid and striking after they were a while at sea.

After arriving at Liverpool, I proceeded to the west of Scotland. In Glasgow I found the Total Abstinence cause advancing with giant strides, the leaders of the movement being active, able, and conscientious. At a very interesting soiree held in the Trades' Hall, I was called upon to address the company, and gave a sketch of the progress of the cause in Canada, particularly that part of it which had reference to the superseding of the old pledge; for having been informed that opinion was divided respecting the two pledges, I was desirous of hearing declared testimony in favor of the teetotal one.

I here heard the eloquent and witty Dr. Ritchie, of Edinburgh; a young city missionary of most promising talents, named Morrison, and a number of other gentlemen who have been instrumental in doing much good. Public temperance meetings and soirees were of very frequent occurrence in Glasgow, and in addition to their own advocates, several of whom are clergymen, the Society procured the services of Mr. James Tear, of Preston, and Mr. Law, of Ceres, who lectured effectively, not only in Glasgow, but all over the west of Scotland. There was a Temperance jubilee held in Glasgow shortly after I arrived, during which, for many days, there were meetings held in different parts of the town, some in the Green, in the open air, and some in Churches, and public buildings. These meetings were generally attended by crowds of people, all apparently deeply interested in the proceedings. On the last day of the Jubilee, there was a great procession which had a very imposing effect. One of the meetings was exclusively addressed by reformed drunkards, of whom there are 700 in Glasgow. It excited much attention. The open air meetings are calculated to do much good, they attract many passers by, who would never think of going to

One of the most interesting meetings I ever witnessed was in the Glasgow Bazaar; John Dunlop, Esq. presided, and a number of distinguished temperance men addressed three or four thousand working men and women, who were willing to stand for hours (there being no seats) to hear the pleadings in favour of the temperance reformation. The exertions of the Glasgow Society are crowned with deserved success. Its numbers are rapidly increasing, having nearly doubled since the beginning of this year. It now contains, I believe, about 18,000 teetotalers, besides the old moderation society. And a decisive blow is struck in the western metropolis, at the drinking usages which have so long held Scotchmen in thralldom.

The Glasgow Society publishes a paper, which is not conducted so well as the importance of the cause requires, and sometimes admits paragraphs upon extraneous matters, which are calculated to cause dissensions among temperance men. This paper selects largely from ours, without giving it credit, farther than calling it *American paper*. In Glasgow there are a great number of temperance or teetotal coffee-houses and reading-rooms, and new ones are opening almost every week. At these establishments the charge for a large cup of excellent coffee is 2d, for a good slice of bread and butter or toast 1d, so that a person may breakfast for 3d, and see the principal newspapers and periodicals to the bargain. A very good breakfast of ham, eggs, coffee, &c., is 9d. to 1s.; a beef steak, potatoes, tart, &c., the same price; and many of these houses furnish excellent clean beds at 1s. per night. These charges are so moderate, and the places are generally so quiet and respectable, with the additional recommendation, that no gratuities are required by servants, that temperance coffee-rooms are becoming the favourite resorts of quiet economical travellers, whether temperance men or not; as many who never thought of joining a Temperance Society consider it a great grievance to pay for liquor whether they want it or not, which they think themselves bound to do, when they put up at a tavern. The charge for the use of the reading room is 1d. each visit, when no refreshment is called for, or 2s. per quarter. The articles of entertainment commonly kept are coffee, tea, lemonade, ginger beer, pies, tarts, fruits, steaks, ham, eggs, toasted cheese, and similar dainties. I am sorry to say, however, that in several of these establishments, more particularly in Liverpool and Edinburgh, smoking is carried to a disgusting extent; and I grieve to add, that several of the public advocates, particularly in England, are much addicted to this practice, although so closely connected with drinking usages. A moderate sized house, plainly but neatly fitted up, and superintended by a widow woman and single servant, can be made into a temperance coffee-house and reading-room any where; and I have no doubt such establishments would succeed well in this country, being required by country people coming to market, in the different towns and villages of Upper and Lower Canada. I was partly instrumental in establishing one in Aberdeen, and know that it can be done with a very small outlay of capital; and no license is necessary to render such an establishment respectable.

At Paisley, my native town, I was requested by the Society to address a public meeting, which took place in the Rev. Mr. Nisbet's church, and was well attended. I laboured hard to produce an impression upon my audience, some of whom were friends and acquaintances whose welfare I had at heart. A man who styled himself king of the drunkards, or teetotal Charley, addressed the same meeting in a rambling, but sometimes very amusing style. His chief object appeared to be to excite laughter. Whether such advocacy is calculated to advance the Temperance cause, which I regard as a solemn and important one, I shall not take upon me to decide.

The leaders of the reformation in Paisley, are zealous, pious, and successful; they have connected temperance more with religion than is commonly done elsewhere, and five of the town clergymen—four dissenting and one established minister—lend them most efficient assistance. There was a revival of religion and temperance with daily and nightly meetings kept up for a week whilst I was there. The Paisley Society consists, I believe, of upwards of 4000 teetotalers, half of whom joined since the 1st January last, a glorious earnest for the future progress of the cause.

I next visited Aberdeen, where I found a Total Abstinence Society almost in its infancy, yet struggling manfully with great difficulties. There is no place in the world, perhaps, where regular steady drinking is carried on to greater perfection than in Aberdeen,

Aberdonians very generally believe that the climate of their "northern city cold," requires a regular supply of toddy, punch, port, and other potent liquids, to enable them to brave its rigours. And being very considerate, and averse to innovation, they regard arguments in favour of the temperance reformation with the same air of polite incredulity and contempt, which every man who has attempted to reason on the subject with a Frenchman or German must have observed.

At the first establishment of a teetotal Society in Aberdeen, about a year before I visited the city, the management had fallen into the hands of freethinkers and chartists; and, with the upper classes in Aberdeen, the terms teetotaler and chartist were almost synonymous. The Society was therefore looked upon with any thing but a favourable eye. The religious part of the Society had, however, after a struggle, gained the ascendency, and were determined to conduct the temperance reformation as a moral and religious enterprise; and the President, a gentleman of worth, respectability, and judgment, and a zealous and active Committee, were "going ahead" with great zeal and success in the good work. At the request of the Committee, I addressed several meetings; and met with a reception which was very gratifying to my feelings. I was also invited to a Soiree, which passed off very pleasantly, and, I trust, profitably. The Society is rapidly increasing in numbers; but I am sorry to say, that only one of the clergymen of Aberdeen has as yet joined its ranks. A monthly temperance paper was commenced this spring; and, being ably conducted, promises to succeed well. Two or three temperance coffee-houses were also established.

I travelled through the counties of Forfar and Fife, in which the Temperance Reformation has made astonishing progress. These counties possess several distinguished and successful advocates, and many thriving Societies. Indeed, they are commonly considered the head-quarters of teetotalism in Scotland. In journeying south, I saw a fellow-passenger taken from the top of the coach, because he was so drunk that he could not sit. The guard and driver laid him by the side of the road, in the sight of some farm labourers. I scarcely ever found myself on a coach in Scotland without at least one drunken companion. Instead of being surprised at the number of accidents that happened through drunkenness, I was inclined to wonder that there were not more.

At Edinburgh, there was held on the 4th of June an Annual Meeting of the Scottish Temperance Union, consisting of Delegates from the different Scotch Societies, together with several of the most distinguished temperance men from England, and Mr. Delavan, from the United States. Being invited by the Executive Committee, I felt it my duty and privilege to attend. The business that occupied the Convention was chiefly the terms upon which Societies should join the Union; and I was sorry to see that very contracted notions respecting money matters prevailed, as well as local jealousies. If men engaged in the great and holy temperance cause cannot dwell together in unity, where may we look for peace? If they who owe so much to the temperance reformation will not give a portion of their means to extend the same benefits to others, to whom shall we look for liberality? Yet the formation of a Scottish Temperance Union of upwards of 100,000 members was obstructed, because the majority were not willing to assume any responsibility concerning a debt of about £70 which the former committee had incurred in carrying on temperance operations—and the jealousy between the east and west—Glasgow and Edinburgh—rendered them unable to agree upon the place which should be considered head quarters. Under these circumstances two Unions were formed, one for the east of Scotland, and one for the west; both likely to be active and efficient. I am sorry to say, however, that the rules of the eastern Union, although they call themselves teetotalers, make an exception in favour of one kind of intoxicating drink, viz., small beer, which they contend is a necessary exception on account of the prevalence of the practice of using it to porridge by the poorer classes, instead of milk. The glaring inconsistency of making an exception, and the absurdity of bartering principle for such wretched stuff as small beer, were dwelt upon by several of the strangers as well as the western teetotalers, but without effect.

The newspapers, always glad of a bit at the Temperance Society, showed up the inconsistency. One Editor asked, how small the beer was to be, for his part he had heard of three kinds of small beer: good-table, common-table, and lamien-table. The evil effects

of this departure from the simplicity and consistency of the temperance pledge will be visible in a very short time.

In Edinburgh, I saw for the first time, Mr. Joseph Livesey, of Preston, one of the greatest philanthropists of the age; he has a fine head, phrenologically speaking, and benevolence and love beam from every feature of his countenance. He is evidently willing, in imitation of Him who went about continually doing good, to spend and be spent in the cause of suffering humanity. I heard him deliver his "great delusion," or "malt liquor lecture," to a very large audience in the open air opposite the Parliament House of Edinburgh, and a more effective discourse I never heard. In fact, of all the temperance advocates that I have heard, and many of them possess talents of a high order, I like Mr. Livesey best. His argumentative affectionate style could not fail to produce great effect any where. In company with some other gentlemen, Mr. Livesey visited the most wretched abodes of drunkenness and vice in Edinburgh; held short meetings in private houses, and at corners of the streets; and exhorted the people to attend the great open air meeting at the Parliament House, and he said very feelingly and very truly, that if every occupier of a princely mansion in the new town of Edinburgh, were to devote part of his or her time to the same duty, they would not long have to complain of such fearful depravity and wretchedness as abound in the Cowgate, Cannongate, Grassmarket, and closes of the old town. I made the acquaintance of Mr. Livesey, and when I reflected that he had been instrumental in turning more than 100,000 human beings from the use of intoxicating drinks, I felt more honored than if I had made the acquaintance of the first nobleman or statesman in Great Britain. If merely regarded in an economical point of view, the importance of such an achievement is very great, for the saving of money, or rather the turning it from bad channels into good, is of great importance, but when we reflect that 100,000 individuals are now enjoying better health of body and mind, greater domestic peace and happiness, and that their children are much better educated than before, we cannot form an adequate conception of the amount of good effected. Mr. Delavan delivered a lecture in the Hopetown Assembly Rooms to a large and highly respectable audience, upon the rise, progress, and present state of the temperance reformation throughout the world, and a more perfect or interesting exposition of facts I never heard. It produced a great impression, and was reported at length for some of the Temperance Journals. I had likewise the pleasure of hearing John Dunlop, Esq., of Glen; Mr. Robert Grey Mason, Agent of the Edinburgh Society; Rev. Mr. Wight, of Edinburgh, a most indefatigable labourer; Rev. Mr. Baker, of London, Mr. James Tear, and several other eminent temperance men.

I witnessed a very interesting meeting in Edinburgh, being the Annual Soiree which the Messrs. Chambers (the proprietors of *Chambers' Journal*) give to the people in their employment, all of whom, men, women, and children, were gathered round the festive board of their employers to the number (I think) of about 150. A number of guests were also invited, among whom were James Simpson, Esq., the lecturer on education, and the benevolent Councillor Mr. Laren, who is building free schools in every district in Edinburgh out of the surplus funds of Heriot's Hospital. The entertainment was conducted on teetotal principles, and passed off exceedingly well, being enlivened by addresses, recitations, songs, and sentiments. If such occurrences were more frequent, how much better it would be for the world. The employer and the employed meeting together, and bringing their mothers, wives, and sisters with them to interchange good feelings, and give and receive information and innocent amusement, would soon break down the withering influence of custom, and man would learn to look upon his fellow-man as a brother, instead of an enemy. But strong drink must be banished from such assemblies, or else the women and children must be banished. Let any person of right feeling say which alternative he prefers.

The Chambers' are extraordinary men; and it was justly said by Simpson, that the name which they have made for themselves would be poorly exchanged for a patent of nobility. If they were thorough teetotalers, how much they might advance the cause! As it is, they have sometimes a good temperance article in their *Journal*; but it will, perhaps, be followed by instructions for making home-brewed ale, or something directly sanctioning the drinking usages, which are decimating society. The men who do

elde upon the matter which is to fill a sheet, of which 70,000 copies are sold weekly, each copy being perhaps read by ten individuals, have an amount of responsibility resting upon them of which it is impossible to form an adequate estimate.

I had the pleasure, at different times, in company with parties of friends, of visiting some of the various beautiful localities which which Scotland abounds, such as the Falls of Clyde; Loch Lomond, Loch Cateine, Bridge of Allen, Cateine, and other places. These parties were all conducted on teetotal principles; and all the members of them agreed that they had never been so happy, when drinking formed part of the entertainment. Some of my friends felt awkward that no liquor was drunk in the hotels where we had occasion to stop; but I must say I never found any difficulty. When the waiter asked at dinner, "What kind of liquor will you have?" the reply, "Water to be sure," set every thing at rest; and we never needed to complain of want of attention or respect.

At Kilmarnock, I found a few persons interested in the cause; but, generally, much apathy. At a party of about thirty friends, I was requested to bring up the subject of Total Abstinence, and I hope, from the disposition which was manifested, that several of them have since bestirred themselves in the good cause. One circumstance I learned with great satisfaction, namely, that at Cathine, New Lanark, and Deanston, the largest spinning and power-loom factories in Scotland, temperance principles were very popular amongst the working people; and, generally speaking, their respectable, intelligent appearance bore witness to the fact.

In the district of country which embraces Galashiels, Melrose, Abbotsford, and Selkirk, I learned with pleasure that the Temperance Society was strong.

In my next, I shall give a brief account of what I saw and heard in England, with a sketch of the return voyage by the steamer *Liverpool*.

I am, Dear Sir, your's truly,

JOHN DOUGALL.

Montreal, August 31, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.
TOTAL ABSTINENCE FROM ALCOHOLIC LIQUORS
DESIRABLE, AND NOT UNSCRIPTURAL.

SIR,—As I am anxious to aid you in every possible way, I shall not in future sign my communications under a fictitious name. I am a lover of truth, but need not on that account adopt an expressive term as a signature. There is nothing in the Temperance Reformation unworthy the name and patronage of any individual, therefore, "Veritas" will not longer disguise himself, lest the enemy should take the advantage of it.

I shall not trouble you with a very long communication this time. The following remarks I extract from a letter of mine published in an English Temperance Magazine which has sometime ceased, viz., "The Samaritan." The letter is dated June 23, 1837. What I now send, you must regard as extracts.

Will any say that to *cure* and *prevent* intemperance is not desirable? Philanthropists of every kind and degree must approve our aim, and even those who oppose the greatest obstacles to this end will sometimes applaud our efforts. Intemperance from intoxicating drinks is an evil, the parent and source of many sins. To their unnecessary use, our goals, and prisons, workhouses, hospitals, and lunatic asylums are indebted for their prosperity. Time would fail to pourtray the evils arising from the use of these drinks to the bodies, minds, and circumstances of individuals, families, and the community at large. And if I speak of religion, I am bold to say, that the present use of these drinks forms a great barrier to its growth and prosperity. Remove and prevent this evil, and temporal and spiritual happiness will be the result to a very great extent. But by what means is this to be brought about, and how shall we effect this desirable end? I answer, by total abstinence societies, connected with religious efforts. The gospel is doubtless the only restorative to sinful man, but this is to be published and made known by a variety of means, hence the existence of many of our benevolent and religious societies. I regard teetotalism as a handmaid to religion, it is in fact a religious effort to effect good, as it arises from benevolence, and is based upon heavenly principles. Various means have been employed to check

the evil of intemperance, but nothing hitherto tried will bear comparison with total abstinence societies. The plan has been tried—it has worked well—it has reclaimed thousands of drunkards—God has set His seal to this auxiliary, by bestowing that grace, by which the reclaimed men become new creatures in Christ Jesus—hundreds of such characters, reclaimed by this means, are now the monuments of grace—tens of thousands have found this a *preventive* of the evil, as well as a *cure*. It has brought health, and comfort, and happiness into families—it has augmented the friends of religious societies—it has filled the house of God—it has gladdened the hearts of ministers—it has improved useful trades, &c. &c.; and these are not exaggerated statements, they admit of proof and evidence beyond contradiction.

But I am told our efforts are *unscriptural*. What, unscriptural? Is it unscriptural to carry out the principles of love and benevolence, as enjoined and exemplified in the Scriptures? Is it unscriptural to do all the good we can, providing it is in connexion and accordance with divine truth? Is it unscriptural to decline the use of that which is the cause of many evils, in order to effect the good of others? I will not mention the examples of abstinence recorded in the Scriptures, but I ask wherein consists the anti-scriptural nature of total abstinence? Let our accusers prove this, and we will yield the palm. *Unscriptural!* Then let that grace which has changed the reclaimed, and sanctioned our efforts, be withdrawn, seeing that (according to the idea of our opponents) it was illegally given; and let us turn upon the world those who have been snatched as brands out of the fire; let disease, and poverty, and crime, and wretchedness again rage, as it did previous to our endeavours; let the hearts of wives be again lacerated, let their children be again clad with rags, and let their homes be again desolate and forlorn; let those who have been prevented from being carried away by the stream, be set free; let the money, the talents, and the intellect which have been employed in a right channel, return to their former course: in a word, let the world return to the state in which it was previous to our efforts, and then let our opponents tell us that we are unscriptural, let them devise a plan more in accordance with the mind of the deity, by which to stem the torrent, and thus prove their rationality, their benevolence, their holiness. Let this take place, seeing we have acted unscripturally, and hundreds and thousands will be liberated from worse than Egyptian bondage—(I am speaking the ideas of our opposers) hundreds will again become the pests, the terror of their neighbourhood—feelings of benevolence now excited will be suppressed—many songs of praise to God will be silenced—the house of God will be thinned—but, stop, stop! would not this procedure be *unscriptural*? This would be doing evil that a visionary good might come—this would be a direct violation of the word of God. Come then, my christian, brother to your Bible—this will lead you to the cross—and the cross will induce you to do good in every possible way. Fear not the frowns of men. Be not staggered by the unbelieving suggestions of the carnal. Let the same mind be in you which was in Christ. "Rejoice with them that do rejoice, and weep with them that weep." Rom. xii. 15. "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. "Let the love of Christ constrain you" to every good work, and henceforth let not your example frustrate or hinder the work of God—the cause of religion. 2 Cor. v, 14, 15. Rom. vi. 20.

Pardon these lengthened observations, and expect future communications materially shortened.

I am, &c.
L'Original, Aug. 23, 1839. JAMES J. BYRNE.

IMPORTANT MEDICAL TESTIMONY.

Extract from a Letter from Dr. Bennan, dated London, June 14, 1839, and addressed to the *New York Evangelist*.

As a Medicine.—"It is thought by many to be as necessary to existence as bread or meat; and in the successful treatment of disease, it stands first on the list in the whole *materia medica*. It has this advantage over every other medicine—that it is equally adapted to every disease, and that, too, at every stage and in every form, and any man can be his own physician, and appetite is an admirable substitute for medical skill. Hence it happens that we have almost an entire nation exhibiting the finest appearance of health, taking

medicine from morning till night; and what is truly marvellous is, that it is pronounced the best medicine in the world, and yet it never effects a cure. The patient never recovers so as to lay aside his medicine—is never raised to that state where nature, without the aids of the healing art, can do her perfect work. These things would be deemed brazen-faced absurdities in any other case; but in relation to the use of intoxicating drinks as a medicine, they are deemed in this country perfectly sound and rational.

It is to be feared that too many, who are fond of taking this kind of potions, have heretofore found too much protection under the wing of their physicians and surgeons. But a document has been lately published, which cannot fail of producing a deep and extensive impression on the British empire. It is signed by nearly thirty of the most eminent and distinguished members of the faculty, in London and its immediate vicinity, and must carry authority with it, wherever the persons are known whose names are appended. The following is the document:

‘An opinion, handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink—as of wine, beer, or spirits—is beneficial to health, and even necessary for those subjected to habitual labour.

‘Anatomy, physiology, and the experience of all ages, when properly examined, must satisfy every mind, well informed in medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small; nor will their use during his life-time increase the aggregate amount of his labor. In whatever quantity they are employed, they will rather tend to diminish it.

‘When he is in a state temporary debility, from illness or other causes, a temporary use of them, as of other tonic medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities; while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution, without any exceptions.

‘It is my opinion that the above statement is substantially correct.’

I will not transcribe the signatures; but I may state that among them are the names of the physicians of the Queen Dowager, and of her present Majesty, Queen Victoria, and others not less distinguished in their profession. It will be perceived, by the last sentence in this invaluable testimony, that it was signed by these gentlemen singly, and not jointly; so that it is not to be considered a combination of a few men, having a common purpose to accomplish; but the sober, deliberate, and settled opinion of each one, as a person of study, experience and science, without reference to any particular case.

This fact gives additional weight to the above medical testimony, and it is to be hoped that it will effect a mighty revolution in England.”

CANADA TEMPERANCE ADVOCATE.

“It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened.” Rom. xiv. 21.—*Macnight's Translation.*

MONTREAL, SEPTEMBER, 1839.

HOUSES OF ENTERTAINMENT.—An opinion seems to prevail to some extent that intoxicating drinks are essentially necessary in a house of public entertainment; and, that no house can be prepared to furnish accommodation and refreshment to the traveller without the accompaniment of a bar. This is an opinion against which we enter our protest. The presence of intoxicating liquors, in a house of public entertainment, is detrimental to all those purposes for which such a house should exist. They do not assist, but hinder “mine host” in attempting to make his guests comfortable; they often completely neutralise his polite attention, and well meant hospitality, convert his house into a scene of uproar, and send away his guests in the morning, with a sick head, a troubled mind, and wounded virtue. What a happy transformation would be effected, if these houses were purged from the alcoholic poison, and were

still to keep their hospitable doors open, and give a warm invitation to the weary traveller; if the great and small casks that stand ranged behind the bar, charged with death to some unfortunate tippler, were summarily displaced; and shelves of books and Magazines; or, (if the bodily appetite is greater than the mental) store of good victuals, were to occupy their room!

But by whom may we hope such a transformation will be effected. We fear, not by the Government; for it sustains these houses by its act of license and thereby invites men to go in and drink. Nor by the ministers of religion: for they join in the cry, that such houses are a blessing to the public, notwithstanding the black catalogue of crimes which they are daily producing. The Government does not support twenty Schools in Lower Canada, but every village is supplied with one or more taverns, carrying on the work of death under magisterial patronage; and priests and “people love to have it so”—all are ready to condemn the individual who should raise his voice against it, as a wicked, infidel, innovator.

Fellow countrymen, we therefore appeal to you. No great reform has ever been effected by rulers, whether civil or ecclesiastical, but by the people themselves; on you the hope of the temperance reformation must rest; and we are encouraged to believe that you will take hold of it in good earnest, because you are urged to it, not only by strong considerations of duty, as in other reforms, but the all powerful consideration of interest. Your own interest demands that houses of public entertainment should be conducted on another principle. Those intoxicating liquors, which are held out to you under such a tempting variety of names, and colours, and properties, are injurious to your health; they are a bait to deprive you of your money, and liberty, and self-command; they are a match, applied to the train of human passions—they incite to every evil deed. What is the reason, that it is the surest and shortest way to “blackguardism,” to be a frequenter of taverns, but because intoxicating drinks are there; attracting all the most worthless characters in society, and eliciting all that is worthless in these characters while they are together. Banish the drinks, and conduct the tavern on the principles recommended, and you immediately convert it into a school of instruction and virtue, good manners take the place of vulgar swaggering, and harmony that of disorder.

Such a change would be as beneficial to the tavern-keepers themselves, as those whom they entertain. The experiment of temperance coffee-houses is no longer a doubtful one. Wherever they have been conducted by persons of capacity, they have succeeded; and have withdrawn from the rival grog establishments many of their customers. The person who shall first open one in Montreal, will find it a most profitable speculation.

MONTHLY OBITUARY.—The work of death still goes on. Since our last number was issued, the following persons have fallen victims of intemperance.

First. S—, a member of the Bar, a young man of high talent, and a useful and respectable citizen, till disqualified by his intemperate habits. His death was sudden, like that of most drunkards.

Second. T—, a shoemaker, known for some time as a confirmed drunkard. Many of his *quondam* comrades attended his funeral; when they were returning, one of them said, *he had a dollar to spend in drink, and proposed that they should go to a tavern for that purpose.* But the first person whom he addressed was a teetotalter, and absolutely refused to enter the tavern door. Disappointed, and somewhat irritated, the dram-drinker addressed another, but found that he also was a teetotalter; this mortified him still more. Going on, he discovered that, out of nineteen persons, eleven were teetotalters, and would not join him in the unseemly debauch to which he earnestly pressed them. This roused his resentment beyond the power of farther restraint; he cursed the teetotalters for their want of sociality, and with the remaining seven, went into the tavern, to make merry, over the death of their companion.

Query. Does not this show us, that nothing but total abstinence is sufficient to stop the growing evil of intemperance? In the death of T—, these men received one of the most solemn warnings that could be given them, to beware of intemperance; but, so utterly incapable were they of regarding it, that we find them going

into a tavern, as they returned from his grave—the teetotallers alone were able to look upon it in his true light.

Third. Mrs. D— was a great drunkard, and died in great wretchedness. It was no uncommon thing for her to live several days upon rum. For the last six weeks of her life, rum was her chief support. She would sometimes lie on the floor, in a state of the most disgusting intoxication. She had no bed, she lay in her clothes on a bedstead, (when not on the floor) which, after her death, were found filled with vermin, &c. She once attempted to poison her husband, so that he wisely left her, allowing her an allowance of 7s. 6d. per week. The publican, who latterly supplied her with the poison, is a person of the name of Brown, who keeps a druggery in Nazareth Street, St. Ann's Suburbs. When she had money, she went to him, often, three or four times a day for liquor; and though he could not but see that she was killing herself, yet he manifested no reluctance, to give her a helping hand in the way of his trade. He supplied her with drink, as often as she wanted it, till at last the work of death was accomplished, the miserable woman having perished in the most pitiful degradation. As an appropriate finale, Brown followed his corpse to the grave; he must also follow her to the judgment!

COMMENDABLE EXAMPLE.—In a large establishment in this city, which employs about thirty hands, it has lately been made a law that no workman shall bring any intoxicating liquor into the workshop, nor go out to drink, during working hours, on pain of dismissal. We should like to see the same regulation adopted in all the workshops in the city. There are some masters, perhaps, who are deterred from doing so, by the apprehension that their men would resist it, as a harsh exercise of authority, but we can assure them this is a mistake. Workmen in general would be glad to see such a regulation enforced, though, no doubt, some individuals would raise an outcry against it. Masters have more in their power in this respect than they are aware, and are more to blame for the intemperance of their workmen. It is common for the latter to say, that "if their master will sign the Temperance pledge, they will."

It will be gratifying to the readers of this journal to know that JOHN DOUGALL, Esq., the worthy President of the Montreal Temperance Society, has returned from Europe. A long communication appears from him in this number, to which we would direct attention. Its importance is such, that we have excluded other matters to make room for it.

Progress of the Temperance Reform.

LOWER CANADA.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—Agreeably to promise, I herewith send you an account of the foundation and progress of the Isle aux Noix Military Temperance Society. This Society was formed on the 18th March, 1839. Total joined since that period on the total abstinence pledge. 69
On the moderate pledge..... 26

Expelled from the former for a transgression of its rules..... 26
Withdrawn their names..... 4
Transferred to the pledge from ardent spirits..... 6
Left for England..... 1

Total at present on the total abstinence pledge..... 32
Expelled from the ardent spirit pledge for a transgression of its rules..... 14
Withdrawn their names..... 4
Transferred to total abstinence..... 4

Total at present on moderate pledge..... 4
Total at present in Society..... 36

We meet every Monday evening. And I here beg leave to remark, that of the six who transferred their names from total abstinence to the moderate pledge, one only remains steadfast. And of the four who transferred their names from the latter to the former, two remain steadfast. Another, I believe still to be an

abstemious character, although in an unguarded moment he was led away by some of his comrades, and has since expressed his sorrow to me for having acted so.

I think it worthy of remarking, that one of our best cold-water members, going to see some acquaintance in Montreal, came to our meeting the night before he went, and desired his name to be transferred, stating at the same time that he did not intend to drink, but perhaps might take a tumbler of porter. I am sorry to add, that he has since not only taken porter, but ardent spirits also. After stating this, I would with pleasure let it be publicly known, what total abstinence has done, in a worldly point of view, for four individuals on this Island. Two of them have purchased (from Mr. Savage & Sons, Montreal), 2 silver watches (patent lever) each 32 dollars—one of them a silver guard, 4 dollars—another a silver watch, 19 dollars—the fourth has about 25 or 30 dollars in cash—and further, I have in my possession belonging to one of the men (that purchased a patent lever watch) 20 dollars. I could enumerate more cases that have done well by joining the temperance ranks, both as regards temporal and spiritual things.

That this great and good cause may prosper under the unerring hand of our God, until alcoholic drink is unknown amongst us—and the whole world becomes one great COLD WATER SOCIETY, is the sincere wish and fervent prayer of your obedient servant,

JAMES ROBERTSON, *Serjt. Rl. Artillery.*

Isle aux Noix, July 23, 1839.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—Since the adoption of our new pledge, in February, 1838, there have been 36 names added to it. It stands in connexion with the old one. The following circumstance I think worth mentioning. There has been a small company of volunteers here for nine months past. For six months we drilled every week at a public house, it being most convenient; and to this time, in this place, I have never seen one case of intoxication, and I have heard of only one among the volunteers; and, with the exception of one or two individuals, I think no case has occurred amongst any of the inhabitants on any of these days.

Some, it is true, have broken the rules; many are lukewarm; and, strictly speaking, are evidently living in violation of the rules, as much as if they drank; and until there is more responsibility felt by members of all societies, who promise to discountenance the use of every thing injurious to the cause they espouse; the blessing of God cannot be expected, and no reformation accomplished. That we may all be brought under this influence is, I trust, the sincere wish of one who would serve in this best of causes.

I am, &c.

J. CHAMBERLAIN.

Abbotsford, July 29, 1839.

UPPER CANADA.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—Enclosed I send you \$2 for six copies of the *Temperance Advocate*; and so, as I fancy I am a defaulter for a paper sent me last year, when in Scotland; and at all events, I desire to contribute to your good work a little.

Port Sarnia had a temperance Society, but it is extinct. Yet the difficulty of maintaining a Society here is not owing to the intemperance, but the temperance of the place. We are few, but proud am I to say, that the mechanics, and labourers of this village—as well as merchants and others, are the most sober, quiet people, as a whole, I have seen in any village of Canada. One thing they lack, active benevolence for others; being safe themselves, they care too little to exert their influence for their neighbours.

Last Sabbath, Mr. Douse, a worthy and zealous Wesleyan Missionary among the Indians, introduced the subject at Plympton, and I followed him with a brief address, urging the principle on Scriptural grounds, and recommended the formation of a Society, to be called the "Plymptonian Reformation Society." The whole audience were in favour of temperance, and the papers ordered are for them—though but few put down their names. But I feel assured it will increase and good be done.

Believe me, a sincere friend to the cause,

Port Sarnia, Aug. 1.

MALCOLM CAMERON.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—I beg to acquaint you with the proceedings of the last quarterly meeting of our Temperance Society, held on the 22nd July; it should have taken place on the 8th, but was unavoidably postponed two weeks.

We were favoured with a most excellent address from the Rev. H. Wilkinson (of the Methodist denomination); we may hope for his valuable services more frequently hereafter, on account of his having taken up his residence among us, with the intention of remaining two years. He is a bold advocate of the temperance cause, and though his remarks carry evidence of being free from all *personality*, he fears not to tell the *whole truth*, on whomsoever it may fall; he fastens the duty on every living man, to lend a helping hand to bring about the disuse, as a common beverage, of all intoxicating liquors; seeing that such a course is the *only probable means* of checking the monster of intemperance, in his ravages among mankind.

After the address, two persons offered their names for the total abstinence pledge, and one had his name transferred to it from the old pledge. Notice was given that the propriety of having *only* the "Total Pledge" in connection with the Society, would be discussed at the next quarterly meeting (2nd Monday in October) preparatory to a vote of the members being taken on that question, at the annual meeting in January.

I think, though our number of members does not increase at present as rapidly as the welfare of the cause requires, we may safely say that there is a *growing* opinion among the thinking part of our community, in favour of the principles of Temperance Societies, and those who are inclined to be in direct opposition, find that good arguments are scarce. But, as in every picture, there are shades as well as lights, so a faithful description of temperance operations in this quarter, points out a shade among us; a shade as dark as the demoralising influence of two newly-commencing distilleries can make it. Those who will thus raise the flood-gates of intemperance upon society, and convert the bounties of Providence into a curse, when there are so many other harmless ways of acquiring wealth—those who will thus act, when the baleful influence of such a course is so plainly shown as at the present day, must have any thing but an enviable situation, and when the community look and act impartially—free from the influence of appetite and interest—such employment will be neither respectable nor profitable.

I am, &c.,

Prescott, Aug. 6, 1839.

W. D. DICKENSON, Sec.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—I feel somewhat diffident in writing to you this month, lest you should consider me troublesome; or lest the readers of the *Advocate* should suppose that we in Bytown think that Total Abstinence does not make equal, or more rapid progress in other places. Yet, at the request of the Committee, and a large number of our members, I am induced (and it affords me great pleasure to do so,) to lay before you the result of a public meeting held here on the evening of the 9th instant, when a large and respectable assembly was addressed by the Rev. R. Jones, Wesleyan Minister, (who is stationed here, and who is also Chairman of the Ottawa District,) and by the Rev. A. Jamieson, Baptist Minister from Chelsea, L. C. The arguments adduced in favour of Total Abstinence by the Reverend gentlemen and others, gave our Society an addition of eleven new members; and amongst others, I had the gratification to see the Rev. R. Jones sign the pledge, the weight of whose influence in the cause is not only duly appreciated here by us, but will be attended with the best effects (when published in the *Advocate*,) in various other parts of the province when he has travelled as a Minister.

I am, your's respectfully,

HENRY BISHOPRICK.

Bytown, August 20, 1839.

WHITBY TEMPERANCE SOCIETY.

Sir,—Allow me to lay before you the past and present condition of the *Whitby Temperance Society*. It was instituted in the summer of 1831, upon the old common principle of Total abstinence from ardent spirits, and that of not using to excess other strong drinks. What was the amount of members at this time, I cannot say, not

having been in the place till three years after, and no records existing previous to the second Anniversary. But this I know, that they had immense numbers to contend with, and to the present moment have had the most powerful influence in the place put forth against them. But although this child of benevolence was cradled in adversity, and nursed in the midst of enemies, it is rapidly advancing to a goodly stature, and bids fair to prostrate, ere long, that giant foe who has so long been ravaging the world, consigning hundreds of his wretched victims, not only to poverty and ignominy and the grave, but to the pains and horrors of the "second death."

Never, so far as I can learn, but in one solitary instance, has this society had the countenance of any of those in stations of rule. The magistrates being all, like the most of their neighbours, Temperance-enough-already men. And even the solitary aid from this quarter which was once enjoyed, is now withdrawn, and sent to build a still house as a trap for "filthy lucre," and I fear the ruin of many unwary mortals.

The Society has in this place, moreover, suffered in a very remarkable manner, by the removal of an immense number of its best supporters, for as the Township fills up, many, with rising families, retire backward, to provide, at the earliest rate, settlements for them. Many others have gone to a still greater distance, and thus has the army been often singularly reduced. Illustrative of this, I may observe, that at that time we mustered as many as at the annual meeting in 1838, although we have been constantly advancing. Still the hand of the Lord has been with us, and when our comrades are called off to another field, or laid low in death, others are stirred up to step into the ranks.

In the spring of 1836, the society added to its constitution a rider, for those who were disposed to take the advance ground of "Total Abstinence from all that can intoxicate;" and I find that at a meeting, held a month before this became law, not fewer than 100 are reported as acting on the Total Abstinence principle.

But in short, the Annual Meeting was held a few days ago, when it appeared that the aspect of things was even more encouraging than at any former period. In 1838 the regular members amounted to 336, during the year 21 had been expelled, or withdrawn, or removed; and still at the present we muster 390, presenting an increase during the year of 75; and this too, during a season, in which more than ever, Temperance abounded; for there were three companies of Militia stationed here for six months, among whom, it is melancholy to say, drinking was a business, and their example was most lamentable in its effects upon many. In one respect, however, I believe good came out of this evil—some had their eyes opened thereby, when ordinary excess had failed to effect it. There were within three months four of these soldiers cut off, either in intoxication or by its immediate effects.

It is most encouraging also to be able to state, that notwithstanding surrounding temptation, it appears from the Records, that breaches of the Rules have been fewer, than during any former year and that the average of *Total Abstinence* members, is also steadily on the increase. The Committee closed their Report on the above occasion, by a very decided expression of the stimulus derived from the prosperous state of things, to unwearied exertion in the cause; and by urging others to consider that "were it supported as it deserves, it would soon, by the force of opinion, inculcate every drunkard from the rest of society, so that if they would go down to misery and death, it would not only be alone, but as beacons to the rising generation, and as mementos of gratitude to many, who in the Temperance Society, as in a house of Refuge, had escaped beyond the influence of the ruthless destroyer."

Before the meeting broke up, nine new members gave in their names, and a resolution was unanimously carried to forward to two different periodicals some account of the proceedings. It was also agreed, that owing to the great benefit likely to result from such a paper as the *Advocate*, a subscription should be raised to such an extent, as at least to bring fifty copies into circulation, which was done accordingly.

I am, Sir,

A MEMBER.

BAY OF CHALBUR.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

Sir,—You will no doubt rejoice to know that a Society on the Total Abstinence principle has been established in the Village of

Campbelton, consisting of *sixty-four* members; the circumstances were as follows:—The *Union*, of Hartlepool, H. Hudson, having part loaded near Mr. Ferguson's store, moved down to the Point, and Captain Hudson wishing to be at his usual work of forming societies wherever he goes, set to work and held a meeting on the 17th of July, when he delivered a lecture on the above principles, which was very well received, and thirty-three members enrolled their names. On the 18th a meeting was held at Mr. John Duncan's house, when certain rules and regulations were passed, customary on such occasions. On the following evening another public meeting was held, when a powerful lecture was delivered by Captain Hudson, and the resolutions previously spoken of, were confirmed, and about eighteen signed the pledge. Last evening there was a most delightful tea-party, both sexes were present, when Captain Hudson and others addressed the meeting; others joined the Society, making the number before specified. O Sir, surely as a warm well-wisher to the good cause, this must be cheering to you; let it be wound abroad; tell to all that the cause is spreading, and must spread. What encouragement is this for you to go forward! true we have had some opposition, but men's minds are getting more enlightened, and our opponents are giving way; seeing the advantages resulting from total abstinence. We have not seen a fight, or heard a disturbance since the establishment of this Society.

The officers appointed were as follows:—Mr. James Gerrard, *President*; Mr. John Duncan, *Vice President*; Mr. Allan Andrew, *Secretary*; Mr. David Connor, *Treasurer*; and a Committee of ten persons, with power to add to their number.

ALLAN ANDREW, *Sec.*

Ristigouche, July 24, 1839.

Miscellaneous.

THE CHILDREN'S PLEDGE.

From the *New York Herald*, August 10.

The following pattern of an original pledge—if it may be so called—was presented at the late Sabbath School Celebration of the 4th of July, in Alexandria, with upwards of seventy youthful names signed to it. Let every parent cut it from the paper—append a stripe of white paper to it—and ask all his children to sign it.

THE PLEDGE.

This little band
Do with our hand
The pledge now sign,
To drink no wine,
Nor brandy red,
To turn our head,
Nor whiskey hot,
That makes the ant,
Nor fiery rum—

To turn our home
Into a hell,
Where none can dwell—
Where peace would fly,
Where hope would die,
And love expire
'Mid such a fire;
So here we pledge perpetual hate
To all that can intoxicate.

THE WORDS OF THE WISE ARE AS GOADS.—Proverbs xxiii, 29: *Who hath woe?* I believe Solomon refers here to the natural effects of drunkenness. And perhaps *oi*, which we translate woe, and *aboi*, which we translate sorrow, are mere natural sounds or vociferations that take place among drunken men, either from illness, or the nauseating effects of too much liquor. As to contentions among such; *babblings* on a variety of subjects, which they neither understand nor are fit to discuss; *wounds*, got by falling out about nothing; and *red eyes*, blood-shot with excess of drink, or *black and blue eyes* with fighting;—these are such common and general effects of these *compotations*, as naturally to follow from them. So that they who *tarry long at wine*, and use *mixed wine* to make it more inebriating, are the very persons who are most distinguished by the circumstances enumerated above. I need scarcely add, that by *wine* and *mixed wine*, all inebriating liquors are to be understood.—*Dr. A. Clarke.*

On Sunday, the 17th ult., a rather novel scene took place in the parish church of South Parade. Just as the service was commenced, Edward Goodyear, a young man of disreputable habits, and in a beastly state of intoxication, rolled into the church and took a seat in a pew. He had not been long there before his shameful conduct attracted the attention of all around him. The minister, the Rev. H. Taylor, had been watching him for some time, but finding his conduct becoming worse rather than better, left his desk in the mid-

dle of the service, and requested the churchwarden to put the man Goodyear out of church; the churchwarden commenced operations, but Goodyear showed fight. The reverend gentleman (who is a very powerful man,) seeing that the churchwarden had got his match, rushed into the seat, caught Goodyear by the collar, and put him out of Church in an instant, when the service proceeded as usual.—*Plymouth, England, April.*

HORRID DEATH.—An event has lately occurred in the southern part of our city, which presents an awful warning to those who are in the habit of seeking for gratification in the bowl. A young woman about 25 years of age, who has for some time past been daily intemperate, was, but a few days ago, actually burned to death. She had locked herself in her room in the afternoon; towards evening she was missed, and the door being forced open, she was seen burning in the fire. All possible means were used for her recovery, but they were unavailing, and she died before morning. Her mother is quite sick, and confined to her bed, and no relation followed her to the grave, except an only brother. A dreadful end, especially for one of the female sex!—*Bost. Merc. Jour.*

In a case which came before the Lambeth magistrates, on Tuesday, it was stated that the complainant in the course of a drunken fit, which lasted three weeks without intermission, had been supplied with as many as thirty-eight glasses of rum and water a day. His "score" for the period referred to was £25.

Dr. Corbyn observed that he had been twenty years in India, eleven of which he had passed under canvass, and knew the difference that existed between European and Sepoy Regiments. Sepsy worked night and day, and yet their drink was only water; but Europeans must have their drams, must have their liquor. In proof that soldiers could abstain whenever they pleased from liquors, he adverted to the custom of kepping in India, as follows. The men made vows that they would not drink for a year together, and during that time they had been remarked as being the finest men in the regiment, but the moment the time had expired, they had given loose to their inclinations, and had gone on in a course of intoxication till they had been flogged. They then went on to greater excess, till attacked by the horrors, one of the most dreadful of all maladies, and so on till their career of intemperance ended in destruction.—*Weekly Visitor.*

A soldier's wife died in a state of intoxication a few days ago. She drank a pint of brandy in the forenoon, and another in the afternoon, besides occasional glasses in the interval. In the evening she was a corpse! What renders her death peculiarly shocking, is, that she was near her confinement. Who will say that alcohol is not a poison?

TEMPERANCE DRINKING.—The respectable temperate drinker upholds and sustains the whole trade in intoxicating drinks. Let such abandon the use, and the whole machinery of making and vending these poisons falls to the ground. The trade cannot live by the patronage of the intemperate drinker. Temperate drinker of alcohol, is not this so?—*Am. Temp. Jour.*

INQUEST.—On Saturday last an Inquest was held in the Canteen, at Butler's barracks, on the body of James Benbow Hughes, private in the "1st King's Dragoon Guards," who was found dead in his bed. It appeared on evidence that this unfortunate young man had partaken too freely of ardent spirits the night before. On Doctor Smith's testimony, Surgeon of the troop, the Jury returned a verdict: "Died in a fit of Apoplexy, occasioned by excessive drinking."—*Niagara Reporter.*

A packet-ship left Boston for Liverpool about the 1st July. She has elegant accommodations for passengers, with the best of stores, without wines.

TO CORRESPONDENTS.—T. C. W. will appear next month. We hope he will favour us with the remainder of the series.

Our Correspondent from Lanark is informed, that the grave statement which he makes, cannot be published on *anonymous* authority,

Letters have been received from Barrie and Asphodel, all of which are necessarily delayed.