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# Canada Temperance Advocate.

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

No. 10.

MONTREAL, FEBRUARY, 1838.

VOL. III.

## KIND THOMAS; OR, THE DRUNKEN PARENTS.

[A TRUE NARRATIVE.]

*Henry.* Mother, I want to ask you if little Edward and Mary's mother was intemperate?

*Mother.* No she was not. She was a very industrious, intelligent woman, and a kind mother.

*Harriet.* But, mother, what made them cry when the teacher asked them about their father?

*Mother.* I suppose they felt ashamed of his conduct; and perhaps they then thought of their kind dead mother, and of the care which she took of them, and how very different was their situation now she was gone. But some little children have intemperate mothers as well as fathers, and then their condition is worse than was



Edward and Mary's before their mother died; for they not only go without necessary food and clothing, but are often beaten and treated cruelly.

*Henry.* Will mother please tell us about such a family?

*Mother.* Yes, I know of a very affecting case of drunkenness in both the parents, and in which the children were reduced to great misery. One evening last summer, as a man named Thomas, was returning home, about eight o'clock, his attention was called to a little girl on the side walk, who was crying bitterly. He soon ascertained that she was the same little girl to whom he had given victuals and

other necessaries at different times. He kindly asked her why she cried. She said her mother had sent her into the street to beg money to buy whiskey; that she could not procure any, and if she went home without it, her father and mother would both beat her. Kind Thomas took the little girl by the hand, and led her to be house where he lived, and gave her some food, of which she appeared to stand very much in need. Then, as soon as he could be spared from his work, he again took the little girl by the hand and led her to her home. There, he found her father and mother both drunk; and the mother also was very sick, occasioned, no doubt, by drinking, poverty and want. Several children were on the floor crying from hunger and neglect.

*Henry.* What a cruel father and mother! Did Thomas go there again?

*Mother.* Yes, the next night he went again to the house, but the door was fastened, and the house was all dark. However, the children within cried and moaned so piteously, and seemed so much distressed, that he pushed at the door and forced it open. Having obtained a light, he found the mother dead, the father drunk and helpless, the children on the floor crying, and the house in an indescribable state of filth and confusion.

*Harriet.* Poor children! What did Thomas do?

*Mother.* He did all he could that night to make them comfortable, by clearing up the room and procuring them some food; and then left them there with their dead mother and drunken father till the morning. Early

the next day, Thomas was found at the scene of woe. The father was still drunk, and no preparation had been made for the interment of the deceased wife; and with more than British indifference he declared he would not procure a coffin.

*Henry.* What did Thomas do?

*Mother.* He first washed the poor little children clean, and then went to the Police Office and procured a coffin, put the corpse into it himself, attended to the burial, and then had the children taken to the almshouse.

*Harriet.* Thomas was very kind. But was it drunkenness killed that woman?

*Mother.* No doubt it was; and probably she was intoxicated when she died, for Thomas found she drank a large quantity of whiskey that day.

*Henry.* How did she procure it? Did little Jane go again to beg money?

*Mother.* I cannot tell. But people who love ardent spirit, and drink so much, will find ways to procure it.

*Henry.* Why, mother, what wicked men those must be who will sell rum when they know it does so much hurt.

*Mother.* Yes, they do very wrong; and when the day of retribution comes, I had much rather be kind Thomas, than to be one of those who sold liquor to these degraded parents, thereby ruining them and depriving their children of bread.

## TEETOTAL PROCESSION AND SOIREE, AT DUMFRIES, SCOTLAND.

[ABRIDGED FROM THE DUMFRIES TIMES.]

Our readers are aware that an Abstinence Society from all intoxicating drinks was organized in Dumfries in January last, and that since that period meetings have been regularly held on the Tuesday evenings of each week for the advancement of the cause. With the view of affording to the inhabitants of the town and its vicinity an exhibition of the efforts of the society, and of the success with which these exertions had been crowned, as well as of riveting more closely the attachment of the members themselves to the principles of the association, and thus fortifying them more strongly against the temptations with which they might be assailed, and of augmenting the number of its friends,

it was agreed that a procession of the members of the institution should take place on Friday last. The period for the procession was admirably chosen, being the second day after the Rood Fair, a season on which, according to ancient custom, journeymen and apprentices, were wont to treat themselves with an extra degree of indulgence—to spend the earnings which they had saved during a few preceding weeks, on whiskey, and also on processions which not unfrequently terminated in rioting—and scenes connected with the police-office. A remarkable change, however, was observed this year, and which must have been a source of intense delight to every well constituted mind,—for

we may safely say, that the Rood Fair passed off most creditably; with the exception of a very few fellows, some of whom are the very scum of the police-court, scarcely a drunken person being seen on the streets on Friday. And this plain and unexaggerated statement must yield unalloyed satisfaction to those friends of the town, who, though far away, are continuing to cherish a deep interest in its welfare.

The morning of Friday was ushered in with the beating of drums, and the tolling of bells. About 10 o'clock the deputations from Annan, Lochmaben, and Dalbeattie, who had previously met, marched into town with banners flying, and a band playing; from that time to the termination of the procession, the town was on the *qui vive*, and whatever feelings of disrespect may have been previously entertained, they were immediately dissipated as soon as the procession itself appeared. Shortly after 11 o'clock, A. M., the bells again, by permission of the Magistrates, began to toll a merry peal in honour of the occasion. The members in the course of a short time afterwards began to assemble in the New Markets, the use of which was also granted by the authorities, where they were joined by the deputations from Annan, Lochmaben, and Dalbeattie; subsequently they proceeded to the field immediately behind the New Markets, where they were marshalled by Mr. Robert Love, who performed the duty which devolved on him in a most efficient manner. The phalanx now mustered nearly 400 strong, and the aspect which it presented was most imposing, each person being attired in his holiday clothes, and decorated with a white rosette—his feelings of enthusiasm glowed with intense ardour, and being under the influence of a mighty inspiration in regard to the moral grandeur of the enterprise in which he was embarked. The procession, as soon as arranged, marched from the field into town, by English Street. A multitude of flags were streaming in the air, bearing the most striking and appropriate mottoes. We select the following:

Scottish Thistle—motto, "Scotland will yet free herself from the withering curse of Intemperance."

Floral Crown, with motto, "Let the Maiden Crown be supported by a nation of sober men."

A Loaf, with motto, "Better to eat it, than to drink it."

Barley Sheaf, and motto, "Abuse not the fruit of Providence."

Sheaf of Barleys—motto, "And it shall be to thee for meat."—Gen. i. 29.

Not the least attractive part of the procession was a splendid phæton, generously furnished by Mr. Beck, coachmaker, English Street, richly decorated with flowers, and surmounted with the motto, "The Press! we hail it as the terror of the tyrant, the liberator of the slave, and the great promoter of the Temperance reformation;" and in which was a printing press, wrought by Mr. John M'Manus, pressman in the *Times* Office, aided by Master James Johnstone, apprentice in the same Office, and Master James Anderson, son of Mr. John Anderson, bookseller. The articles "thrown off" by the pressman and his assistants were entitled "Be wise in time," and "What are you laughing at?" and dispersed amid the countless throng which accompanied the cavalcade, and were grasped at and read

with a degree of eagerness more intense than that which actuates the veriest quidnunc when engaged in scanning the raciest passages of the public journals.

The Lockerby band was hired, and that of Annan volunteered its services on the occasion; and it is only justice to state, that they played several beautiful airs in a masterly style. This was the first procession of tee-totallers which has taken place in Scotland; and, from its novelty, the respectable appearance of the members of which it was composed, and various other circumstances which might have been enumerated, attracted great attention. The streets along which it passed, were lined with spectators, the windows also were filled with persons anxiously gazing on the scene; and, altogether, the "walk" may be regarded as having passed off with great eclat.

#### THE SOIREE.

The Soiree took place in the evening, in the New Assembly Rooms, which were crowded on the occasion, there being upwards of 800 persons present, comprising a great proportion of the youth, beauty, and respectability of the town and vicinity. About half-past 6 o'clock, Mr. Broom, the President of the Society, and the Committee entered the room, amid the most deafening cheers—indeed, their reception was perhaps the most enthusiastic that we ever witnessed. On the platform were Mr. Broom, Rev. Mr. Machray, Rev. Mr. Tucker, Mr. Beveridge, Mr. M'Lellan, and Mr. M'Intosh, Mr. Laing, preacher, Mr. Simpson, and Mr. Wilson, Johnston, who headed the deputation from Annan. Silence having been restored, and tea having been served up, the Rev. Mr. Machray, minister of the Congregational Church, here, asked a blessing, and, the repast being finished, the Rev. Mr. Tucker returned thanks. During the evening the bands continued to delight the company with several of the choicest national airs; and the gentlemen of the Choral Society, led by Mr. Wright, teacher of vocal music, struck up the Queen's Anthem, after thanks had been returned, which had a very fine effect, all the company standing; and, betwixt the speeches, they sang, in beautiful style, temperance verses which were selected for the occasion—and particularly one composed by our townsman, Mr. Smith, teacher of English. During the evening, a liberal supply of fruit was served by the stewards.—The proceedings were conducted with the utmost propriety, and as they had no tendency whatever to becloud the understanding, awaken vicious dispositions, deaden the moral powers, or to rouse to the commission of acts of immorality, for no profane oaths, no impious jests, no impure sentiments were permitted to salute the ear, no scene was exhibited to excite rude and senseless merriment, no circumstance occurred to fill the heart with unsupportable anguish, and to drive it into a state of despair; but, the proceedings on the contrary, were calculated to expand the intellect, refine the feelings, regale the heart, and to ennoble in the scale of being, and it is to be hoped that they have led, upon an extensive scale, to the most beneficial results. The meeting, as we formerly stated, was most respectable, and we would state that the beauty of the female

portion was most resplendent—indeed such a galaxy perhaps never previously beamed in our good burgh.

Immediately after the Queen's anthem had been sung and the audience had resumed their seats, the Rev. Mr. Osborne appeared on the platform, and stated that, by special request, an important duty devolved upon him, and that he conceived this was the proper time to attend to it. His duty in this case made him address himself to four honoured individuals who were on the platform, to whom the Society and the public were deeply indebted—Mr. Broom, Mr. Beveridge, Mr. McLellan, and though last, not least, Mr. McIntosh. Gentlemen, said he, you have reason to be glad, though I forbear to congratulate you—you have signalized yourselves in one of the noblest causes that ever engaged the attention, awakened the energies, and roused the solicitude of man. It is a cause which, in proportion as it succeeds, will remove the foulest blot from the character of our nation, and of our race—will diminish the amount of crime, and elevate society in the scale of intellectual and moral worth. It is a cause which will raise many from degradation to respectability—from being a burden, a nuisance, and a curse, to others, to usefulness—from penury to competence—from disease and misery to health and comfort. A cause which will encircle your heads with a sacred effulgence while you live, soothe your minds in your latest struggles, and embalm your memory when you are dead. A cause distinguished by such circumstances demands dispositions and exertions of no ordinary description; decision, skill, and prudence, perseverance unwearied, and disinterestedness of the highest order are absolutely requisite to ensure its success. The speaker then adverted to the exertions which had been put forth by the four gentlemen whom he was addressing, and to the signal success with which their efforts had been crowned. You have not, said he, had the mortification of seeing that your labours have been in vain, and as a proof of the mode in which your services are appreciated I need say nothing. (Here the speaker produced the silver medals which were to be presented to the gentlemen, and the effect which this part of the business produced was electrifying.) Behold, said he, before your eyes a proof, an honourable and *voluntary* testimonial furnished not only by members of the Association, but also by others who are looking on your conduct with admiration and delight. Having invested the gentlemen with the medals, he concluded thus, may you long continue to wear these insignia, and to enjoy these honours deservedly, and see the Bacchanalian system falling before you, its temple deserted, its altars demolished, its priests and priestesses betaking themselves to some more rational occupation, and its very name perish from the face of the earth.

Mr. Broom, for himself and the other three gentlemen, returned thanks. He could safely say that they were free from vanity, nevertheless they were not insensible to the token of public respect which they had just received. The consciousness that their labours had met with the approbation of the good, had supported them amid the gibes, and taunts, and sneers, with which they had been assailed; and he pledged himself that no effort should be wanting on his part, or that of his

associates, to forward the cause in which the Society was engaged. He was precluded by the engagements of the evening from entering at length upon the discussion of the subject of temperance. The speakers who had been selected to address them would, in their turn, adduce such facts and arguments upon every leading topic, as would be calculated to drive intemperance from the minds of the company. Of the influence of the fair portion of his auditors, as advocates in the teetotal cause, he had formed the highest estimate; and could he induce them to exert that influence effectually, he had no doubt of a complete triumph.

Mr. Broom alluded to the erroneous notions prevalent as to the supposed hospitality associated with drinking usages, and gave an amusing account of a meeting at a house in town where a tee-totaller had called a few days previous along with a gentleman from the country, on which occasion the lady of the house and her visitors seemed to be all at one in regard to the blessings of temperance; but, to the astonishment of the tee-totaller, when he and his friend were about to leave she produced the bottle, of which, after a few awkward attempts at excusing himself, the country gentleman partook, and on leaving the house the tee-totaller remained behind to scold the lady, and she apologized by saying, that country folks, when they came to town, were so particular that if you did not offer them something they would think you shabby. And having got to his country friend, who had gone out of the house before him, he attacked him in round terms for his inconsistency after saying so much in favour of temperance, and was very much astonished to find his apology to be, that really these town folks had little else than a drop of whiskey to offer to any body who came to see them, and that if you did not taste they would think you saucy. It was thus, Mr. B. contended, that pernicious customs, under a mistaken idea of hospitality, were kept up, and would have continued unless the tee-total cause had prospered.

The following is a copy of one of the articles which were "thrown off" by the press:—

A FEW TRIFLES.

AMOUNT OF SPIRITS THAT PAID DUTY FOR HOME CONSUMPTION IN THE YEAR ENDING JAN. 5, 1857.

	Gallons.	Duty.
Rum, Brandy, Gin, and Whiskey—	21,092,417	£8,444,500 18 9
	(Signed)	WILLIAM IRVING,
		Inspector-General of Imports and Exports.

DIRECT ANNUAL COST OF INTemperance.

Wine, six millions; Ale, Porter, and Cider, thirty millions; Spirits, twenty-two millions; Tobacco, five millions.

In all, SIXTY-THREE MILLIONS OF POUNDS STERLING.  
Well-informed persons compute that the intoxicating drinks consumed annually within the United Kingdom, would fill a canal three feet deep, thirty feet broad, and one hundred and sixty-eight miles long!

To cheer the drooping spirits of the inhabitants of Dumfries and Maxwelltown, and the neighbourhood, there was expended in the year 1852, by a fair calculation, for intoxicating drinks, the moderate sum of £40,000  
At least £20,000 for the five following years, is..... £190,000

These GOOD CREATURES OF GOD, as the moderation people call them, having in the annals of "Death's doing" within less than twenty-five years, been the immediate instrument in the hand of the "fell tyrant," in his various hideous shapes, of laying in a premature grave greatly more than TWO HUNDRED of the pious, the good, the heedless, inhabitants of our community!

To avoid exaggeration, every doubtful case has been omitted.

Hear this, ye Ministers of the everlasting Gospel, and you masters, teachers and guardians of youth! If the religious sentiments you profess have any influence in your hearts, will you longer hesitate to join our band, whose only aim is to remove the cause of this foul reproach from our happy land "the home of the brave and the free!"

In six years, 577 persons were committed to Dumfries Jail for crime, 353 of whom were addicted to habits of intemperance, which is the cause, directly or indirectly, of almost all crime.

During the same period, 1647 persons were brought before the Police Court, and if not all, the great majority accused of crime caused by intemperance. But since this Society has been in operation, the number of cases have been reduced one-half.

Many cheering results are about to be accomplished, for several are now happy and comfortable, who were miserable—many are clad who were naked—many are fed who were without bread—many join their brethren in giving praise to the Almighty, who formerly cared for none of these things.

Look on this gain, and the contrary loss, and say which is best, both for the nation and individuals. Men and brethren, rise as one man and put down this great evil with which our happy and glorious country has been so long afflicted, and posterity will say of you, "He belonged to the era of the Temperance Reformation."

### MR. BUCKINGHAM'S TEMPERANCE ADDRESS, BEFORE THE NEW YORK CITY TEMPERANCE SOCIETY.

On Monday evening, long before the hour appointed, the Tabernacle was filled to overflowing. At half-past seven, S. V. S. Wilder, Esq., was called to the chair. Prayer was offered by the Rev. Mr. Duffield.

Mr. Buckingham, after a brief and appropriate introduction, proceeded to speak as a witness in favour of Temperance. He was at sea at nine years of age. At ten, he was a prisoner of war. Before eleven, he travelled through France, Spain, and Portugal. He was then pleased with the sobriety which he observed. He asked himself, why were they, in this respect, superior to England? Was the gospel better understood? Were the governments more just? Was education more general and perfect? None of these; and yet Temperance, which the apostle closely connects with righteousness, was more practised. He returned to England, determined to set an example of Temperance.

He was still more strongly impressed by what he saw in Mohammedan countries, where he afterwards spent three years without seeing a European. In travelling 30,000 miles, he did not see more than half a dozen drunkards, and these had learned the vice from Christians. During his residence in India, he saw the contrast between the Asiatics and the Europeans. He returned, determined to attempt a reformation in his own country, before Temperance Societies were formed even here.

He thought England the most intemperate country in the world; but on visiting Scotland he found the evil still greater; and in Ireland he saw the very climax of intemperance.

He was invited to stand as a candidate for a seat in Parliament. He gave his constituents to understand, from the first, that he considered intemperance the greatest evil with which the kingdom was afflicted, and that, if elected, he should endeavour to engage Parliament in some measure of reform. His friends commended his courage, but begged him to consider the consequences; that all the publicans, all who make and sell intoxicating drinks, would be against him at the polls; and so it was.

In Parliament, he found the difficulties even greater than he had anticipated. Some wished for only moral means, and were opposed to legislation. But legislation is a moral means. It produces discussion, and is a means of convincing the minds of men. He wished the world was perfect enough to be governed by moral means only, without legislation; but such was not the fact. He found it necessary to proceed with caution. He introduced a resolution for appointing a committee, to inquire concerning the existence, extent, evils, and possible remedy of intemperance.

A deputation from Ireland arrived, and addressed the Chancellor of the Exchequer on the subject. He told them that Mr. B. was a monarchist, and that nothing could be done till the public mind was prepared—like him who would not touch the water till he had learned to swim. But it was determined not to wait. The Temperance Society in London assisted him to send circulars to different parts of the kingdom, inviting the people to petition. Members of Parliament began to come to him. They had received petitions from constituents whose requests they dared not disregard, urging them to favour Mr. B.'s motion. They were afraid of ridicule if they complied, and of losing their next election if they refused, and they begged him to put it off. He does not say that these petitions made 100 converts in Parliament, but they made 100 members very civil.

When the time came to call up the motion, there were not ten faces which were not lighted up with the expectation of something

ludicrous. He stated facts. They affect to be great economists. He told them of Leeds, crushed down, as every body said, with a poor tax of £30,000, or about \$150,000 a year. The Temperance Society had furnished evidence that seven-tenths of this, or £21,000 was occasioned by intemperance; and that the annual expenditure in that city for drinks was not less than £300,000. The case was not better at Manchester, and at other places. At Sheffield, the coroner sat on thirteen cases of death from intemperance in twelve days. As guardians of the wealth of the nation and of the lives of the people, it behoved Parliament to look at the subject. His resolution was adopted by a vote of about two to one. The Chancellor of the Exchequer had predicted that, unless some good-natured man should second the motion out of pity, nobody but the mover would vote for it.

Mr. B. then gave us some account of the information collected by that committee, and some excellent reasoning concerning the nature and influence of intoxicating drinks. He noticed the rise and progress of the Total Abstinence Society in England. He appears to be a decided friend of that Society, but abstains from censuring those who do not join it. Those who abstain from ardent spirits, he approves, for they do well; those who abstain from wine and beer do still better.—*New York Observer.*

### Correspondence.

FROM THE CHAIRMAN OF THE EXECUTIVE COMMITTEE TO THE  
EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

MONTREAL, January 1, 1838.

My last was dated from Brockville, whence I proceeded by stage to Gananoque in company with three canal Contractors, a military officer, a member of Parliament, and a Montreal merchant, a teetotaler, like myself.

The conversation soon turned upon Temperance, and for a little while the laugh was altogether against us. The officer, though he admitted that soldiers would be much better without spirits, and that the custom of serving out rum to them was exceedingly injurious, not only to the service, but to the men, yet insisted that it would be absurd for officers to bind themselves by any pledge, for they were gentlemen and knew how to take care of themselves. The canal Contractor, who spoke next, said that he belonged to a Temperance Society which only allowed of four tumblers of punch at a sitting, or five if the person needed one more, &c. &c.

After a good deal of such badinage, by appealing to our humanity and sympathy for drunkards and drunkards' families, and by citing a few of the many accidents, miseries, and crimes caused by liquor, the company became more serious, and the Contractor, upon whom I endeavoured to impress the responsibility of those having numbers of men under their control, said that he had found drinking so ruinous amongst his men, that he had strictly forbidden it, and dismissed any workman immediately who was discovered to be the worse of drink. "I have not," said he, "paid a grog bill for any of my labourers for years." I wished him to carry out the excellent reform which he had commenced, by not needing to pay a grog bill for himself either, and assured him that he would find the advantage to himself as great as to his men, at least my experience told me so. The Member of Parliament (who was from Glengary I believe) said that liquor was making such ravages around him that he had come to the resolution long ago to disuse it almost entirely. And all present admitted that the Temperance Society was doing a great deal of good and ought to be encouraged. When I left the company at Gananoque, we parted on the most friendly terms; and I trust they may hereafter reflect seriously upon the subject.

I am of opinion that if Temperance men in travelling, would improve every casual opportunity, they might often do much good when they least expect it. At all events, I can say from experience, that they will not be treated with less kindness and respect on account of any efforts they may make in the cause of Temperance.

At Gananoque I got the consent of the Minister of the place and some of the leading men to hold a Temperance meeting, for the purpose of considering the propriety of organizing a Total Abstinence Society. There had been a Society established on the old pledge in 1831, which had done a great deal of good; and an effort had been made some years ago to establish one on the Total Ab-

stinence pledge. (This pledge, however, permitted the use of home manufactured liquors!) This effort had paralyzed both Societies, and it was the desire of some of the most respectable men in the place to attempt only to re-organize the first Society. I was, however, permitted to advocate total abstinence principles, and I presented for their consideration a real teetotal pledge, which, I am happy to state, was subscribed on the spot by twenty persons. And I have no doubt the number will greatly increase. The original pledge (that against ardent spirits only,) which was submitted by some of the gentlemen of the place obtained ten signatures. Twenty copies of the *Advocate* were ordered for this village.

From Gananoque I crossed the Lake of the Thousand Isles to French Creek, now called Clayton, in the State of New York, where I had some business. There is no Total Abstinence Society in Clayton, but some gentlemen connected with the old Society got up a meeting with great alacrity, although two of their principal men were absent. It was not thought best to attempt to form a Total Abstinence Society at the time; but they agreed to hold a second meeting shortly for the purpose of establishing one. I had the satisfaction of hearing that several reformed characters in the place lived in the practice of total abstinence, (when was there ever a reformed drunkard who did not?) One of the gentlemen who attended the meeting also told me that from that day forth he was a teetotaller, so I have no doubt there will be a strong Society formed when they set about it.

I heard some interesting facts in this village from one of the principal merchants of the place who carries on the most extensive lumber business (I presume) in America. He said when he came there, and for many years after, whiskey was as free to the men they employed as water; that a hand was continually kept on the tap in the store, to which they had recourse about six times a day; that a party could not go half a mile into the woods without a jug of whiskey. That it was thought as necessary to furnish a raft with a barrel of whiskey as with a barrel of pork or flour, and that every vessel they employed carried a keg of whiskey as part of her stores. "My mind," said he, "was first awakened to the evil of this practice by noticing that a great number of young men who came into our employment fresh, healthy, and temperate, and with a natural repugnance for liquor, were induced, through the ridicule and sarcasms of their companions, to drink freely; and, by and by, became positively intemperate. This reflection induced us to form and join a Temperance Society on the old pledge some years ago, which did a very great deal of good. We now supply no liquor to our men, and sell none. Our vessels and rafts are navigated without a drop on board, and we find the advantages to ourselves, our men, and our business to be very great. Some of those also who had become intemperate are now reformed, and abstained altogether from liquors." This statement was very satisfactory, and I believe many employers can tell a similar story, some, however, and among the number, I am grieved to say, the British Government, must be included, continue to furnish liquor to their men, as if they had a direct interest in fostering intemperance. I likewise heard some melancholy accounts of the consequences of intemperance, which I shall communicate to the *Advocate* in a separate form.

From Clayton I proceeded by a circuitous route to Morristown, and was very much disappointed to see the backwardness of the Temperance cause in that section of the country. The travellers who stopped at the taverns drank freely, gin apparently being the favorite beverage. Now and then a man came along who would enquire for beer, cider, or wine, till he found some article which would suit his temperance palate; and many of the tavern-keepers and bar-keepers had the appearance of being intemperate. At the tavern where I dined there was a large jug of cider, but no water, set down on the table; as if they had never heard or imagined that any one could prefer water to cider.

From Morristown I returned through Brockville to Prescott, where I found the Society had received an accession of four names—one of those who had formerly signed had, it was said, broken the pledge. She was a poor washerwoman, and the lady of a house in which she had been washing presented her with a glass of wine, which she took perhaps from fear of offending. Some of the others had been much pressed to drink, but had resisted, and were determined from their own experience to recommend teetotalism to others. Twenty copies of the *Advocate* were here ordered. I returned to Montreal by stage in very agreeable company; three of

the passengers drank, but in great moderation, and three were teetotallers. One of the latter, a gentleman from the back country, was an extraordinary person. He said he had never tasted any kind of liquor or tobacco in his life; and he had six sons, grown up, who he believed did not know the taste of spirits. We all admitted that he ought to be acknowledged as the Father of Total Abstinence in Canada.

Upon the whole, I think this country is undergoing a great change. Teetotallers, instead of being ridiculed, are listened to attentively, even by tavern-keepers and rum-sellers. Every one engaged in the trade either feels or affects to feel it a hardship to be employed in it, but excuse themselves by saying that they cannot carry on their business without it. Some are making preparations to quit the liquor-business altogether; and all, without exception, admit that Temperance Societies have done, and are doing, a great deal of good. I wonder that this phrase is so commonly used, and so little considered. Is it not the great end and purpose of our being to do good? Is it not the highest praise that can be conferred on any individual, or association of individuals, to say that they are doing good? Should any one refrain from doing good when he has it in his power? And shall we not be answerable for every opportunity thus wasted? The Temperance Society presents a sure and universally acknowledged way of doing good. Some enterprises may be of doubtful success; others may be of questionable propriety; but here is one about which there appears to exist no doubt, for all admit that it is doing good. Let, then, our ranks be swelled by those who wish to do good. Let every stage-coach and steamboat, every vessel, workshop and farm house, yea, every store and tavern throughout the length and breadth of our land, have some one ready to advocate and defend total abstinence principles, and throw himself into the breach between the people and the moral pestilence of drinking.

I am, Sir, your obedient Servant,

JOHN DOUGALL.

[This letter came too late for insertion in our last number. We insert it now with pleasure. We know not who the individual is on whom the writer animadverts; but the circumstances detailed render it evident that the castigation is well merited. The time is past, for Ministers of the Gospel to do such things with impunity.—ED. CAN. TEMP. AD.]

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—What can be done to induce Ministers of the Gospel to assist in advancing the Temperance Reformation? What means can be used to persuade them at least to refrain from lending their influence to the other side? Much depends upon what side they take; and they have much to answer for, if they do not "go up to the help of the Lord against the mighty."

I have just read in a late number of the *Montreal Gazette*, an account of a St. Andrew's dinner in Toronto, which the Editor refers to as having been got up in "the usual distinguished style." By this I understand, that there was eating and drinking to excess, and noise, and nonsense, and foolery, and other bacchanalian accompaniments usual on such occasions.

We are generally informed, that it is in honour of "Scotland's patron Saint" that these things are done. In honour of a Saint! I shudder while I write, at the reckless, or daring impiety of those who, by such revelling, and banqueting, surfeiting and drunkenness, pretend to shew their respect for one who was a lowly follower, and a holy, and self-denying Apostle of Jesus Christ. Is it to be wondered at, that the judgments of God have lately, and in succession,—pestilence, blighted crops, distress, and civil war, been inflicted upon the inhabitants of these Provinces: where such things are done? For it is on account of such things, that the "wrath of God cometh upon the children of disobedience." But what I observe with the deepest regret is, that this dinner I speak of, was attended by a Minister of the Gospel, who, it is said, preached "an excellent discourse" on a former part of the day; he seems also to have taken a prominent part in the festivities of the evening, for when the "Church of Scotland" was proposed as a toast, he made a speech, and what is still more horrifying, it appears that in the midst of noise and songs of the most bacchanalian kind, the time-hallowed tune "Old Hundred," so solemnly sacred to the Scottish Christian's ear, was impiously introduced. Is it right that Ministers of the

Gospel should countenance such things? Are they not, by doing so, putting "a stumbling block, and an occasion to fall in their people's way?" Was it thus that the Apostles laboured to build up the Church of Christ, and to be an example to the flock committed to their care? At the dinner above referred to, the seventy-seven persons who were present spent as much in that one night, in gorging themselves with meat and drink, as would have comfortably supported a Missionary for a year. To how many other useful purposes might it have been devoted? And we clamour for a share of the Clergy Reserves, to support our Ministers in destitute places, while such a waste of money is going on, and Ministers of the Church countenancing the sin! Surely men ought to learn to make a good use of what they have, before they have reason to look for more.

Is it not time for those who minister at the altar to awake, and to set their faces like a flint, against such unhallowed festivities as those to which I have referred? Is it not their duty to cry aloud and spare not; and to lift up their voice like a trumpet, and to shew the people their transgression, and the house of Jacob their sins? Are they not solemnly bound, as Soldiers of the Cross, to "go up to the help of the Lord against the mighty"?

That the time may soon come when none of them shall stand neutral, or be found in the ranks of the enemy, is the earnest prayer of

A MEMBER OF THE CHURCH OF SCOTLAND.

U. C., December 20, 1837.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR.—A minister of my acquaintance in Upper Canada, being lately asked, whether he supported Temperance Societies in his Congregation, replied—"No, I disapprove of human inventions for saving souls."

The same minister never did any thing to encourage a Sabbath School, or a prayer meeting amongst the people of his charge, but whether for the same reason or not I do not pretend to determine.

Sir, this minister is but the representative of a class, whose orthodoxy, they would have the world to believe, is rigidly shaped according to square and rule. May I be permitted to ask this body, through your journal, whether, while they disapprove of human inventions for saving souls, they ought not also to disapprove of human inventions for *destroying* them, as the drinking usages of our country confessedly are. If they give their countenance against the former of these inventions, supposing for a moment that they really exist, and in favour of the latter, is it not evident that their influence, so far as it goes, is unfriendly to the salvation of men.

I am, &c.

INQUIRER.

TO THE EDITOR OF THE CANADA TEMPERANCE ADVOCATE.

SIR,—Please to allow a friend of Temperance to ask those who plead for their wine and social glass, whether they could witness the late destruction by fire and sword which has taken place in St. Charles and St. Eustache, without deep regret that any deluded persons should have brought upon their fellow-men so much evil? But a greater loss of life and treasure is sustained every week, and perhaps we may say daily, in consequence of intoxicating drinks.

This great and crying evil cannot be removed, so long as the great body of the population continue in the habitual use of intoxicating drinks. But, it must be granted, that in one day all the evils brought upon the world by intemperance might be suppressed, without the loss of any life; and so far from the loss of property, it would save yearly upwards of fifty millions of pounds in Great Britain and her Colonies. Hundreds can testify that since they left off all intoxicating drinks, they have been more healthy and happy.

January 1, 1838.

A FRIEND TO TEMPERANCE.

FROM THE JOURNAL OF THE AGENT.

December 2d.—As I was visiting today, I found a family in very great distress. The mother of the family was in bed, and the father scarcely able to sit up or speak to me. I enquired what was the matter. With some hesitation the father told me that they sent for some whiskey at Christmas, as they were in the habit of having a little at that time to treat their friends with. They drank freely, and they thought they would have died in consequence. He said

his wife took but one glass, and she thought she was poisoned; and he was afraid she would not live yet, she still continued so ill. Their stomachs are so affected they cannot retain any thing they eat. A good lesson for them to drink no more whiskey.

## 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.—*Mornight's Translation.*

MONTREAL, FEBRUARY, 1838.

*As it is intended to continue the Canada Temperance Advocate on terms as favorable as heretofore, it is hoped that officers of Societies will take advantage of public meetings and other means to bring the subject before the members, and endeavour to obtain Subscribers, the number of whom, with the money (if practicable), they will oblige by sending to the Secretary previous to the 1st May next.*

*Persons in town can subscribe at the Book Store of Mr. Greig, 195, St. Paul Street, or through any member of the Committee.*

*Subscribers in arrears are respectfully urged to make payment without delay, their backwardness occasioning the Committee to be in arrears to the Printers, and necessarily curtailing their present operations and future arrangements.*

*As the Annual Meeting of the Montreal Society for the Promotion of Temperance will be held shortly, it is requested that Societies in the country will transmit reports as soon as possible.*

**STRONG DRINK AND REBELLION.**—We said in our last number that alcohol was one of the agents that co-operated in producing the rebellion by which the peace of this Province has been so unhappily disturbed. The assertion deserves farther notice than we could then bestow on it—it furnishes a new illustration of the mischief-working power and tendency of strong drink. We rest this assertion on the following facts:—First, it is well known that, in the country settlements, the principles of rebellion were disseminated in the following manner. The *habitans* assembled in the village tavern once a week, or oftener. There, the surgeon, or notary, or schoolmaster, seated at a high desk, read the newspapers to them, accompanying them by such explanatory remarks as to him seemed proper or necessary, and to the excitement arising from these, was added the excitement arising from rum. This was practised even in the city of Montreal, as appears from an advertisement published by the Magistrates, in which they refuse to renew the licenses of those tavern-keepers, who had permitted such meetings to be held on their premises. Secondly, the prisoners, taken at St. Charles, and St. Eustache, generally declare that they were attracted to the rendezvous by the prospect of getting plenty to eat and drink. They testify that there was great drunkenness in the camp at the former place—some of the

commanders were never sober, and, at whatever hour a stranger might enter the camp, he would see some portion of the men intoxicated. At St. Eustache also something similar prevailed, although, not having the distillery of St. Denis in the neighbourhood, they could not carry drunkenness to such an excess.

If these facts do not render it certain that, in fomenting the sedition, alcohol was one of the co-operating causes, they yet furnish, in our opinion, a strong presumption. When or where was the mischief committed in which this "*good creature of God*," had not a hand.

THE WINE QUESTION AGAIN.—A correspondent whom we highly value charges us with being pledged to maintain the views of John Dougall, Esq. respecting the use of wine, whose essay, on this question, we published some time ago; and considers this paper as the avowed advocate and organ of the sentiments there disclosed. To this charge, however, we must plead "not guilty;" (if, indeed, there is guilt in the matter,) and if our correspondent will look up the number in which Mr. D's essay appeared, he will find that, in some editorial remarks on it, we distinctly refuse the ground adopted in the essay, and prefer to advocate Temperance on the principle of expediency. Nothing has appeared on the question, since that date, under the editorial head.

It is true that the letter of a correspondent has been published, in a late number, in which one or two expressions are to be found that, with some stretching, may be considered to favour the essay. But these expressions are only incidental, for the object of the letter is to give an account of a local transaction; and we certainly are not to be required to refuse *temperance intelligence*; because one or two expressions in it may give offence to some brother. Upon this question, we think, temperance men ought both to *give and take*.

We conclude by announcing, once for all, our determination respecting this controversy. We shall gladly admit letters and correspondence on both sides of the question, always retaining, as a matter of course, the power of rejection. Be it remembered, however, that our journal is a total abstinence one, consequently we cannot admit any thing that ENCOURAGES the use of any intoxicating drink. We would commit, we think, a great inconsistency, were we to receive any communication, which, besides advocating the lawfulness of the use of wine, should even go beyond "that in its zeal, and, perhaps inadvertently, give it direct countenance.

TWO ALTERNATIVES, ON THE AUTHORITY OF AN EMINENT PHYSICIAN.—If you wish to escape colds, and the innumerable diseases that arise from them, take a glass of *cold water* when you go to bed at night, and another when you rise in the morning—or

If you wish to catch colds, and suffer their terrible consequences, take a *tumbler of toddy* at night, and a glass of bitters in the morning.

POISON.—The framers of our language seem to have considered alcohol a poison. *Intoxicate* is derived from

a Greek word signifying the poison in which arrows were dipped. This was always of the most virulent kind, and rendered a slight scratch a mortal wound. According to the etymology of the word therefore, a person intoxicated means a person *empoisoned*.

### Progress of the Temperance Reform.

The same cause which we mentioned in our last number still prevents the usual temperance meetings both in Montreal and throughout the Province, namely, the late rebellion. The Volunteers have met for drill in the evening, and as almost every person of British descent, capable of bearing arms, is enrolled, an evening for any object has been impracticable for several months. But the cause of Temperance has not declined, its progress has only been retarded by a temporary obstacle. We regret, however, to state that some of our reformed characters have fallen, before a more cruel and dangerous enemy than a few straggling rebels. Some of the Captains, it seems, *kindly* ordered beer to be given to their men on guard. The poor drunkard refused at first, he saw his danger, but the temptation came round again and again—now he was coaxed, again he was laughed at, till at last he *drank*. The unclean spirit again took possession, and the fallen drunkard was soon expelled with disgrace from the ranks!

And what do these Captains think of their conduct? The fallen drunkards were, a short time ago, steadily advancing to honour and usefulness, under the fostering care of the Temperance Society; but they intercepted them with the intoxicating cup, and have (unwittingly we would hope) been the means of reducing them to their former state of debasement.

It is gratifying to find, however, that the cause of temperance is not only advancing, but advancing with unexampled rapidity, both in the United States and Great Britain.

NEW HAMPSHIRE.—The New Hampshire Young Men's Total Abstinence Union held its semi-annual meeting at Hopkinton, on Tuesday and Wednesday, the 7th and 8th ult. One hundred and ten delegates took their seats.

MASSACHUSETTS.—The Middlesex Temperance Convention met at Concord, Oct. 17. ONE HUNDRED AND SEVENTEEN men, representing the friends of Temperance in thirty towns, were present.

The first anniversary of the New England Temperance Society of coloured people was held October 17, in the Belknap-street church in Boston. The meeting was addressed by several gentlemen.

A county Temperance Convention was held at Worcester, on the 16th ult. It was organized by the choice of Hon. Abijah Bigelow, of Worcester, president, O. Harrington and S. Field, secretaries. "The convention," says the Worcester Palladium, "was numerously attended, and its proceedings and discussions were harmoniously conducted. The resolution that elicited the most debate was that declaring the expediency of Temperance men assuming *higher ground of action* than they have hitherto taken; that of *total abstinence from all that can intoxicate*."

CONNECTICUT.—The Hartford County Temperance Society held its November monthly meeting in East Windsor. The reports of delegates indicate decisive progress, especially in the adoption of the pledge of entire abstinence from all intoxicating liquors, and in the use of apples for feeding cattle and swine.

The Young Men's Total Abstinence Society, New York, have held a series of Temperance meetings in the city of New York during the last month, with good success.

A very interesting Temperance Convention was held on the 18th of October at Friendship, in Anne Arundel county, Maryland. Thirty-four delegates were in attendance.

The tidings from Great Britain are of a very interesting and encouraging nature. The "North Wales abstainers from intoxi-



ating liquors" presented a loyal address to the Queen on her accession to the crown, in which, after informing Her Majesty of the nature and objects of their association, and the means by which they hoped to gain the latter, they introduce the following hint:—"To this declaration not less than 100,000 of your Majesty's loyal subjects in North Wales have already subscribed their names, some thousands of whom had previously been drunkards. And could we convey to your Royal mind the incalculable benefits resulting from the simple means of total abstinence from intoxicating liquor, we would, with humble confidence, earnestly treat your Majesty to condescend to patronize our endeavours."

The LADIES of PRESTON have sent a similar address, which, as it is unquestionably "a new thing under the sun," we present it to our readers.

"May it please your Majesty,

"We, the undersigned females, inhabitants of Preston, in the county of Lancaster, beg to congratulate you on your accession to the throne of these realms, and do offer up our fervent prayers and supplications to Almighty God, that your health may be preserved, and that you may long continue to reign over us.

"We desire to approach your Majesty as becomes dutiful and loyal subjects, having at heart the welfare and happiness of our fellow creatures, being convinced, from the goodness of your heart, of your anxious desire to promote the present and eternal happiness of your people, that you will support and encourage every institution calculated to produce the same.

"We have, for a long time, been much distressed in witnessing the great and manifold evils which the use of intoxicating liquor has inflicted upon all classes of your Majesty's subjects, particularly the working classes. Some of us, having suffered the greatest privations in consequence of the intemperate habits of those with whom we have been closely connected, are well able to speak experimentally upon the subject: and we give it as our deliberate opinion, that by removing from this country intoxicating liquors, the greatest barrier to human happiness would be destroyed.

"We have great pleasure in stating to your Majesty, that the King of Sweden has formed a Temperance Society in his dominions, and is its most active promoter. Also the Queen of the Otaheite Islands has become a member of a Society in her dominions, and will not allow her subjects to make, buy, or sell any kind of spirituous liquors. The consequence is, her people have become more moral, more virtuous, and more happy.

"As we have stated to your Majesty what the evil is which afflicts our country, we also feel proud in being able to state that a remedy has been discovered, which, if properly applied, would effectually destroy the evil; and that remedy is the Temperance Society, based upon the abstinence principle, of which we are all members.

"We respectfully pray that your Majesty will give this subject your most gracious and serious consideration: and should you be pleased to become a member of, and patronize the Temperance Society, your people will then become the greatest, most virtuous, and the most happy people in the habitable globe."

### Miscellaneous.

The Annual Meeting of the Middlebury Temperance Society will be holden at the Methodist Chapel, on Wednesday, January 3, at six o'clock P.M. The following question is proposed for discussion:—"Has the community been most injured by the vendors of intoxicating liquors (as a drink,) or by the keepers of gambling houses?" By order of the board.

NEW JERSEY.—In his charge to the grand jury, at the late term of the Atlantic County Court, New Jersey, Chief Justice Hornblower stated that of the six capital cases which he had tried since his appointment, FIVE had their origin in drunkenness.

The Temperance men in Middlesex county, Mass., are determined to make trial at the polls whether spirituous liquors shall be retailed in the county, and pauperism, immorality, idleness, crime, and desolation be perpetuated among them. In the Convention, men were nominated to be county commissioners who it is well known, will not license any retailers of strong drink. This will no doubt be considered an outrage upon all their rights by those who have so long practically maintained the union of rum and state. But the people of old Massachusetts have been in the habit of saying whether they will or will not be taxed.

An incentive to Temperance is offered by the Citizens' Insurance Company of Missouri, which advertises that it will make a deduction of five per cent, from the usual rates, in favor of those boats and cargoes, on board of which spirituous liquors are not allowed to be used as a drink.—*Express.*

"Drunkenness arms the hand with violence; gives the dishonest man nerve to go through with the crime which he meditates; leads him on to a degree of violence not at first contemplated; and often gives him courage to imbrue his hands in the blood of his fellow-man."—*From the Recorder's Charge to the Grand Jury, Chester, England.*

### Poetry.

#### A DIALOGUE.

"I can drink," exclaimed Hodge, "or can let it alone,"  
To be bound, I will not—this I freely can own."  
"You can drink, I am certain," replied a shrewd boy,  
"I have seen you do that, and your senses destroy;  
Only show by your practice that you can abstain  
From this vile cup of wo; never taste it again:  
You will then clearly prove every word you have said,  
And need never again take the ditch for your bed."

A Reformed Drunkard, being solicited by his companions to go with them to the Public House, composed the following verses:—

My companions, farewell! no more shall I roam,  
Nor exchange for your revels the sweets of my home;  
I prefer to mad riot and boisterous mirth,  
The sweets that encircle the married man's hearth.  
Farewell, my companions, no more shall I roam,  
I've a wife and a sweet little baby at home.

You may laugh, if you please, say a dotard I'm grown,  
And pretend that with temperance my pleasures are down.  
Ye poor giddy flutterers round every new face,  
In your bosoms can happiness ere find a place?  
From fair to fair raging, still restless ye roam,—  
I'm content with my wife and my baby at home.

Ye may flock to the alehouse, and boast of the joys  
To be found in excitement, and folly, and noise:  
Ye well know how vain, and how hollow the boast,  
These joys I've experienced, and know what they cost.  
Whiskey toddy, farewell! to no tavern I'll roam,  
I'll drink tea with my wife and my baby at home.

M. R. W. S. LENNON is no longer authorized to collect for the Temperance Advocate.

JAMES COURT, Sec. T. S.

Montreal, January 1, 1838.