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THE CANADA Temperance Advocate.

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

No. III.

MONTREAL, JULY, 1835.

VOL. I.

Selected Articles.

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

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

[Continued from our last.]

The history of distilled spirits furnishes melancholy evidence of the truth of this principle, and the propriety of this plan. Louis XII. of France first gave permission to distil spirits on a large scale. So terrific were the effects that, twenty-two years afterwards, Francis, his successor, was obliged, for the safety of his subjects, to enact a law that the drunkard who remained incorrigible, after severe monitory punishments, should suffer amputation of the ears, and be banished from the kingdom. How much more wisely would Francis have acted, if, instead of banishing the material of drunkenness! Let us take another example: Sweden was a temperate country, on account of ardent spirits being, to a great extent, prevented from coming into ordinary use. In 1783, however, Gustavus, king of Sweden, gave permission for opening spirit-shops in all the villages of his kingdom. His object was to increase his revenue, and that object he apparently for a time accomplished; for immediately ardent spirits were loaded with fictitious excellencies, by those who loved them, and those who were interested in their sale; the drinking of them, which had formerly been carried on in secret, now became respectable; and the consumption of them was greatly increased. But mark the consequences! Such was the increase of drunkenness and crime, of fatal accidents and premature mortality, that the very same king who gave the permission was obliged, for the preservation of his people, to withdraw it, and, by the repeal of his law, put ardent spirits under the same bondage as before. We need not travel so far, however, for the wisdom of experience, as either to France or Sweden. Our own country furnishes it in abundance, did we but receive it. Take two examples for illustration. In 1556 the Irish parliament passed an act at Dro-

gheda against distilling spirits at all; and our fathers in those days understood the matter well, for distilled spirits are described in the act as "a liquor nothing profitable to be daily drunken and used." This was a simple dictate of truth, before prejudice and intemperance appetite had warped the judgment. It is mentioned by Colquhoun, in his work on the police of London, as a curious and important fact, that during the period when distilleries were stopped, in 1796 and 1797, though bread and every necessary of life were considerably higher than during the preceding year, the poor in that quarter of the town where the chief part reside, were apparently *more comfortable, paid their rents more regularly, and were better fed than at any period for some years before*, even though they had not the benefit of the extensive charities which were distributed in 1795. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may be fairly concluded that the money formerly spent in this imprudent manner had been applied to the purchase of provisions and other necessities, to the amount of some hundred thousand pounds. The effect of their being deprived of this baneful liquor was also evident in their more orderly conduct. Quarrels and assaults were less frequent, and they resorted seldom to the pawnbrokers' shops; and yet, during the chief part of this period, *bread was fifteen-pence the quarter loaf, and meat higher than the preceding year, particularly pork, which arose from the stoppage of the distilleries, but chiefly from the scarcity of grain.*

Between 1721 and 1750, when the use of distilled spirits was encouraged, there were each year nearly as many deaths from intoxication in London as there were in the entire twenty-nine years between 1686 and 1715, when spirits are not in general use. In Dublin there died of intoxication, *each year*, between 1746 and 1757, more than double the number that had died in the entire of the preceding twenty years, when there was not the same general use of spirits.

Such glaring historical facts should long since have taught every thinking man that ardent spirits, as an article of common use, are calculated to brutalise the habits, inflame the passions, and dissipate the wealth of a nation. They are proofs that the substance is not fit for diet at all, that it presents too easy and too short a road to drunkenness to be left open at all, and that, in proportion as facilities of obtaining it are presented, the state of a country will become degraded and reprobate, and the state of neighbourhoods, and families, and individuals, deplorably miserable.

Legislators have been most grievously abused by false notions respecting this pernicious liquor—the wisest and best of men have been sadly deceived; but the eyes of the world are opening upon its base, and it will soon be confessed by every enlightened, conscientious mind, that ardent spirits, enjoyed as a beverage of life, are calculated to destroy the health, interrupt the labour, deprave the morals, and ruin the happiness of any people.

Let us look around us, and see every where the desolating effects of allowing ardent spirits to continue in ordinary use. Our country groans under them. What must be the state of society in London when, in a single morning, seventy-two persons are brought to one of the police-offices in a state of bestly intoxication, and a large proportion of these are females, lifted in a state of insensibility from the streets! What must be the state of a country when the chief magistrates of its metropolis proclaim to the world, as the Middlesex magistrates have lately done, that the terrific increase of beggary, madness and crime is chiefly attributable to the use of ardent spirits; and, more astounding far, that there is in their hands no power of checking the desolating evil. Scotland has long been famous for sobriety; yet surely that is a strange sobriety which sends to the police offices of Edinburgh, in a single week, 206 individuals, men, women and children, in a state of abominable drunkenness—which supports, in Glasgow and its suburbs, 1800 houses for the sale of ardent spirits, and sends from them to the police offices annually

above 9000 cases of disgraceful drunkenness—and which consumes ten gallons of ardent spirits annually in each family throughout the kingdom—a quantity double of that consumed in Ireland, notwithstanding all its infamy on account of intemperance.

(To be continued.)

TEN REASONS WHY NO MAN SHOULD MAKE ARDENT SPIRITS.

1. It does no good. The money expended in fixtures, fuel, labour and stock is worse than thrown into the sea.

2. It does an immense amount of evil.—It is the direct occasion of poverty, loss of property, loss of health, loss of character, loss of reason, and loss of life.

3. It converts the bounties of Providence, from the design of the giver, and changes them into a destructive poison.

4. It distresses and offends many virtuous members of the community.

5. It tends directly to encourage and promote vice, and thus to endanger the civil and religious institutions of our country.

6. It puts to hazard the distiller's own reputation, property, health and life, and in seven cases out of ten, inflicts a curse upon his posterity for several generations.

7. It is an employment, the review of which will give no consolation upon a sick bed and in a dying hour.

8. It is a business which public opinion, reason, experience, and scripture have all condemned as immoral and contrary to one of the primary laws of natural and revealed religion.

9. It is doing that for which no valid argument has or can be given, and it must therefore be regarded as wholly inexcusable.

10. It is an employment in which, if any man engage or continue, he will sin against light, and conviction, and truth, and at the bar of conscience and of an offended God, stand condemned without excuse.

DR. FRANKLIN'S OPINION.—As to spirits and liquors that have passed through the tortures of fire, they are only of modern invention and Ottoman extraction; and are of such use as the blowing up of a house in a universal conflagration to save some palace. Neither were they designed by nature or its Author for an animal body as nourishment or common drink, and scarce deserve a place in the apothecary's shop; spirits have made more havoc among mankind by far than even gunpowder.

THE BIBLE ON TEMPERANCE.

(Continued from last number.)

Second, we mention those passages which commend temperance and warn against the opposite.

Lev. x. 9, 10. Aaron and his sons are commanded to drink no wine or strong drink when they went into the tabernacle, under pain of death. Is it right for ministers to drink now?

Lev. xxxv. 14. The Rechabites drank not even wine. Would it be sinful for every person to follow their example?

Prov. xxxi. 4. "It is not for kings to drink wine, nor princes strong drink." If civil rulers must drink none, is it right for spiritual rulers, preachers, and elders to use strong drink? Do our officers in Church and State know that this verse is in the Bible? Why do they so generally disregard it?

1st Sam. i. 15. Hannah drank none. Would it be wrong for all mothers and females to follow her example?

Num. vi. 3. The Nazarites were allowed to drink no wine or strong drink. If all Christians, who are bound by as solemn vows as ever Nazarites were, should cease from wine and strong drink, would it be offensive to God? Would it not rather be pleasing?

Luke xxi. 34. "Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, &c. Many Christians are offended when warned against intemperance. Are they angry at Christ when he tells them to beware of drunkenness? Our Saviour's caution needs still to be sounded to the churches.

Rom. xiii. 13. "Let us walk—not in rioting and drunkenness." Are Christians better now than in Paul's day? If not, let them observe his exhortation.

Eph. v. 18. "Be not drunk with wine."

1st Tim. iii. 3. A bishop must be "not given to wine." Verse 3. Deacons must be "not given to much wine."

Titus i. 8. A bishop must be "temperate." Are these injunctions binding on ministers, and elders, and deacons now? And are they all strictly temperate? Are none of them given to wine, much wine—yea, to strong drink, and that not in the smallest quantities?

1st Peter, iv. 3. "The time past of our life may suffice us," &c., "when we walked in lusts, excess of wine," &c. And may not the time past suffice with Christians now to have wrought the will of the gentiles, the will of the devil, when they made, and sold, and used ardent spirit? Is it not high time for them all to give it up?

THE TEMPERANCE CATECHISM;

OR, MANUAL OF TEMPERANCE PRINCIPLES,

Designed to elucidate the subject, and assist those who may be preparing themselves to advocate the principles and objects of Temperance Societies.

13. Q. But do they produce no good effects on those who use them?

A. They do not possess one nutritious quality that can either support or strengthen the frame; they only produce a momentary excitement, then leave the individual more injured than benefited by their use.

14. Q. How is it then that they are so generally used?

A. Because the public mind has been grossly deceived as to the nature and properties of spirituous liquors, until the evils produced by them have become so alarming as to lead to an investigation, which has awakened society to a sense of their danger.

15. Q. Could not medical men correct the errors of the public, and point out the evil?

A. They have frequently done this; but, as a great part of their practice arose from the general use of spirits, and as the love of strong drink led the multitude to trifle with their opinions, they declined to urge the necessity of abstinence.

16. Q. Do you know the opinions of any medical men of note and eminence on the subject?

A. Yes; Sir Astley Cooper says, "I never suffer ardent spirits in my house, thinking them *evil spirits*. And if persons using them could witness the *white livers*, the *dropsies*, and the shattered nervous systems which I have seen as the consequences of drinking them, they would be aware that *spirits* and *poisons* were synonymous terms."

17. Q. Can you mention the opinion of any other?

A. Yes; the late Dr. Lettsom, an eminent physician of London, declared that most of the instances of sudden death which came to his knowledge, and the illness of the greater number of his adult patients, were occasioned by the practice of taking a glass of spirits and water after supper.

18. Q. Do you know of any other medical opinion?

A. Yes; Dr. Trotter says, that of all the evils of human life, no cause of disease has so wide a range, or so large a share, as the use of spirituous liquors; and that most sudden deaths are occasioned by them.

(To be continued.)

Original Articles.

REMARKS ON AN OBJECTION TO TEMPERANCE SOCIETIES.

The substance of the objection seems to be that the Temperance pledge is incompatible with Christian duty;* or otherwise that the pledge is substituted for a reliance on the aid or help of God: and, therefore, that it is wrong for the Christian to join a society which leads from God.

In attempting to answer this objection, it is necessary to separate the duties of members of Temperance Societies into those belonging to themselves and those which regard their influence over others.—I should at once concede, in regard to the individual Christian, that he is pledged to God to remain temperate, and therefore need not, and perhaps should not, join the Temperance Society, with a view to be kept temperate; but does this obligation to God, in regard to self, prevent the use of Temperance Societies in regard to those who are likely to become intemperate?†—This is the main question in regard to the connection of Christians with Temperance Societies. It seems to me that too much stress has been laid upon the signature being a pledge to *man only*; and upon the idea, that the obligation to be temperate in members of Temperance Societies had reference alone to this pledge; but what is the feeling of a Christian in joining? He feels it his duty to do good! he sees the great evil of Intemperance—he relies upon God for aid in his endeavours to do good—he signs the pledge. Now, (it being understood that he is really a Christian) can it be supposed that that man rests in the pledge? No—he still depends on the aid of the Holy Spirit. Why, then, sign at all? He signs for others, and not for himself, and consequently the only question can be whether his signing gives him the appearance of resting in the pledge, and thereby tends to draw off men's attention from the only true foundation for virtuous conduct, the assistance of the Holy Spirit.

In attempting to justify the Christian in joining a Temperance Society, I shall assume, as uncontroverted, three positions, viz. :—

1st. That we are bound to do good.

2d. That we are bound to avoid doing

* Of course it is not supposed that those who refuse joining Temperance Societies, on the plea that their pledge is incompatible with Christian principle, mean to impute any wrong motive to those who do join, but only that they are in error.

† This might require to be separated into the cases of those who are without any feelings of religion, and those who are habitually inclined to pious feelings, but not found capable of resisting the seductions of intemperance.

any thing, however gratifying to ourselves, that may cause our brother to offend.

3d. In fulfilling either of the above duties, we are permitted to use any means not contrary to God's Word, or to that superior reliance on his assistance which should accompany all our thoughts and actions.

Of these in order—

1st. In regard to this, I do not believe any thing more than its mere enunciation need be said. The foundation of all Christian duty is laid in the Scriptures, and in them nothing is more clear than the repeated admonition to do good, as we may have opportunity.

2d. In relation to this head it may be asked, why only reform intemperance, and not the whole man? The reason why I consider Intemperance as a proper vice to receive our attention in preference to other vices, is, the amount of social evil, derivable from it. I allow that ardent spirits are not prohibited. Like any other creature of God, they may be used in their place, or, more explicitly, they may be employed as an article of diet or indulgence, in so far as indulgence is permitted; that is, in moderation—the degree of which, of course, cannot be regulated, as it depends on individual qualities. That Intemperance is not the root of evil, I admit; but I assert that first it aggravates the tendency to evil, and secondly raises that evil to a vastly higher degree, so far at least as man is concerned; though, (as I consider the essence of sin to be forgetfulness of or enmity to God,) the degree, as regards God, may not be changed.

First, it aggravates, &c. Let us suppose that a man, habitually pious, is overcome by temptation, or, what is not unlikely, he, unexpectedly, from a not sufficiently cautious use of liquor, becomes more or less intoxicated.—Every one will allow that he is then open to the operations of Satan, and may be led into open sin, which, when sobered, he will bitterly regret. Let us suppose that such a man, being weak-minded, has been overtaken by sin, and that finding a degree of pleasure in what preceded his intoxication, either from the taste of the liquor, or from the company, &c., he again gives way to the temptation. Now, this repeated several times, will eventually make each transgression easier, and he will lose his horror of those sins that may have occurred during his state of intoxication—so that, here, ardent spirits will be the cause of his sinfulness, or the means used by Satan to destroy him, and he will be drawn from a state of comparative goodness or fear of God, to one of enmity or carelessness in regard to him. In this way intemperance may be looked upon as, in some measure, the root of evil

but it is far more operative in the second way. 2d. That Intemperance is the root of the larger number of crimes that are amenable to human laws, no one, I presume, will deny; we have the testimony of our Judges and our own observation to the fact. We may take it for granted.—Considering it, therefore, as an established fact, that intemperance is an excessive evil, no doubt whatever can be entertained of our not only being allowed but bound by Christian duty to do what we can to remove or to lessen it.

Having premised these observations, we come now to consider our duty in regard to removing this evil, and my remarks, of course, will have no bearing on what may relate to any one who is inclined to intemperance; but are exclusively applicable to the Christian whose acts in this matter are governed entirely by a desire to save his fellow-creatures from this sin.

In applying my argument, I shall suppose myself a person in the habit of using ardent spirits, but never using them beyond the bounds of moderation. To me they are, therefore, allowable, but if it can be shewn that my indulgence, who can govern myself, gives countenance to the use of liquors in another who cannot govern his resolution; does not this bring me into the situation alluded to by St. Paul (I. Cor. 8, 13), who says, that in non-essentials it is our duty to avoid what is permitted, if it be found that the use of any thing tends to cause our brother to offend; and in Rom. 14, 21, recommends abstaining from wine, &c., “whereby thy brother stumbleth.”—If my case and that of St. Paul be parallel, which I believe they are, am I not bound to abstain? That such countenance is given to the abuse by the use, is undeniable: The universal use of ardent spirits makes *abstaining* the exception; consequently it is the universal use which takes from the intemperate the shame that would follow immoderate indulgence.

My use, then, is an occasion of my brother's falling into a sin; and my disuse might prevent him from falling into it.

Therefore, from this argument, I conclude that it is the duty of a Christian to abstain from ardent spirits.

If I be required to meet the objection, that, if I am bound, by the fear of my brother's abusing a gift of God, to abstain from its use, the same argument might be raised in regard to nearly all other things: for instance, that I might be obliged to abstain from eating meat because my brother may give way to gluttony. I can only say that I look upon the rule which I have indicated as imperative in its utmost extent, and

* I am now speaking independently of the temperance pledge, & only as concerns my individual duty.

consequently that if the use of any article in any way could be shewn to furnish a plain and obvious reason for the sin of my brother, I should be bound to give it up, unless something should render its use necessary to me.

But this objection would, to my mind, approach very near to mere cavilling; since of all the species of intemperance none is capable of producing such extensive mischief as that in the use of ardent spirits.

What I have already said has clearly no reference to the objection which it is the main object of this to answer, and might, therefore, be considered unnecessary, but as forming a part of the whole subject, it has been introduced.

Having now disposed of *ourselves*, without any reference to any attempt to reform our neighbours, farther than by taking from him the countenance of a similarity in our practice, let us see what should be our conduct in reference to his reformation, which will form my comment on the 3d position.

3d. A Christian, in endeavouring to reform his neighbour, will, if possible, lead him at once to that source from which he knows all virtue flows, and will seek to implant in his heart that love and reverence for God, and dependence on his grace, which will keep him from sin. But as this is not always, nor commonly attainable, am I, when I find a man will not listen to my arguments, in the name of God to abandon him to his evil courses, or am I still to strive to wean him from his sins? Taking for granted that a large proportion of the worst crimes against society are produced by intemperance, and taking for granted that the sins specially denounced in the Decalogue should be prevented, although the persons saved from the commission of them may not have been turned to God, and also that the prevention of such is so much good done; I shall likewise take it for granted that he who prevents such crimes in any manner not contrary to his Christian duty, is doing a thing pleasing to God, although the benefit may stop here; and, therefore, in making a man a good member of society, we are doing good and pleasing God, so long as we ourselves act from love to Him, although the reclaimed man may not have become a Christian.

Again, with regard to both the drunkard and all open sinners, what mode shall we adopt to wean them from their sins and bring them to God. Is it allowable to use any other means than the preaching of God's Word, or are there not means by which the sinner may first be influenced and led to adopt those measures which may subsequently be blessed to his con-

version? Now, I believe it is customary to use such means as exemplified in the Tract Society, in the Schools founded in Missions, in the teaching the arts of civilization to the Indians, in the various arguments of prudence, &c., used to keep men from evil actions.

Again, a man is a drunkard! How is he to be brought to God? for if he can be brought to feel his duty to God, and to do it, we have a certainty that he will be no longer a drunkard. It is clear we cannot speak to him in his intoxication; we must wait for his lucid hours. Now take him and speak to him, and he may acknowledge his sins, and promise amendment, and so long as liquor is kept away, he may keep his promise: but when the temptation is presented, it may be too strong, and he will fall again, and each successive fall makes him more difficult of being reclaimed. Now, if the Christian see that in this man's heart the fear of God is not sufficient to keep him from the sin of intemperance, is he wrong in aiding his resolution by calling in the aid of other motives, viz., his love of reputation of his family, of his health, the inevitable ruin to his fortune, and finally his fear of man or man's ridicule, should he break a pledge he has made.

The same argument will hold in one, though not yet a drunkard, who has a tendency towards intemperance.

We now come to the main point—the use of the pledge—and I shall consider it as regards the man we wish to reclaim, and whose signature we are endeavouring to procure, and next as regards ourselves. 1st. As our object is to reform him for his temporal good, in the first instance, but secondly and chiefly for his spiritual good, success in either case will be a good attained, and for the attainment of this good we are allowed to use any means not wrong in themselves. We are bound to become all things to all men. If I find I have such influence either by love, respect, or direct interest, as to make a promise to myself, a bond which he will scarcely break, is there any reason why I should not use it? Suppose this man not influenced by religion, am I to endeavour to point out his sinfulness, which he will disregard, or am I to have recourse to the direct influence I possess? By using the latter, I do him (supposing me successful) certainly a temporal good, and certainly do not lessen his chance of spiritual, for undoubtedly I increase it.

Therefore, I conclude, that in striving to reform others, we are allowed to use our own influence, or a pledge made to ourselves; and the extension of this to the Temperance Societies's pledge is simple. But

2d. As regards ourselves—does our signing lead others to infer that we, in wishing or expecting the success of Temperance Societies, rest not on the blessing of God, but on the force of the pledge, as made to our fellow-creatures? And are infidels justified in saying, that for the reformation and prevention of intemperance we give up the Gospel, or the principle which the Gospel has made us acquainted with? Or does our signing lend strength to this assertion? for this is the main point.

In no way can the inference be justly drawn, for a Christian, in joining the Temperance Society, does not give up his general motive, the love and duty he owes to God. This motive is his universal rule, and he only applies it particularly in his exertions to extend the benefits of Temperance Societies; and if infidels will assert so, they only endeavour to twist the fact to favour themselves. For what are the steps that preceded the signing of the Christian. He feels the obligation to do the will of God; he relies and prays for his aid in doing it; the will of God is to do good to his neighbour, to reclaim his neighbour from any vice is to do him good so far; to express his abhorrence of all or any vice, is equally the Christian's duty. Therefore, by signing, he testifies to the world that he feels bound and is not afraid to do the will of God. That he is not afraid, or is desirous, of exhibiting his abhorrence of the vice; and that in proof of his sincerity he is not unwilling to give up his own liberty in the use of non-essentials, for the benefit of his neighbour.

These are the motives which I conceive guide the Christian in signing the Temperance declaration, and he cannot be made accountable for other motives by which others may be moved.

Worldly men will be impelled by patriotism, by fear of the effect of the vice on their own friends, or various other reasons—but these need not cause the Christian to withdraw his name from such unions of effort. If it be asserted that Christians should have no connexion with ungodly or worldly men, this would be plain enough; but would it not be at once overturned by what takes place in regard to all our charitable plans and institutions, in which the aid and assistance of all are admitted?

A.—

GRATIFYING TO THE TEMPERANCE CAUSE.

The Commercial List just published, gives the amount of imports, into Lower Canada, of *Spirits and Wines*, comparing the two last years 1833-34, from which it appears there is a deficiency imported of these inebriating drinks in 1834.

Wine, in	1833—puns.	9000	
	1831—	8139, or 801 puns. less	in 1831.
Brandy,	1833—pipes	1973	
	1831—	1173, or 803 pipes	“ “
“	1833—pipes	1263	
	1831—	630, or 613 pipes	“ “
Wine,	1833—hhds.	321	
	1831—	114, or 207 hhds.	“ “
Wine,	1833—pipes	4599	
	1831—	3763, or 531 pipes	“ “

The above statement is taken from the Quebec Commercial List.

PRINCIPLES OF TEMPERANCE SOCIETIES.

(Continued from the first Number.)

In my last article, I stated that the following were the fundamental principles of Temperance Societies.

1st. Ardent spirits are not necessary.

2d. Ardent spirits are pernicious.

In that number I adduced proof that *ardent spirits are not necessary as an ordinary "article of diet."* I shall now proceed to show, that *ardent spirits are not necessary in cases of exposure to wet, cold, severe fatigue.*—A distinguished physician remarks, "Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. It has been proved a thousand times, that more labour can be accomplished in a month or a year, under the influence of simple nourishing food, and unstimulating drink, than through the aid of alcohol."

The following facts, taken at random from the correspondence and addresses of intelligent and respectable men, will fully confirm the position. From a commercial friend in Massachusetts I have lately received the following information:—"I visited," said he, "four or five years since, in New Jersey, an iron foundery, belonging to Mr. Wood, of Philadelphia. I think there were thirty or forty men employed in the establishment, and all they drank was pure spring water. I saw them after, while lading out the hot metal, and sweating at every pore, run to the spring and drink very freely of the water; I enquired if they did not feel any ill effects from drinking so much cold water. They answered, No. The furnace went into blast in April, and continued till October. All those employed had the best of health during the whole season, and returned to their friends in the autumn, with better health and fuller purses than they ever had before."

"A vessel belonging to my neighbour went from this place to South America, and from thence to India. No spirit was allowed to the crew during the whole voyage. They all arrived home in good health.

One of my own captains kept grog from his men the whole of an India voyage; they all came home in fine health. For my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crews last week, for long voyages in hot climates, and named to the men that we should not allow them grog. There was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirits on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce for beer."

"To the foregoing suggestion it may be proper to add, that for labouring men in hot weather, sweetened water sometimes, with the addition of ginger, is a most salutary drink; so also is a mixture of milk and water."

"The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living actions; being carried on, under the most favourable circumstances, only for a limited period, and as no human power or skill can increase this principle one jot or tittle, so neither can the actions of life be urged beyond the standard of sound health, (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes or months or years, according to the degree and continuance of the excitement, beyond the natural and uniform rate of healthy action."

"This vital principle has been likened, not altogether inaptly, to oil in a lamp, which is capable of sustaining flame only for a certain length of time. If the wick be raised higher than is necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed."

"I had once the opportunity of enquiring into the habits of the workmen of a large factory; they generally wrought for twenty-four or thirty-six hours at a time, according as the furnace continued in a proper state, and I found, during this time, which was technically called a "journey," that to supply the waste caused by perspiration, they drank a large quantity of water, in the quality of which they were very curious: it was the purest and the softest water in the district, and was brought from a distance of three miles.

There were three men, out of more than a hundred, who drank *nothing* but water—the rest drank porter or ardent spirits. The three water drinkers appeared to be of their proper age, while the rest, with scarcely an exception, seemed ten or twelve

years older than they proved to be. In short, were I to form an estimate of the effectiveness of a labourer, I would place as little reliance on the *strength* as I would on the *courage* which strong liquor gives—there is no certainty nor holding out in either: both are plants of a forced, sickly and ephemeral growth."

"A gentleman of great respectability from the south states, that those who fall victims to southern climes are almost invariably addicted to the free use of ardent spirits. Dr. Moseley, after a long residence in the West Indies, declares, "that persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates: that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases;" and Dr. Bell—"that rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which is on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach, to prevent the effects of a hot sun upon the skin."

"I knew a gentleman who travelled in a coach, during a severe night, beside a fellow-traveller, who was taking his half glass each stage; the latter was found dead by his side in the morning, while the abstemious man suffered next to nothing from the severity of the weather. After I had been speaking on this subject at one time, an officer rose and said, 'I was for thirteen years in the East Indies, and I have travelled in the coldest winters of Canada: I have crossed the Atlantic seven times, and I attribute my good health to having abstained entirely from intoxicating liquors.' Other gentlemen have told me the same thing. These individuals knew nothing of Temperance Societies; they stated, from their own experience, that for all the common purposes of life spirits are altogether useless."

"The lumbering business is now carried on in all its branches, by night and by day, connected with the principal mills, without the aid of spirits. One fine saw mill was built last spring: the foundation was laid when the weather and the water were extremely cold, and the mill completed, without the use of any ardent spirit. The number of men employed was from ten to twenty, headed by two carpenters and milwrights, who had been reclaimed from intemperance, by means of this society. Two masters of vessels belonging to the place, have set a noble example this summer. They have ventured to sea without providing any kind of spi-

rits. They have the best employment, and make decidedly the shortest and most profitable trips."

Similar facts might be added without number. But these are sufficient fully to establish the position, that ardent spirits are not necessary in cases of exposure to heat, to cold, to wet, and severe fatigue.

(To be continued.)

PROGRESS OF

The Temperance Reform.

LOWER CANADA.—**EATON.**—Our Temperance Societies are holding on steadily, and increasing in numbers, though not moving with quite so much rapidity as at first. This is owing in part to the more obstinate and more uniformly firm determinations of those hitherto opposed to us, not to yield to argument. In many cases the more candid and worthy part of our population has nearly all joined. It is a harder task to convince the others against their will and habit, too, in some cases.

"A Monthly Meeting of the North West Shefford Temperance Society was held in the School House, No. 5, in the month of March, W. D. Smith, Esquire, President, in the Chair: the names of 15 new members were added to the Society, making in all on the list 67. This Society was organized in January last, 1835, and the Constitution and Rules were drawn up by the Rev. James Dougherty. Although many were opposed to the cause, and even those who were very much addicted to the evil habits of drunkenness, have come forward and signed the Constitution.—Our Society is flourishing, and all seem to feel a great and deep interest in the cause. Although we began at first under great discouragements, yet now we shall, we believe, draw a great portion of the inhabitants of this part of the town into our ranks. There are now at least five Temperance Societies in the county of Shefford, and all are flourishing, and we have no doubt but we shall reap the fruits if we faint not.

"Shefford, March 3, 1835.

UPPER CANADA.—**KENYON,** (Glenary).—The following is the substance of a letter dated 19th May, received from a Correspondent at Kenyon. He states that about two and a half years ago, a few persons in that place thought it their duty to abstain from the use of ardent spirits, being alarmed at the evils their use was producing among their neighbours, and from seeing that these evils were increasing.

The number that resolved to abstain from the use of spirits was small at first—only 7 or 8; these few formed themselves into a Temperance Society, but owing to the prevalent use of ardent spirits among the inhabitants of that part of the country, they gained ground but slowly; they were, however, making some impression, and their number had increased to 28, when several got entangled again, and returned to their old ways; this gave more boldness to the enemies of the society and the intemperate, and the consequence was the Society dwindled down to 14, and remained in that state for about a year, when it again revived, and has increased to 35 members, 19 of whom are males and 16 are females. For more than a year very little ardent spirits have been used at work for miles round, even by many who are not members of the society, and the article is becoming less and less used, and it is hoped will soon be driven out of the settlement altogether.

Fourth Annual Report of the Cobourg Temperance Meeting.

Agreeable to adjournment, the fourth Annual Meeting of the Cobourg Temperance Society was held at the Methodist Chapel in this village, on Friday evening, the 19th instant. The President and Vice President being absent, Mr. Andrew Hamilton was called to the Chair.—The meeting being opened with prayer by Mr. Pashley, the following Report was read, and unanimously adopted:—

Report.—Your Committee, in making out their fourth Annual Report, regret to say that a great laxity has been manifest in most of the Society during the year; but while we have reason to lament the indifference of most, we cannot in justice forget the exertions of a few; some three or four have been alive to the interest of the Society, have sounded the alarm as far as their influence extended, and have, by their persevering diligence, brought many under the saving influence of this Society, and added a goodly number of names to our former list—as will be seen by the following statement:—

At our last annual meeting we had in society 221 members—during the year 101 members have been obtained, which, allowing two have withdrawn and two expelled, leaves now in the society 318 members. So that we have no reason to be discouraged, but rather to rejoice that so much can be done with so little exertion. That the Temperance cause is still going forward; that multitudes have, during the last year, in different parts of the world, embraced the principles of this so-

ciety, and are now joining with us in raising their voice against the destructive evil of intemperance.

Let us not, then, be weary in well doing; but be encouraged by the success which has attended our efforts to put forth fresh exertions in this noble cause. That at the end of the coming year we may have still greater reason to be encouraged and to rejoice in the success which has attended our labours.

After some appropriate remarks upon the following resolutions, they were moved and unanimously adopted—

Moved by Mr. Pashley, seconded by Mr. J. M'Carty, that the temperate use of ardent spirits is the leading cause of a great majority of crimes and poverty in the land.

Moved by Mr. S. C. Philip, seconded by Mr. George Stephens, that Temperance Societies, on the principle of entire abstinence from ardent spirits, have done much to lessen the evil of intemperance.

After which the following persons were chosen officers of the Society for the ensuing year:—

Messrs. ANLEW HAMILTON, Pres.

JOHN M'CARTY, Vice Pres.

G. B. SPENCER, Sec. & Treas.

COMMITTEE.

E. Perry,	I. Cumstock,
Geo. Stephens,	I. Dobson,
M. Sawyer,	L. W. Joyce,
T. Solomon,	W. Philp,
Geo. Edgecumbe,	L. Bates.

By order of the Committee,

M. SAWYER, Secretary.

Cobourg, June 20, 1835.

TEMPERANCE MEETING.—A highly respectable meeting of the Toronto (city) Temperance Society, was held in the Bay Street Chapel, on Monday evening last; M. S. Bidwell, Esquire, President of the Society, in the Chair. Interesting addresses were delivered by the Chairman, at the opening of the Meeting, and by the Rev. Messrs. Merrifield, Lyle, and Harris, in support of the resolutions which they severally moved. The report read by one of the Secretaries reviewed the past proceedings of Temperance Societies in this city,—stated the number of members who, as far as was known, faithfully adhered to the pledge of total abstinence, to be 500,—lamented the evident increase of intemperance in the city,—and appealed to the members of the Society for increased exertions in the cause which they had espoused. A resolution was adopted at the meeting, respectfully calling upon the Corporation to suppress those sinks of iniquity which abound in every lane, and

which are a disgrace to the city. We hope proper and efficient means will be taken to do this, and also to put licensed houses under proper regulations, that they may answer the purpose for which they are licensed: viz., to afford necessary accommodation and refreshment to travellers. Why should those be licensed which are not necessary for this end? or which have no accommodations, but are mere whiskey shops, disturbing the peace of every neighbourhood in which they are located, and ruining the morals and destroying the bodies and souls of our citizens.—10th June, 1835.

STATISTICS OF INTEMPERANCE.—On the first page will be found a short report of the Yonge Street Temperance Society,* in which there is an estimate made, upon careful inquiry, of the number of temperate persons, moderate drinkers, drunkards, and probable quantity of ardent spirits distilled and consumed, &c., in a space of country occupied by 2000 persons. Were we to take this as the basis of a general estimate, the result would be nearly as follows: Suppose the entire population of the province be estimated at 340,000 souls. There are strictly temperate, including their families, about 70,000; moderate drinkers, including their friends, 175,000; habitual drunkards, 19,000; individuals depending on habitual drunkards for support, about 75,000; 24,000 bushels of grain destroyed, and 96,000 gallons of spirituous liquors manufactured, DAILY, besides spirituous liquors imported!!—These facts speak in the language of rousing alarm. We will not weaken the impression they must make by reflections. May this question of reform be agitated from one end of the province to the other. It is the heaviest burden and greatest evil inflicted upon the people; and he is their best friend who will do most to remove it.—*Christian Guardian*.

* In order to show what still remains to be done, your committee have prepared, with considerable trouble, and they believe with as much accuracy, as the task of obtaining correct information would possibly admit, the following statistics:—within the limits of six miles square, of which this place is taken as a centre, they have found the population to be nearly 2,000 souls; of this number 425, including their families, are temperate; 1,117 families inclusive are moderate drinkers; 101 are habitual drunkards, with families dependant on them for support, amounting to 335, being nearly 1 drunkard to every 19 of the whole population. In the same limits there are 8 taverns retailing the poisonous draught, and 6 merchant stores actively engaged in this work of destruction, amply supplied by 4 distillers, who destroy daily 140 bushels of the good creature of God in producing 560 gallons of poison, by which they obtain the substance of many for nought, and their money for that which is no bread.

UNITED STATES.

TEMPERANCE IN NEW YORK.—The cause of Temperance advances more rapidly in New York, than in any other state in the union. The exertions of the friends of Temperance in that state are unceasing—and success will and already does crown their efforts. It appears, from the Report of the New York City Temperance Society, read at their anniversary meeting a short time since, that the following immense number of Temperance publications have been distributed by the Society during the past current year, viz:—Temperance Almanacs for 1834, 34,200 copies; of ditto for 1835, 29,895; Temperance Bulletin, a tract intended for the use of Catholics, 9,200; W. S. Stewart's prize essay, 17,060; Numbers 2 and 3 of Doctors Reese and Ticknor's work, 6,769; small tracts, 641,314; Temperance Intelligencer, 1,200; Missionary Report, containing 96 pages, 3000 copies; amounting in all to six millions of duodecimo pages, exclusive of thousands of tracts sent to South America and the East and West Indies, and many also to kindred societies, with whom the Secretary had opened communications in England, Scotland and Ireland, and different parts of the continent of Europe.

SCOTLAND.—The Town Council of Greenock met on Tuesday. Provost Watt in the Chair—when Mr. Dunlop, of Glen, appeared, in the name of a number of gentlemen desirous of promoting the cause of Temperance, and presented the following petition subscribed by several clergymen, and other respectable inhabitants.

“That inebriation is at a great height in this country, and productive of extensive evils. That this vice is nearly unknown in some neighbouring nations, so that a change in this country is by no means hopeless. That it has been testified of late by numerous associations of medical men of the highest authority, that ardent spirits is not useful in cases of extreme cold or heat, or of wet, fatigue or exhaustion, but the reverse, by inducing a state of depression and collapse, and that it ought not to be used as a daily article of diet; nor even occasionally, except as medicine. That a great obstacle to a remedy for the evil of national intemperance lies in the artificial connection between liquor and courtesy, business and etiquette—a forced and conventional conjunction which has no place in other countries, by which liquor is constituted the symbol of civility and complaisance in every department of life. That this unnatural union of liquor and etiquette is now nearly disused among the nobility and highest cir-

cles, and it is desirable that it should be generally abrogated, as contrary not only to the laws of the Church of Scotland, and the practice of the most refined society, but as contrary to sound sense and good morals, by promoting intemperance in a way that, though not obvious at first sight, may be easily demonstrated. That your petitioners will not enter into all the drinking usages that exist in the country at markets, fairs, sacraments, baptisms, forenoon visits, and various occasions; but shall confine themselves to a few mentioned in the margin, which deeply affect the interests of this town, by occasioning drinking, as it were, by an authorised law and imperative customs, in numerous cases where, but for the usage, no drinking or drunkenness would have taken place.—Your petitioners beg to assure your Honours that direct combination has been found most effectual for abolishing these customs, in all cases where it has been fairly tried. For although one individual among many cannot well, single handed, withstand, by his own authority and example, any drinking usage that happens to be frequent among his class, yet the combination and association, even of a few, has been found competent to ensure abrogation of particular usages in various quarters. That although a considerable improvement has begun to be effected in the drinking usages by the efforts of individual friends of temperance; yet if the weight of gentlemen in authority, and their influence, were added, it is highly probable that all artificial connexion, in this place, of liquor with business and courtesy, would cease, and this become finally a temperate country. Your petitioners, therefore, earnestly request your Honours to take all proper methods of procuring all these drinking usages to be abolished, both among individuals and trades and professions; by conversing with individuals, and bringing the subject before particular trades, by general recommendation, by investigation of cases of usage that may come before your Honours, in capacity of criminal magistrates, by procuring payment of wages in the morning and on every lawful day, except Saturday, and in any other way that may seem expedient.”

A number of drinking usages were then referred to, among which are, the entrance money paid by apprentices and journeymen, to various trades, from five shillings to forty shillings—drinking at funerals, &c. A resolution was adopted to the effect that the Council approve of the objects of the petition, and recommend the subject to the careful consideration of the community.

Poetry.

THE BRITISH BANNER OF TEMPERANCE

Oh! saw ye yon Banner that waveth on high,
But not over battle-fields tinged with the dye
Of thousands smit down by the sword?
This banner doth wave for the *weal of the world!*
And Buckingham hath, with true courage, unfurled
An ensign, with peace to accord.

Come, gather around him, ye bold British youth,
Whose hearts beat for freedom—for virtue—for
truth—

Come, flock round the banner of light!
Oh! look to the picture which he doth unfold!
Ye senators, can ye this picture behold,
Nor join in the battle to fight?

To "fight the good fight," this loved island to
save;
To gladden the homes of the fair and the brave;
Intemperance, foul fiend, to destroy—
That foe of our peace, that spreads ruin and death,
And "poisons the air with its pestilent breath;"
How long shall this monster annoy?

Hail, Collins and Wardlaw, still firm as a rock
You stand to your colours, tho' thousands may
mock,
And lovers of whisky may rave;
And Ritchie, and Dunlop, and Anderson bold,
You cling to the standard, and, 'neath it enroll'd,
Like warriors true you behave.

Hail, Livesey! still onward—the cause is divine;
Thy zeal ever warm—in this cause thou dost shine,
As Preston exulting can tell.
There Temperance hath flourished; the Banner is
there
Triumphant displayed; and the glorious war
Makes patriot's bosoms to swell.

To battle with these, may the task still be mine,
They struggle for freedom—for virtue divine;
The Temperance watchword is, "On!"
And well may they struggle—for Heaven's bright
laws
Are all on their side—let their enemies pause,
And hail the fair Temperance sun.

But lately I sunk of the river that flows,
And poisons the lands of the Thistle and Rose—
The "British dread River of Death;"
But now is my song of the *Banner of truth*,
The Temperance Banner—Oh! hail it ye youth,
And hail it till life's parting breath.

Ye men of all creeds, to this standard repair!
Religion and reason loud summon you there,
And dare you the summons despise?
You dare not, you cannot, and innocent be—
You wish the daystar of Britannia to see
In beauty and splendour arise!

E. MORRIS.

Glasgow, 10th October, 1834.

Miscellaneous.

*Semi-Annual Meeting of the N. Y. Tem-
perance Society.*

TEMPERANCE OFFICE, }
Albany, 2d June, 1835. }

At a regular meeting of the Ex-Com-
mittee of the N. Y. State Temp. Society,

the following preamble and resolution were
unanimously adopted:—

Whereas, a committee of the citizens of
Buffalo have invited the officers of the
State Temperance Society to hold a semi-
annual meeting at that place on the 9th
of July next, and have requested the Ex-
Committee of this society to make such
preparatory arrangements, and give such
invitations as may be deemed proper—
therefore:

Resolved, That the county, town and
city societies, auxiliary to the State Soci-
ety, be requested to send delegates to
Buffalo; also, that delegates from tempe-
rance societies in other states and terri-
tories, and especially in Canada, be invited
to take seats in the convention; and that
all the friends of temperance throughout
the country be earnestly requested to ex-
ert themselves to secure at the proposed
meeting a full and general attendance—
such as the intrinsic importance of the
subject and the occasion demand; as it is
expected that questions of great import-
ance connected with the cause will come
before the convention.

EDWARD C. DELEVAN,
JOHN F. BACON,
JOHN T. NORTON,
HENRY TROWBRIDGE,
IRA HARRIS,
ARCHIBALD CAMPBELL,
P. S. VAN RENSELAER, } Ex. Com.

Wines have their gusto, and other po-
tations their exhilaration; but "Adam's
wine," as in wells living from the rock, free
from foreign substances, and showing every
gem of the casket in each drop, is, in truth,
and will remain "the liquor of life."

A CARD.

Proof spirit, or four proofs that ardent
spirits is a curse to mankind:

Proof of Spirits.	1st Proof,	Proof of its tendency.	Destroys the Body.
	2d Proof,		Destroys the Reason
	3d Proof,		Destroys the Re- putation.
	4th Proof,		Destroys the SOUL

Reader, if you believe this, join the
Temperance Society.

Notices.

It would save us much time, trouble and
expense if those persons who act as agents
would keep the names of subscribers

themselves, and allow us to address the
whole to them, instead of individually.
To those who will do so, a copy will be
given gratis for every 10 copies ordered.

As several complain of the high sub-
scription of our paper, as compared with
the Albany Recorder, we beg leave to
state, that were our subscription list as
large as theirs, (2 to 300,000) we could
well afford to charge the same; and if our
list amounts to 1,000 at the end of the
year, we shall reduce the subscription con-
siderably.

All subscriptions must be paid in ad-
vance, and postage paid when sent by
mail.

We hope the friends of the cause in the
Upper and Lower Provinces will use their
best exertions to promote the circulation
of the TEMPERANCE ADVOCATE; and we
respectfully request all such to act as
Agents, and forward the names of sub-
scribers as soon as possible.

We also request, that Reports of Tem-
perance Societies and Meetings, state-
ments of the progress of the cause in the
two provinces, and *short articles* for inser-
tion, may be forwarded to us free of ex-
pense.

Advertisements of Temperance Houses,
Hotels, Groceries, &c., will be inserted on
the same terms as other journals.

Advertisements.

TEMPERANCE GROCERY,

Main Street, St. Lawrence Suburbs, corner of
Lagauchetierre Street.

THE Public are respectfully informed that the
Subscriber has established a TEMPER-
ANCE GROCERY in the above described pre-
mises; where he will keep on hand a choice and
extensive stock of Teas, Coffee, Sugars, Foreign
Fruits, Glass, Crockery, Brownware, and every ar-
ticle in the Grocery Line, with the exception of in-
toxicating Liquors; and hopes, by punctuality and
attention, to merit a share of public patronage.
May 1, 1835. WILLIAM ADDY.

THE CANADA TEMPERANCE ADVOCATE is published *monthly*, under the super-
intendance of the Montreal branch of the Ex-
ecutive Committee of the Provincial Temper-
ance Convention, and issued from Mr. WM
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included.